

Name \_\_\_\_\_ Date \_\_\_\_\_

# The Sonship Life

## Romans Education, Part

## Three

Welcome to The Sonship Life Study Guide. This book is designed to coincide with the PowerPoint presentation and video lessons.

The video lessons from Monahans are found on Vimeo. Please contact MBI for details on how access those videos. The video lessons from Glen Rose are posted on YouTube. Please see MBI's YouTube channel: Millennium Bible 2001 to access those videos.

These books are available as a digital file for anyone wishing to follow the lessons. Please call our toll-free number for information on how to obtain these study guides.

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Romans Education, Pt. 3  
**Book 2, Session 7 - Interactive Notetaker**



**Fig. 1: Major Sections of Justice**

Section One: Romans 12:17-21 Personal Justice

Section Two: \_\_\_\_\_

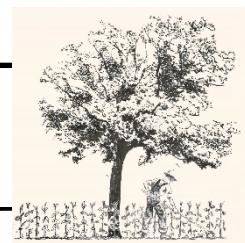
**Fig. 2: God's Instructions to Adam**



1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

**Fig. 3: The Divine Institutions**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_



**Fig. 4: God's Purposes in Marriage**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_



### **Romans Education, Part 3**

#### **Book 2, Session Seven**

#### **Introduction**

We now come to the second major section of the instruction of Godly Justice. This second major section is contained in Romans 13:1-7 and it concerns Governmental Justice.

This second section of Justice pertains to human government, which is a divine institution (DI). Before we jump into the verses, we need to get an understanding of God's institutions. We need to know what they are and we need to know why they are important.

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them **have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

When God created man and put him in the garden, God gave Adam a set of instructions; 1) have dominion over the earth, and 2) everything in it. That dominion means that man was to subdue the earth, dress and keep the garden.

Genesis 2:15 And the LORD God took the man, and put him into the garden of Eden **to dress it and to keep it.**

Notice that these commands are prior to the creation of the woman. The purpose of man was to have dominion over the earthly creation. The first couple were to be God's monarchs on the earth.

Notice in Genesis 2:15 that God puts Adam to work; Adam is to labor by subduing the earth, and dressing and keeping the garden. (*By the way, the first thing presented to us in the Bible about God is as a Laborer – He labors six days to create heaven and earth.*)

This makes Labor the first Divine Institution (DI). By "divine institution" I mean any of the absolute (unchangeable) social constructs which God created and put in place for the entire human race, believers, and unbelievers alike.

And it makes sense, seeing the dominion “office” Adam has been assigned by God, that Adam is given the instruction to work. Why? Because dominion requires labor. (*Godly Labor results in Responsible Dominion.*) The two are connected; there is no dominion without labor.

So, the institution of “Labor” comes from God and it becomes the basis of the social structure that God is going to put into place. But God is not finished.

God gives Adam access to everything in the garden; with one exception. One tree is off limits by penalty.

Genesis 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: <sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

In essence, God is saying that the issue of good and evil will remain with Him and Adam was not to intrude upon it.

By this restriction, we realize God created Adam as a free moral agent; a volitional creature with the ability (free will) to choose his actions. Now let’s make a shade of difference meaning between free will and volition.<sup>1</sup> This “shade of meaning” difference is not so much out of the dictionary as it is how these words are used theologically.

Free will carries the idea that “I am free to do whatever I want to do.” While that may be true to the extent that something is in your power to perform, the better description of what God has done with Adam is found in the word “volition.”

Adam is not “free” to do anything; he has been given a restriction. Therefore, his will is not “free” to do anything without consequence. Volition not only carries the idea that you are a free moral agent and can act on your own, but it also includes the idea that you responsible for the consequences of your choices. (Just as God held Adam accountable for violating the one restriction put upon him.)

Accountability is part of what the world (and even much of so-called “Christendom”) rejects today. Because some churches decided to be progressive (for a myriad of reasons), it has had an effect on them. Part of that effect was that

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<sup>1</sup> Please see the Reservoir of Knowledge #2: Free Will vs. Volition for a fuller treatment of this issue.

the church began to abhor the fundamental doctrines on which Christianity was based and cleave to the world's ungodly philosophies.

Even today, progressive churches are very tolerant when it comes to fundamental doctrines of the faith, such as the doctrine of the resurrection, but are very intolerant to those who do not support various social issues. But do not lose the point; this is an example of a consequence of making ungodly (but good sounding human) decisions concerning what we do in our churches. Actions have consequences and we are responsible for our choices.

So, the point we are after here is to not just say we have a free will, which may be understood that we can just do whatever we like whenever we feel like it, but to say that we are volitional, responsible for our actions. I understand the issue is much more involved than this, which is why we have included more notes on this in the RoK section #2.

One more thing about DI (divine institutions); they are unchangeable. I have already included this aspect in the definition of these, but more needs to be said. Divine institutions are unchangeable for a reason. They are not like cars which can be changed and improved over time or adapted to new situations. Divine Institutions cannot be changed to get "better mileage" or "more horsepower" etc. Divine Institutions are created in their fullest and most perfect form from their inception.

God has not left it up to man to adjust these to fit the times or alter them to fit present day morals. We change these at our peril!

Next, God institutes the Divine Institution (social structure) of marriage.

Genesis 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. <sup>23</sup> And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. <sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

This means that marriage: 1) was also designed by God, and 2) is an absolute construct for the entire human race, believers, and unbelievers.

With the creation of Eve, God brings the DI of marriage into reality. Now that there is a couple, God gives another set of instructions.

Before we look at these instructions, I want to point out the fact that there are six biblical purposes in marriage. One of those we can see back in Genesis 2; companionship.

Genesis 2:18 And the LORD God said, *It is not good that the man should be alone; I will make him an help meet for him.*

Another of those purposes is to have children (fruitfulness), which is exactly God's instructions to the couple.<sup>2</sup>

Genesis 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them. <sup>28</sup> And God blessed them, and God said unto them, **Be fruitful, and multiply, and replenish the earth**, and subdue it:...

The point here is that God gave the first couple the instruction to “be fruitful and multiply and replenish the earth.” And this instruction will bring about the third DI (social construct) of the Family.

Notice that all these divine institutions were established prior to the fall. It is from the institutions of marriage and family that cultures are formed. What I mean by “cultures” is the values, beliefs and life philosophy which has been developed by each family. This would include things like mores (morals/behaviors, etc.), traditions, customs, and way of life.

But even with these divine institutions, it was not enough. The preflood world degenerated into an evil, chaotic, arena of violence which violated all of these divine institutions.

In Genesis 4 we are introduced to a group of spirit beings which are called “sons of God.” These are not humans, but spirits which have the ability to take on human form. But their human form is not their natural estate. These sons of God began to produce the world of the ungodly by the corruption of God’s institutions.

The institution of Labor was corrupted as the sons of God brought evil and ungodly practices into the arena of Labor. You see, Satan’s plan is not limited to slothfulness. Men were taught “industries of evil” by these sons of God.

Men were taught how to “work” at things which would be very appealing to their base nature in Adam but would eventually destroy them. This is where men were taught such things as the art of war (the development of weapons to inflict injury

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<sup>2</sup> For those who are interested in knowing all six, we refer to the RoK #3: Six Purposes in Marriage

and death), the art of seduction (the world often brags of prostitution as its oldest profession), the use of herbs and various plants (to produce an altered consciousness by the use of drugs), just to name a few.

These are not the rejection of the Divine Institution of Labor, but the perversion of Labor.

Even worse was the corruption of the institutions of marriage (sons of God/daughters of men) and family (the resulting offspring of the Nephilim).

Genesis 6:5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was only evil continually*.

Genesis 6:11 The earth also was corrupt before God, and **the earth was filled with violence**.

Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; **for the earth is filled with violence through them**; and, behold, I will destroy them with the earth.

And God does destroy the world of the ungodly (as Peter called it – 2 Peter 2:5). But after those eight people left the ark and began to multiply, God brought about another divine institution: Human Government.<sup>3</sup>

It would be through this divine institution that God would tamp down the violence which men, unchecked, would unleash upon the whole earth.

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. <sup>5</sup> Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> For for this cause pay ye tribute also: for they are God's ministers, attending continually upon

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<sup>3</sup> For more information regarding these first divine institutions, please see the RoK #1: Divine Institutions.

this very thing. <sup>7</sup> Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

In the first seven verses of Romans 13, Paul discusses the duty which we members of the body of Christ owe to civil government. Considering the times, we live in, many may find this instruction difficult, but it will be no more difficult today than it was in the day Paul wrote these verses.

Because we live in a time with more access to information than ever before, we have this natural tendency to think that things are worse now than they have ever been and therefore “we just can’t obey some parts of the bible today.” Actually, that is not as true as you might think. We will see this as we progress through the study.

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

The first sentence in the first verse states clearly for everyone to subject themselves unto governmental authority. The “every soul” indicates that it does not matter if you are lost or saved; the instruction is for all without exception.

Just remember to whom this letter was addressed in its first writing, the church at Rome. The emphasis here is the location, Rome, which was the seat of government throughout the world in Paul’s day.

## Romans Education Part 3: Book 2

### Session Seven: Summary

Romans 13:1-7 addresses the second major section of instruction in Godly Justice – Governmental (human) Justice. To understand Governmental Justice we must understand God's Institutions and their importance.

Each of the Divine Institutions are the absolute (unchangeable) social constructs created and put in place by God for the entire human race: believers and unbelievers alike.

When God created the heavens and the earth, He labored. God first instituted the Divine Institution of Dominion/Labor.

In Genesis 1:26, Adam was assigned to have dominion over the earth, and in Genesis 2: 15 God instructed him to work. Dominion requires labor and *Godly Labor results in Responsible Dominion*. The two are connected; there is no dominion without labor. God gave Adam access to everything in the garden; but with one exception. One tree is off limits by penalty.

Adam was created as a free moral agent; a volitional creature with the ability (free will) to choose his actions (we all know what choice he made and the outcome). So, volition not only carries the idea that you are a free moral agent and can act on your own, but it also includes the idea that you are responsible for the consequences of your choices.

Next, God institutes the Divine Institution (social structure) of Marriage. With the creation of Eve, God brings the DI of Marriage into reality. God gave Adam and Eve instruction to “be fruitful and multiply and replenish the earth” (Gen. 1:27), which brings about the third DI (social construct) of the Family. It is through the Divine Institutions of Marriage and Family that cultures are formed.

Mankind perverted the Divine Institution of Labor, and corrupted the DIs of Marriage and Family. In Genesis chapter 6 we read about the wickedness of man; and how the earth was filled with violence. Because of this God destroyed the world of the ungodly, and after the great flood, He later brought about the Divine Institution of Human Government. It would be through this divine institution that

God would tamp down the violence which men, unchecked, would unleash upon the whole earth

In the first seven verses of Romans 13, Paul discus the duty which we members of the body of Christ owe to Human Government. These instructions apply to the entire human race: believers and unbelievers alike.

## **Romans Education Part 3**

### **Book 2 – Session Seven: Self-Test**

1. The Divine Institutions (DI) are any of the absolute ( \_\_\_\_\_ ) social constructs which God created and put into place for the \_\_\_\_\_ human race; believers and unbelievers alike.
  
2. The Divine Institutions instituted at Creation are:
  - 1) \_\_\_\_\_
  - 2) \_\_\_\_\_
  - 3) \_\_\_\_\_
  
3. Volition not only carries the idea that you are a free moral agent and can act on your own, but it also includes the idea that you are \_\_\_\_\_ for the \_\_\_\_\_ of your choices.
  
4. Mankind's \_\_\_\_\_ of the DI of Labor, and \_\_\_\_\_ of the DIs of Marriage and Family, result in the world of the \_\_\_\_\_.
  
5. God \_\_\_\_\_ the world of the ungodly.
  
6. To tamp down the \_\_\_\_\_ which men, unchecked, would unleash upon the whole earth, God instituted the DI of \_\_\_\_\_.
  
7. Instructions regarding Human Government apply to the \_\_\_\_\_ human race: \_\_\_\_\_ and \_\_\_\_\_ alike.

## Romans Education Part 3

### Book 2 – Session Seven: 9:59

*The 9:59 section of this book is designed to help you spend 9 minutes and 59 seconds interacting with God's word so that it effectually works in your inner man to produce the life of Christ in you; which is your edification. This is the Practical Application of the doctrine.*

*In order for you to receive the most benefit from this section, please make sure you have 1) read the Student Notes, 2) looked over the Summary, and 3) taken the Self-Test.*

The doctrine for this week is found in Romans 13:1.

Romans 13:1 **Let every soul be subject unto the higher powers.** For there is no power but of God: the powers that be are ordained of God.

As Sunday's lesson was primarily engaged in background, most of the work that we will be doing this week will be in the area of getting the godly thinking firmly entrenched in our minds.

#### **Monday**

- Read the Notes

#### **Tuesday**

- Look over the Summary & take the Self-Test

#### **Wednesday – Pray about the Divine Institutions in General**

- Take this verse to the Lord in prayer communicating your understanding of what a divine institution is.
- List the four divine institutions that were covered in lesson one to the Lord in prayer.
- Talk to him about your understanding of each of them and then talk about their importance to Him, and then their importance to you.
- Explain to God your understanding of why the DIs are absolute and are not to be altered.
- Stop and think about how each of these DIs impact your daily life and then thank God for each one of them.

(This is the part of the process that helps determine if you really understand about the Divine Institutions in general. If you do not, then re-listen to the video, reread the notes, retake the Self-Test, or talk to someone else in the study. Do not be content to let parts of your understanding be incomplete.)

#### **Thursday – Pray about the Divine Institution of Human Government**

- In prayer, discuss your understanding of His purpose in human government, what He was doing by establishing it.
- Tell your Father why it is important for us to be subject to human government regardless of the kind of government we are under. (Think back to **Romans 12:2** “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye

**MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT,  
WILL OF GOD.” (Read also Colossians 1:16; Isaiah 9:6-7))**

- If we see these institutions as God sees them, we will want our attitude to reflect His. Talk to Him about how you can align your attitude with His; how you can think about the ordinances of God and the higher powers as He does.
- Meditate on how this verse serves God’s purposes in changing your thinking about the role of divine institutions, and more specifically about human government.
- Talk to God about the benefits of faithfully being in subjection to the higher powers. (benefits to you, benefits to the body of Christ, etc.)
- As you communicate with your Father, talk to Him about areas in your thinking and attitude that need to be changed.

**Friday – Pray about the Application of the Doctrine into your Daily Life**

- Acknowledge the power of His word to transform your thinking and bring your mind and heart in line with His.
- Talk to your Father about how can your subjection to those ordained ministers of God bring God glory and thwart the satanic plan of evil on this earth? (Read 1 Timothy 2:1-4 and Titus 3:1 and 1 Peter 2:13-25)
- Talk about how you have succeeded or failed in showing the proper godly attitude when dealing with those ordained ministers of God who are in authority over you.
- Read Colossians 3:23-25.
- Thank your heavenly Father for the effectual working of His word in your inner man.

## Romans Education Part 3: Book 2

### Session Seven: Reservoir of Knowledge #1: Divine Institutions

Equality is one of the big issues in the debate over updating the Bible.

Galatians 3:28 is at the center of this debate. This passage supposedly erases all gender and cultural distinctions.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, **there is neither male nor female:** for you are all one in Christ Jesus.

If there is no such thing as male-female distinctions in Christ Jesus then how can we say that only males can hold the office of elder? Shouldn't anyone who is "in Christ" be able to hold the office of elder? Many say "yes, anyone in Christ can be an elder because we're all one in Christ Jesus." Paul, they say, was simply accommodating to the 1st century patriarchal culture and so we too must accommodate to our unisex culture. Therefore, anyone in Christ can be an elder or deacon. Well, let's back up and see what the context is.

Galatians 3: 24 Wherefore the law was our schoolmaster *to bring us unto Christ, that we might be justified by faith.*

The context is justification by faith. In terms of how one is justified, there are no distinctions. Paul is not erasing all distinctions between these classes. Paul is saying it doesn't matter what race you are, what your social status is, or what your sex is all are justified by faith. Distinctions still exist in other areas.

For example, let's take Jews and Gentiles. Paul still considered himself a Jew even after becoming a Christian (Rom. 9:3-4).

Romans 9:3-4 "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: <sup>4</sup> Who are Israelites;"

Physically Paul was still a Jew. Spiritually Paul was a Christian. But Paul's spiritual status did not erase his physical status as a Jew.

So, how do we reconcile Equality with Subordination?

While we are equal in the body of Christ the Bible also teaches subordination of role within the body of Christ. "For example, all citizens of a country are equal but there are also many different ranks in the power structure of the country. It does

not mean that those in authority are better citizens of the country than those whom they rule.”[1] In the church there is equality in Christ, whether Jew or Gentile, slave or free, male or female (Gal. 3:28). But there are also positions of authority in the Church (e.g. elders and deacons) as well as subordinate roles (e.g. flock submit to leaders, younger women submit to older women, younger men submit to older men, children obey parents, wives submit to husbands).

The most striking example of equality and subordination is the Triune God. All three persons of God are equal, yet the Son is subordinate to the Father and the Holy Spirit to the Father and the Son.

Subordination of role does not mean subordination of essence. The Father is God, the Son is God, and the Spirit is God but the Son and the Spirit take on subordinate roles. This does not change the essence of God in any way.

Thus, there is *equality of essence* among the persons of the Trinity but a *willing subordination of role* among the persons. If equality and subordination are in the Trinity then they can’t be contradictory. Just as there is unity and diversity in the Trinity it should not be surprising that we find unity and diversity in the Church

Therefore, there is equality of essence among believers in Jesus Christ but subordination of roles among us. Some hold offices, some do not, some are men, some are women, some are older, and some are younger. The crucial thing is that all are essential (Eph. 4:16). Understanding equality and subordination is fundamental to understanding the relationships in marriage, family and the workplace.

## **DIVINE INSTITUTIONS**

What is a divine institution? A divine institution is an absolute (unchangeable) social structure instituted by God for the entire human race—believers and unbelievers. Three of these were instituted at Creation. Yes, there are more DIs than just these three, but when a society or individual tampers with one of these three absolute structures, the results are devastating. God has divinely instituted these structures and when we break these structures the result is poverty, crime, disease, and death.

### **DIVINE INSTITUTION #1: LABOR**

What is the overriding theme or purpose of man? The overriding purpose of man is to “rule creation”. We are to rule over the animal kingdom. We are to multiply in number and fill the earth so that we can subdue it and rule over the entire creation. Man’s purpose is to “rule creation”. That is why God created man. God created man to be a “responsible ruler” or “laborer” over creation. And thus we have the 1st Divine Institution: Responsible Labor or Dominion. Now turn over to **Genesis 2:15**

15 And the LORD God took the man, and put him into the garden of Eden [why did God put Adam in the Garden of Eden? What does the text say? He was put there...] to dress it and to keep it.

Once again, Labor is man’s purpose. This is why after the Fall, what does God curse in relation to Adam (Gen. 3:17ff)? Labor! Now labor is going to be much more difficult. Interestingly, labor was not something introduced *because* of the Fall.

So, God created the earth and man was placed as the manager over it under God’s authority. The first picture we have of God in the Bible is as a Laborer. God labors for six days to create the heavens and earth and when He finishes each day, He evaluates it and enjoys it (it was good or very good). In a similar way God brought animals before Adam to see what he would call them. God let Adam investigate and create names for the animals. So, God is the Creator and Lord of creation, and man was created to be the under “lord” or “manager” of creation under God’s authority. It is in this context of Responsible Labor or Dominion that Marriage and Family have meaning.

## **DIVINE INSTITUTION #2: MARRIAGE**

Both Marriage and Family are defined in terms of Labor. “Unlike animals, mankind’s so-called sexual differentiation is not merely for procreation; it is also for dominion.”[2] Turn to Genesis 2:15 “*Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.*” Notice, the man was given labor, a life-task for which he was responsible BEFORE the woman was brought to him (Gen. 2:22). This is significant because once a man knows his God-given labor then he can recognize his wife. After God gave the man a task,

then and only then did He bring the woman to the man. Why was the woman brought to Adam?

Genesis 2:18 And the LORD God said, *It is not good that the man should be alone; I will make him an help meet for him.*"

The woman was made and brought to the man in order to be “a helper suitable for him”. The woman’s role as the man’s helper is not a demeaning, secondary role. The concept of “helper” is used elsewhere of God Himself (Ex. 18:4; Deut. 33:7). Interestingly, the image of God can only be expressed when man and woman are united as “one flesh”.

There is an idea that was presented to me but I admit I have not had time to “put it under the microscope” so to speak. I will give you the gist of it here, and later on we will come to an understanding of just how accurate this is. Usually I would not do this, but it seems to have some merit, at least on the face of it.

Together, man and woman express the image of God (Gen. 1:27) so that together they can subdue it (the earth). God has characteristics that are masculine and feminine (e.g. God is a laborer (masc) and God is a helper (fem) (Ex. 18:4; Deut. 33:7; Gen. 2:18)). Distinct roles for man and wife in marriage do not detract from their equality of essence but rather complete it! Man should not be alone! Rather he should be with a woman who can help him complete His calling as they together express the divine image and fulfill the 1st divine institution of Responsible Dominion! Marriage is the chief means of dominion in the New Testament. The man-woman distinction typifies the Christ-Church distinction (Eph. 5:22-32) in which the Church completes Christ in His calling just as the woman completes the man in his calling!

### **DIVINE INSTITUTION #3: FAMILY**

Lastly, we have the Divine Institution of Family. Family is built on the 1st and 2nd Divine Institutions. Marriage normally leads to dominion through a family. Family is the basic unit of society. The basic unit of society IS NOT the individual, it is the family (property, for example, in the OT was entitled to the family, not individuals). Jesus Christ Himself was sent into the world in a family.

Notice the connection between marriage and family in Genesis 1:28. As population increases, dominion should also increase. Marriage and family cannot be separated from DI #1 Responsible Labor. When Labor is perverted and the environment is ruined, starvation and poverty follow. When marriages are dishonored, families are broken and society collapses. No amount of laws, governmental programs, or “re-defining” marriage and family can save the day. God designed the divine institutions to provide dominion and prosperity and no other arrangement can produce them.

The Family is the first school, first church, and first state. The family is the training ground. It is in the family that children first learn authority, love, and responsibility. The child is to learn humility under authority—either willingly or enforced. To ensure the continuance of this function the Mosaic Law executed children who rebelled against their parents (Deut. 21:18-21). A successful society depends upon successful families.

This family structure spills over from the Triune God, namely the Father and the Son. Humanist cultures try to erase these distinctions within families because it reminds them of God’s character which they hate. Therefore they are out to destroy these divine institutions.

Men say marriage, family, and labor are just “social conventions” that evolved. They usually work best this way, but we are free to change these conventions at will as we evolve. But this rebellious program self-destructs because God will not be mocked. Unavoidably disease, poverty, crime, and death result.

In conclusion let’s make some applications for marriage from Genesis which will be built upon in Ephesians 5.

- 1) Man was created first
- 2) Man was given Responsible Labor
- 3) His Labor shapes his choice of wife
- 4) The wife is his needful helper (Gen. 2:18) and his glory (1 Cor. 11:7)
- 5) Man and wife are to separate from their own families and build a new Family (Gen. 1:26-28; 2:24)

- 6) Only in a new separate family (in contrast to an extended family) does a young man have to face full leadership responsibility under God (Gen. 2:24)

Now, from this picture you can see how differently God views marriage, men and women. The typical TV husband is pictured as a dumb, comical, father-fool or an adventurous, unmarried gun-slinger, both of which emphasize male immaturity and irresponsibility. The Bible stresses the opposite; maturity and responsibility.

## Romans Education Part 3: Book 2

### Session Seven - Reservoir of Knowledge #2: Free Will vs. Volition

In philosophy and theology, the terms *free will* and *volition* are often NOT used synonymously, but do convey related ideas. Unless misused, the term *free will* communicates a sense of absolute, autonomous, ‘libertarian’ or unbounded freedom, whereas *volition* simply implies power of choice.

For example, a prisoner locked in a 8' x 8' concrete cell would not be considered to be *free* by most standards, but could still exercise the choice to either lie down, sit, or stand, etc. The prisoner has certainly lost a large portion of his freedom, but has not been stripped of his *volition*, as demonstrated by his power of choice, albeit bounded.

Consider a second example. A citizen of some particular country is detained at customs and not allowed to travel outside that nation’s borders. Is the citizen free or not? Freedom is not black or white; it must always be compared to some benchmark. The citizen is certainly free compared to the prisoner, but may not enjoy the freedom(s) extended to some other citizen of another nation who is allowed passage to several adjacent countries or even to roam planet Earth at will.

So, the concept of “freedom” is always relative to what it’s being compared to. We always need to keep in mind that there are degrees of freedom. Again, it’s never black or white. It is this need to recognize degrees that have led philosophers and theologians to differentiate *free will* from *volition*.

The creature’s will or volition is always subject to the propensity (aka: bent, nature, etc.) of the creature’s ontological being. While God is omnipotent, His will remains consistent (bounded) by His essence—who He is in all His full-orbed attributes. For example, He cannot will to be unjust. He cannot will to act or be unlike Himself--a self-referential contradiction, philosophically speaking.

## Romans Education Part 3: Book 2

### Session Seven - Reservoir of Knowledge #3: Six Purposes in Marriage

1. Companionship (we covered in the session)
2. Fruitfulness (we covered in the session)
3. Illustration
  - Marriage is a living object lesson of the relationship which Christ has with the Church, His body.
  - A married couple has the unique opportunity and responsibility to be a living epistle of God's truth by demonstrating this relationship in their marriage.
4. Protection
  - When a man enters into the marriage, he is pledging his strength, resources and life to his wife. In the same way, when a couple has children, it is a rewarding responsibility for parents to give whatever sacrifices are necessary to protect their children.
5. Completeness
  - Completeness is bringing together in marriage that which God divided in creation. God took part of Adam to make Eve. Then God brought her to Adam as his "completion."
  - The word complete is absolute in that it cannot be qualified by another adjective such as more or most. This rules out the adding of another wife to the marriage. It also rules out the potential of greater fulfillment in extramarital relationships.
  - Completeness is promoted by a servant's spirit; working to make our partner successful.
  - Completeness is rewarded when major decisions are not made until both partners are in oneness of spirit.
6. Pleasure
  - It is important to distinguish between godly pleasure and lustful pleasure.
  - One of the principles which must be employed is that of self-control. Any wholesome activity can be turned from enjoyment to drudgery by excessive indulgence. Self-control (temperance) is listed by Paul as a fruit of the Spirit in Galatians 5:22-23.
  - On the other hand, our apostle also admonishes that marriage partners not defraud one another by withholding this area of marriage.

1 Corinthians 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup> Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

## **Romans Education Part 3**

### **Book 2 – Session Seven: Self-Test Answers**

1. The Divine Institutions (DI) are any of the absolute (unchangeable) social constructs which God created and put into place for the entire human race; believers and unbelievers alike.
2. The Divine Institutions instituted at Creation are:
  - 1) Labor
  - 2) Marriage
  - 3) Family
3. Volition not only carries the idea that you are a free moral agent and can act on your own, but it also includes the idea that you are responsible for the consequences of your choices.
4. Mankind's perversion of the DI of Labor, and corruption of the DIs of Marriage and Family, result in the world of the ungodly.
5. God destroyed the world of the ungodly.
6. To tamp down the violence which men, unchecked, would unleash upon the whole earth, God instituted the DI of Human Government.
7. Instructions regarding Human Government apply to the entire human race: believers and unbelievers alike.

RE3 Book 2  
Session 8: Interactive Notetaker

Fig. 1: Timeline of the Caesars

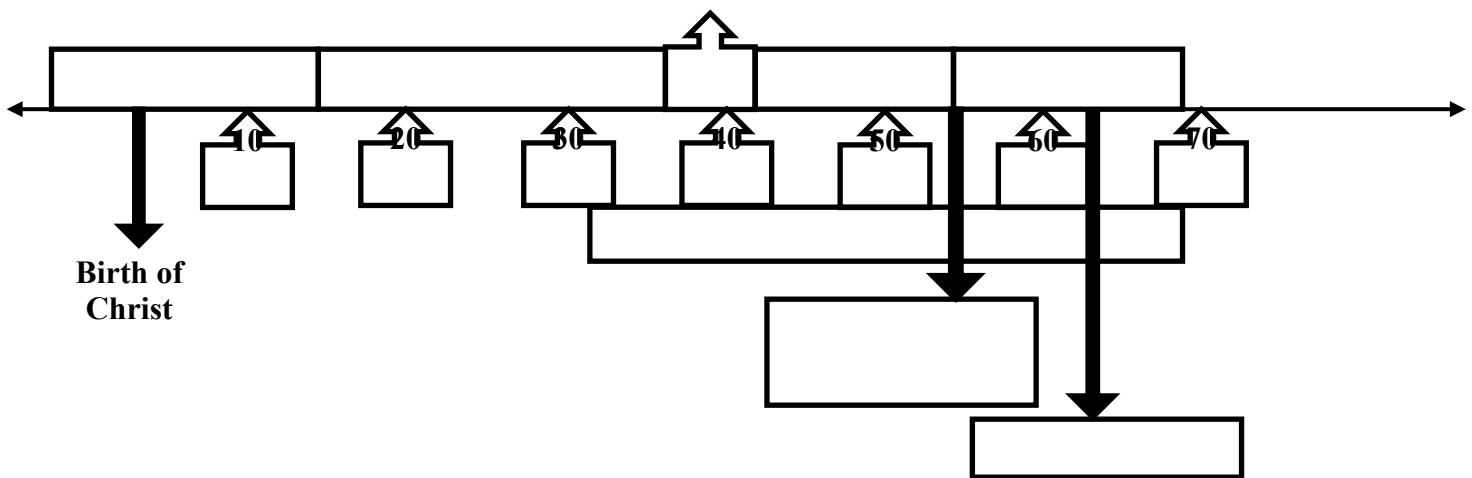


Fig. 2: The Godly Response



WHAT NOT TO DO




WHAT TO DO


Romans Education, Part 3  
**Book 2 – Session Eight: Student Notes**

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

“Every soul” means everyone. This is believers and unbelievers alike. People get the idea that just because Paul wrote that back in his day that doctrine has no bearing on us today because our situation is different. So, what was the disposition of the Roman government at the time Paul is writing? Let us look at the history back in Paul’s day.

Look at your Notetaker and fill in the timeline as we work through the history from the time of Christ to the time of Paul’s ministry to the Romans. This will provide the historical context for what Paul is saying about a corrupt Roman government.

It is worth knowing the historical context of the time when Paul writes Romans 12:17-21.

For the first 70 years of the first century following the birth of Christ, there were five Roman Emperors.

The first was Augustus. He was already the Roman Emperor when Christ was born. We see him mentioned in the gospel accounts; Luke 2:1.

Luke 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

Tiberius was the second Roman Emperor. He is also mentioned in our Bible. Luke 3:1 says that John the Baptist began his ministry in the fifteenth year of Tiberius.

Luke 3:1 Now **in the fifteenth year of the reign of Tiberius Caesar**, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,<sup>2</sup> Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;<sup>4</sup> As it is written in the book

of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

After Tiberius came four traumatic years under the third Emperor; the infamous Caligula. Six months into his reign he contracted a disease which seemed to change him completely. After his sickness, he became excessively cruel and, apparently insane.

He ordered an altar made to himself. He also had a temple made for himself. He ordered that all the statues of the various gods across the Roman Empire be brought to Rome, have their heads removed, and replaced with a head in his likeness. He had an exact replica of himself made and every day it had to be dressed with exactly what he was wearing that day. He was notorious in his debauchery and his spending knew no boundaries. After four years, two of his own bodyguards assassinated him, to the relief of the whole empire.

The fourth Emperor was Claudius. He is referred to in Acts 18:2, where he commanded all the Jews to leave Rome.

Acts 18:1 After these things Paul departed from Athens, and came to Corinth; <sup>2</sup> And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

The fifth Emperor was Nero. Nero ruled for 14 years until he took his own life at the age of 32. Nero was a singer and he loved applause. In the Senate, he often entered singing competitions which, of course, he always won. He put on his own concerts featuring himself. The historians of the day record these events. It is said that once the open-air auditorium was full, the gates were locked so no one could leave until he was finished. The concerts went on for so long that the people wearied of listening and applauding him. Some sneaked over the walls, while others faked being dead so they would be carried out for their own funeral.

Nero was very cruel. For example, he murdered his first wife, his aunt and he tried three times to poison his own mother. Fortunately, she found an antidote each time before the poison killed her. He tried to talk a ship's captain into sinking his own vessel out at sea so his mother would be lost at sea. He hired a man to weaken the

roof beams of her house so she would be crushed by it in her bed when it fell in. Those plans also failed.

Over the course of his 14 years of rule, he married three women and two men. Nero's wife, Poppaea supposedly died in childbirth in 65 A.D., but many understood that Nero kicked her to death.

As was said, Nero married two men during the course of his reign.

One of these men was actually a boy named Sporus, whom Nero had castrated to make him appear more like a woman. Nero married him in a public ceremony which included a bridal veil. He would appear in public displaying Sporus as his wife, with Sporus wearing the regalia customary for the Roman Empress. Nero had Sporus referred to as "Lady", "Empress", and "Mistress".

Nero also married another man named Pythagoras. In this ceremony, Nero was the bride and Pythagoras the husband. They would often appear in public with kissing and signs of affection. The point here is that for those believers in Jesus Christ, this was all "in your face."

Suetonius, a non-Christian historian and one of the two primary historians of these early Emperors, wrote this of Nero: "The whole of his life was one continued scene of lewdness, sensuality, cruelty and folly." This is what was happening in Rome just after the middle of the first century following Christ's birth. When Paul writes the book of Romans, Nero is the Emperor.

In Acts 25, Paul has been arrested and he knows he will not get a very fair trial there, so, as is a Roman citizen's right to do, he made an appeal to Caesar, which means he could take his case before the Emperor.

At the time Paul does this, he is not really being hindered from preaching the gospel and no doubt, he thinks, he will be judged innocent of the charges and will continue his ministry. So, off to Rome he goes.

Paul writes Romans in about 57 A.D. and is taken prisoner to Rome, six or seven years later, in about 63-64 A.D.

But the point I want to make is that between the time Paul appeals to Caesar and the time Paul's case is heard in Rome, the government's attitude toward Christians

had changed, and not for the better. The justice system in Rome had collapsed so completely that Christians were being thrown to the lions in the circus.

When Nero had Rome burned so he could rebuild a more glorious city, he blamed it on the Christians. As a result, many Christians were charged, convicted and put to death. But here is the interesting part, the vast majority of them were not charged with arson; but with: “hatred against the human race.” You see what was being said against these believers in Jesus Christ. By the way, this is the word of a secular historian; Tacitus, who was adversarial toward Christ and Christianity.

Now, let’s make an application. If we think we are being persecuted today, we have the record of what God said to believers who were being persecuted before; Romans 12:17- 13:7.

How does Paul instruct the body of Christ to respond in the face of such rapid social change? These are people who had lived under Caligula and Nero. They were being put to death on made-up charges. So what does God have to say to them, through Paul?

He says: “Do not render evil for evil, provide things honest for all to see, as much as it depends on you, live peaceably with all men, bless them which persecute you, be patient in tribulation, rejoice in hope, do not avenge yourselves, conduct ministry toward your enemy, do not be overcome of evil but overcome evil with good, let every soul be subject to the higher powers.”

The point we are trying to make is that things today are not worse than the way they were in the first seventy years following the birth of Christ. We think they are, but they are not. Truth be told, for us who live in America, we are much better off than many believers who live elsewhere in the world.

Yes, we see our freedoms chipped away at from all sides, but gangs of extremist thugs are not trying to purge Christians out of this country. You are not having your head chopped off because you are a believer in Jesus Christ. And we can say, “Not yet” but the present truth is on the “not” and not the “yet.” It may or may not get that bad for us in this country, in our lifetime, but it makes no difference, Paul’s instructions still stand.

But are things getting worse? It depends on how you measure and what you are measuring. If we are talking about poverty, we have figures for the last 200 years.

With extreme poverty defined as living on less than \$1.90 international dollars per day (based on 2011 dollar) and adjusting for price differences between countries and inflation along with non-monetary income, you can see that 200 years ago, almost 90% of the world was living in extreme poverty. In 2015, less than 15% of the world lived in extreme poverty.

If we are talking about literacy, 200 years ago only about 1 in 10 of people 15 years of age and older could read or write. Today, the numbers have almost completely flipped where only about 12% of those 15 years of age cannot read or write.

Two hundred years ago, the child mortality rate was over 40%, mostly due to water born illnesses. We are talking about children who die before the age of five. By 2017, that figure has dropped below 5%.

So, in this sense, things have not gotten worse, they have gotten better. What about politics as it pertains to the kinds of governments in the world?

From 1816 – 2015:

Country in transition or no data 10.91% - 4.13%  
Population in Colony 37.99% - 0%  
Population in Autocracy 45.77% - 23.23%  
Population in Closed Autocracy 4.44% - 5.99%  
Population in Open Autocracy 0% - 10.85%  
Population in Democracy – 0.9% - 55.8%

Even while many things have improved in this world, it seems to many who are living today, that less observable things have gotten worse. These are things like morals, virtues and spirituality we perceive to have declined while things like evil, sin and ungodliness are on the upswing. But are they?

People look at the world and think surely the coming of the Lord must be near, as things cannot get much worse. But can they not?

The world reached a place where it made an on-purpose rejection of God in the days of Noah. God dealt with a world in which the thoughts of men's hearts were "only evil continually."<sup>4</sup> The pre-flood world was "filled with violence."<sup>5</sup> It had

corrupted itself to the extent that God could only save eight souls.<sup>6</sup> So, He brought in the flood to destroy “the world of the ungodly.”<sup>7</sup>

Can we say that about the entire world we live in today? Has the world today been infiltrated with the sons of God and their cohabitation with human women to produce a demonic 'offspring'?

Even though there is violence in every nation, there are many places in the world where people go about their lives peacefully because human government has done its job. It has controlled the violence of men. In the past, the natural wickedness of men along with the satanic policy of evil (PoE) had brought the world to degrees of evil and ungodliness that exceeds where we are today.

It is worth noting that the issue in the garden was man's interaction with a spirit being; Satan. That resulted in the fall, which is a very big deal.

The issue in Genesis 6 was man's interactions with spirit beings; the sons of God. The things that took place before the flood are an accurate picture of what it would be like to live in Satan's world.

After the flood, God put a DI (divine institution) in place in order to stem the advancement of evil and Satan's policy of evil (PoE), human government. Human government could not stop the advancement of the PoE, but it did slow it down. That human government came in two steps; the first step was the institution of the death penalty for violence that resulted in death.

Genesis 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.<sup>6</sup> Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

This command is given to whom? The nations have not yet been formed. This command, along with some others, is given to Noah and his sons when they step off the ark. Life for life is now the law of the earth.

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<sup>4</sup> Genesis 6:5

<sup>5</sup> Genesis 6:11, 13

<sup>6</sup> 1 Peter 3:20

<sup>7</sup> 2 Peter 2:5

Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

What follows verse 1 is a set of instructions which includes verse 6; the death penalty. So, the first vestiges of human government are in the hands of Noah. Until the nations are formed, it is up to him, then his sons, and the heads of households after them, to enforce God's command.

The second step was to organize human government, and this is done when the nations of the world are established. From then on, the "avenger" concept is in the hands of government. And from that, governments began to enforce certain controls to ensure domestic peace and tranquility. (That is not to say that governments have not done evil or overstepped or become ungodly; they have. But that is not Paul's issue here and he rightly knows all that... firsthand!)

So, when does that human government get itself underway? Not until the time of the tower of Babel.

The world came to another tipping point at the tower of Babel. Babylon became what it was because of the influence of those spirit beings in the heavenly places which were in connection with it. Yes, Nimrod was the guy on the earth, an unsavory character whose name means rebellion. No doubt he dictated the religion of Babel; the worship of those deities in the heavenly places. These are the ones who were in the heavens who sought to make a name for themselves<sup>8</sup> (just like Satan they were lifted up with pride: birds of a feather...). That was the reason for the tower, the worship of the gods.

Look at what was happening.

Genesis 11:4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; **and let us make us a name**, lest we be scattered abroad upon the face of the whole earth.

How in the world can building a tower for the worship of the host of heaven enable them to "make a name?" They were after the same things after the flood that the sons of God were imparting to men before the flood; knowledge of things men did not know. With that knowledge they would be "the city like no other."

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<sup>8</sup> Genesis 11:4 – "...let us make us a name..." To "make a name" for yourself is to lift yourself up with pride, just as Satan did.

And this is exactly what Babylon thought as recorded by Isaiah.

Isaiah 47:10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, **I am, and none else beside me.**

By the way, when God says there is none beside me, He is not saying there are no other gods; He is saying that none of them are what He is. Just as Babylon is not saying there are no other cities in the world, it is saying there are no cities that can compare. The gods may be Elohim, but they are not Jehovah.

Another example would be Nineveh, the capital of Assyria.

Zephaniah 2:13 And he will stretch out his hand against the north, and destroy Assyria; and will make **Nineveh** a desolation, *and* dry like a wilderness.

Zephaniah 2:15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, **I am, and there is none beside me**: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

Again, Nineveh is not saying there are no other cities that exist, just that there are none that can compare.

Why am I talking about this? So, that when we run into the “gods” in the Bible we will know two things for sure: 1) Just because the Hebrew Scriptures talk about gods, that was not because they were polytheists. 2) Israel was monotheistic: The Lord our God is one God.

1 Samuel 2:2 *There is* none holy as the LORD: for **there is none beside thee**: neither *is there* any rock like our God.

Isaiah 45:6 That they may know from the rising of the sun, and from the west, that **there is none beside me**. *I am* the LORD, and *there is* none else.

Before we talk about the tower, let me just say that what happens at Babel is a big deal. God “gives up” the nations of the world and “gives them over” to follow their own evil ways and designs.<sup>9</sup> But just like when He threatened His people with the

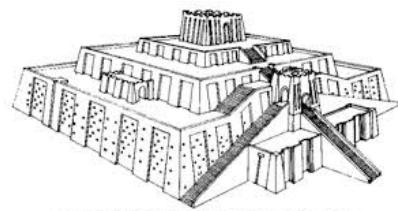
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<sup>9</sup> Romans 1:24, 26, 28-31

5<sup>th</sup> Course of Punishment (CoP), He always came back and told them He would not utterly forsake them but would turn their captivity and have them return to Him.

In a very similar way, you need to understand that God feels the same way about the nations. He will fulfill with them His original intent. He will make a way in the prophetic program for them to be part of His earthly family, just as we Gentiles in the DoGG are made part of His heavenly family (sons and daughters). God may have given up the nations at Babel, but He did not give up on them forever. And when we get to Romans 15, you are going to see this show up with Paul and what he desires to do as the apostle of the Gentiles. Now let's get back to the issue of the tower of Babel.

Throughout history, the ziggurat was part of temple worship. It was that stepped pyramid like structure that served as the place of sacrifice. This is what the tower of Babel was.



Reconstruction of the Ziggurat at Ur

Archeology shows that sometimes they are four sided, sometimes more rounded and sometimes taller and other times shorter.

Ziggurats were often built up high like a mountain so that it “reached unto heaven.”<sup>10</sup> These ziggurats served as the houses of the gods and the sacrifices made at the top of them were for the purpose of enticing the gods to come down to men, so bargains could be made with them.

When Paul writes that the population at Babel did not want to retain God in their knowledge,<sup>11</sup> he was not talking about them becoming a society of atheists. It was just Jehovah they did not want. Instead, they worshipped and served the creature,<sup>12</sup> which is another way of looking up at the heavens with an understanding there were “gods” up there and worshipping them.

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<sup>10</sup> Genesis 11:4

<sup>11</sup> Romans 1:28

<sup>12</sup> Romans 1:25

The tower that may reach unto heaven was not reaching in its physical dimension, but in its spiritual dimension. Men of this persuasion (evil, ungodly) have *history* with these sons of God and their offspring, the Nephilim. That is, they know what they are trying to do because it has been done before. And God will not have it, hence the confounding of the languages and the scattering of the people. But the good part is that now the nations are formed and human government can get itself underway.

But again, my point is that the world today has not reached the point of things at the tower of Babel. We think it has never been so bad, but it has been worse.

Now we come to the time of the early part of the book of Acts where the world had once again devolved into a total rejection of God. I will not take the time to take us through Psalm 1 where both the Gentiles and Israel want to cast God off from them. It was a time when all three members of the Godhead had been rejected.

But instead of plunging us into the events leading directly into Daniel's 70<sup>th</sup> Week and the revelation of the man of sin, God interrupted that program with Israel and ushered in a DoGG where we Gentiles could be dealt with by God apart from the agency of Israel.

My point is it was worse in Acts than it is now.

And even if it wasn't, Paul's instructions still hold.

**Romans 13:1 Let every soul be subject unto the higher powers.** For there is no power but of God: the powers that be are ordained of God.

This still applies. The "higher powers" are all the systems of human government. This DI is designed to provide for civil law and order. And as government got itself underway, it not only provided for national security for its citizenry, but also for domestic peace and tranquility in a variety of sub-levels of government, all the way down to local governments.

Paul does not delineate between offices of government, he simply says for us to subject ourselves to the higher powers.

Why? Because God is the creator of human government.

Romans 13:1 Let every soul be subject unto the higher powers. **For there is no power but of God:** the powers that be are ordained of God.

When Paul writes “there is no power but of God,” he is not talking about the *form of government* (socialism, republic, democracy, communism, etc.) being His doing. Paul is saying that whatever form of government you may be under, the fact that government exists is because God ordained it and put it into place. Can those governments change? Of course, but the institution of government itself is the issue. If you are living in a nation with a government, Paul’s instructions to believers is to be subject to that government.

There is no nation which has no government. If there were, it would soon be taken over by a nation with a government. If any form of government begins to fail in doing what God created human government to do, (control the population violence), it will soon fall into anarchy and chaos and eventually it will be taken over by some other nation with a stronger sense of government.

When saints live under a corrupt government, they do not want to be subject to that government. When people live under an evil regime, they do not want to be subject to it. When we live under the policies of a party we do not agree with, we do not want to be subject to it.

But none of us are the exception. Neither God nor Paul apologizes for what is written here. They are not asking our permission and they are not trying to make us feel better about giving us difficult doctrine.

If we are going to be what God had designed for us as members of the body of Christ, then we need to obey all the doctrine. It is not a cafeteria buffet line where we get to pick and choose those doctrines we like and ignore those we do not. Paul is not asking us to find caveats that will justify our defiance of his exhortation. He is not interested in loopholes.

We shall all appear before the judgment seat of Christ and what we do here will be judged there. The question concerns our allegiance; is it to anything other than our Father and His Son, Jesus Christ? Is there anything He would ask of us that we would consider “too much?”

Romans 13:1 is not about politics; it is not about political party affiliation, and it is not about power. This is about understanding what our Father is doing with human

government and cooperating with Him, even when it is not convenient. This is our education, or should I say, re-education in Justice, but this time it is God's version.

Let me give you an example. In September 1, 1985, the Texas seat belt law went into effect. When it first came out, I was against it. I was not against anyone wearing the seat belt, but I was against mandating it by law. Why? Because wearing a seat belt did not prevent accidents. If you fell asleep or a careless driver drove into you, or you ran a stop sign, or a drunk driver hit you, or you had a heart attack while driving, a seat belt did not stop any of that.

It is also true that for many, seat belts have saved lives. But I was against making it a law because it was government's intrusion into my life in an area that was not for the public good, but for my personal good. If they can do that, then one day they will restrict and require other things which they consider are for our "good."

For example, people with diabetes not allowed to purchase soft drinks unless they are sugar-free, or an over-weight person not allowed dessert at a restaurant. But these examples are not really in line with seatbelts. How about if someone reports you for using your circular saw without safety glasses, you get a ticket? How about at the beach, getting fined for not having sufficient sunscreen on yourself?

But my point here is not to gripe about ever-growing restrictions on our freedoms, but to say when the seat belt law was passed I started putting on my seat belt. Why? Well, you could say because I do not want to pay the tickets or eventually have my license suspended. But what it should be is that I put on my seat belt because I understand human government is a divine institution and I am told to be subject to it. And I am to do that "as unto the Lord" not grudgingly.

Later, we will discuss if and when there is a time when we can disobey governmental authority with God's blessing (so to speak).

## **Romans Education Part 3**

### **Book 2 – Session Eight: Summary**

Human government is a divine institution ordained by God for the purpose of controlling the violence of men and to stem the advancement of evil and Satan's policy of evil. Romans 13:1, cautions every soul, believers and unbelievers alike to be subject to it "as unto the Lord" and not grudgingly. The "higher powers" are all the systems of human government. This DI is designed to provide for civil law and order.

Human government came in two steps; the first step was the institution of the death penalty for violence that resulted in death. The second step was to organize human government, and this was done when the nations of the world were established. From then on, the "avenger" concept is in the hands of government. And from that, governments began to enforce certain controls to ensure domestic peace and tranquility.

In the past, men along with the satanic policy of evil had brought the world to degrees of evil and ungodliness that exceeds where we are today. Today, as we are bombarded with news of ungodly acts of men and governments, we may wonder how much worse can it get before God intervenes. But when Paul writes Romans 13:1, the condition of the world was much worse than it is today. As we see, no condition exists for us today that did not exist in Paul's day.

When we get entangled in the affairs of this life, we lose sight on our greater purpose. Usually, the entanglement involves how something has made us feel; such as a new law that goes against our values and beliefs. God's word will change our thinking when we understand His purpose for establishing the divine institution of Human Government and consciously respond accordingly. Our responses to what goes on in this world should be in-line with having "the mind of Christ." When we do that, we are no longer concerned with what we want, but our thoughts and actions will line up with what He wants.

Romans 13: 1, is about understanding what our Father is doing with human government and cooperating with Him, even when it is not convenient. If we are going to be what God had designed for us as members of the body of Christ, then we need to obey all the doctrine. Remember we shall all appear before the judgment seat of Christ and what we do here will be judged there. Is our allegiance

to anything or anyone other than our Father and His Son, Jesus Christ? Is there anything He would ask of us that we would consider “too much?”

## Romans Education Part 3

### Book 2 – Session Eight: Self-Test

1. Romans 13: 1, is about understanding what our Father is doing with human government and \_\_\_\_\_ with Him, even when it is not \_\_\_\_\_.
2. The death penalty was established by \_\_\_\_\_ and the first vestiges of human government are in the hands of \_\_\_\_\_
3. The “higher powers” are all the \_\_\_\_\_ of human government.
4. \_\_\_\_\_ the flood, God put the divine institution of \_\_\_\_\_ in place in order to stem the advancement of evil and Satan’s policy of evil
5. If we are going to be what God had designed for us as members of the body of Christ, then we need to obey \_\_\_\_\_ the doctrine.
6. Paul does not \_\_\_\_\_ between offices of government, he simply says for us to subject ourselves to the \_\_\_\_\_.

As a son or daughter who has been wronged in some way, what do you understand about the “avenger” concept being in the hands of human government?

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Why is it worth knowing the historical context of the time when Paul writes Romans 12:17-21?

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## **Romans Education, Pt. 3**

### **Book 2 – Session Eight: 9:59PA**

*The 9:59 section of this book is designed to help you spend 9 minutes and 59 seconds interacting with God's word so that it effectually works in your inner man to produce the life of Christ in you; which is your edification. This is the Practical Application(PA) of the doctrine.*

*In order for you to receive the most benefit from this section, please make sure you have 1) read the Student Notes, 2) looked over the Summary, and 3) taken the Self-Test.*

The doctrine for this week is found in Romans 13:1.

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

As we continue to provide additional background related to the purposes for divine institutions, most of the work that we will be doing this week will be in the area of getting the godly thinking firmly entrenched in our minds.

#### **Monday- Pray about God's wisdom in forming government**

- Read the Notes and talk to your Father concerning the things you are reading
- Consider God's reasons for the establishment of the divine institution of human government on the earth following the flood. What were His 2 purposes?
- Communicate to God your understanding of the importance of order and restraint of violence in a civil society and whether your attitude is in line with His.
- What benefits do we receive under a government that fulfills these objectives?
- Thank God for His wisdom in instituting human government/the higher powers.

#### **Tuesday-pray about the world that necessitated government**

- Look over the Summary & take the Self-Test while praying throughout
- When God says there are none beside me, what does that mean?
- Read Isaiah 47:10; Isaiah 45:6; Zephaniah 2:13; 1 Samuel 2:2

- Explain to God your understanding of the necessity for the government in light of Nimrod and the Tower of Babel. Read Genesis 11:4
- Think about the “avenger” concept related to human government. What does that mean?

### **Wednesday- pray about Paul’s instructions to us**

- Read Romans 12:17-13:7.
- Think about the government under those 5 Roman emperors (especially Caligula and Nero). Are we subject today to similar outrageous demands of government?
- Consider the persecution Christians were experiencing in Paul’s day and compare that to the persecution we see being experienced around the world today.
- Now meditate on Paul’s instruction with a focus on what he was living under in around 57 AD.
- Do you think that we have a different responsibility to Government today than in Paul’s day?
- Are there any reasons that could justify our disobedience to God? (Remember, there is no power but of God and God has ordained the powers that be.)

### **Thursday-pray about your responsibilities to government**

- Take Romans 13:1 to the Lord in prayer again.
- What does Paul mean by “the powers are ordained of God”? List the government offices you might deal with over the course of a year.
- Consider our responsibilities in civil society. Focus on the fact that God ordained those powers for a divine purpose.
- Are we to see the office of President differently than the office of the mayor or our local police department?
- Think about your past interactions with those in government. What has your attitude been toward representatives of those offices? Were your thoughts and actions in line with this verse?
- Talk to your Father about what purposes are being achieved through the divine institution of Government? How are we to view those offices in light of the accomplishment of His purposes and objectives?

## **Friday-pray about the application of the doctrine in your daily walk**

- Think about those policies of government that are in place which endorse, support or mandate behavior contrary to God's norms and standards.
- What does Paul outline as our responsibilities? Read Romans 12:17-21
- How are we told to respond to the ever-changing policies of government? How do we respond to government in the face of persecution, corruption, immorality?
- Do we have the flexibility to pick and choose which laws to obey as a son or daughter of God?
- Talk to God about those issues and the tools He provides for us to submit to our current governmental authorities in the face of those things we disagree with or find morally or ethically reprehensible.
- Do you see this verse differently? Do you understand what you are called to do? Do you value government the way God does? Read Colossians 1:16; Isaiah 9:6-7
- Prayerfully consider how you will implement the instruction Paul has provided into your daily life in order for you to be subject to those higher powers in obedience to God? Do you do so gladly as a son or daughter or grudgingly?
- Communicate to God about your understanding and areas you see that need work. Discuss with God how you plan to correct those areas where you fall short.
- Thank God for the effectual working of His word in your inner man!

## **Romans Education Part 3**

### **Book 2 – Session Eight: Self-Test Answers**

1. Romans 13: 1, is about understanding what our Father is doing with human government and cooperating with Him, even when it is not convenient.
2. The death penalty was established by God and the first vestiges of human government are in the hands of Noah.
3. The “higher powers” are all the systems of human government.
4. After the flood, God put the divine institution of human government in place in order to stem the advancement of evil and Satan’s policy of evil
5. If we are going to be what God had designed for us as members of the body of Christ, then we need to obey all the doctrine.
6. Paul does not delineate between offices of government, he simply says for us to subject ourselves to the higher powers.

**Book 2, Session 9 – Interactive Notetaker**



**Fig. 1 – The Purpose of Government**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

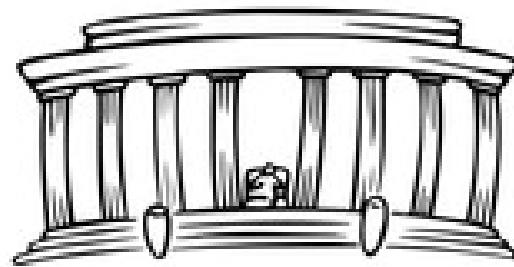


**Fig. 2: The Instruction to be Subject to Government**

- \_\_\_\_\_
- \_\_\_\_\_
- Is not based on:
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_

### **Fig. 3: Why We should be Subject to Government**

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_



### **Fig. 4: By Ordaining Government God Determines:**

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

Romans Education, Part 3  
**Book 2 – Session Nine: Student Notes**  
**Romans 13:1-7**

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. <sup>5</sup> Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. <sup>6</sup> For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup> Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

So far, we have been talking about human government because that is the specific subject of Romans 13:1-7. But, the institution of government itself was in place in the heavenlies long before human government was established on earth.

What was God doing by the institution of government? He was instituting the means by which He would carry out His work. In the heavenlies, spirit beings presently occupy those governmental positions.

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

While it is true that “all things” are created by God, Colossians 1:16 is not talking about everything God created. It is talking about all of the governmental structure, in both heaven and in earth. The “all things” are the principalities, powers, etc. listed in the verse. The governmental structure in the heavens is invisible, that is, we cannot see it with our eyes. But it is real and functioning none the less. The governmental structures on the earth are visible to us, and we interact with them all the time.

God instituted government itself. Why? God instituted government (and then the various positions of power within it), for the purpose of carrying out His work in both the heavenly places and later, on the earth.

Government is a divine institution. It first came into being in the heavenly places. The government God established on the earth is an extension of government that God originally instituted in the heavens. What I mean by that is that God is not re-inventing government. Government on the earth may be in a different realm from the heavenly government, but it accomplishes the same purpose; to organize and carry out the work of God. And as such, it has to power to control, to rule, to manage and to direct. This is the whole idea of “dominion.”

Adam was put on the earth and told to have dominion over it and subjugate every creature on the earth.

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Therefore, man was to exercise control, management and rulership over the earth. And while we can look at this and see a function of government in the dominion concept, human government was not yet in its final form. That does not happen until after the flood and there is a reason for the timing.

**Romans 13:1 Let every soul be subject unto the higher powers.** For there is no power but of God: the powers that be are ordained of God.

The first phrase in the first verse is the exhortation; we are to submit ourselves to the governmental authorities we live under. There is no caveat to this instruction. In our previous sessions we have gone to great lengths to demonstrate that no condition exist for us today that did not exist in Paul’s day when he wrote this.

The Instruction to be Subject to Government:

- This instruction is for every soul (saved or unsaved alike)
- The higher powers include every level of government office (every jurisdiction, from national to local)
- Our subjection is not based on:

- the type of government
- the spiritual condition of the people in office
- the policies of the government

Now stop and think about these issues. If you are living in a democracy, Paul says to be subject to that government. Change what you can by lobbying and elections, but still, we submit ourselves. If the people in government are corrupt, the instruction remains the same.

If you are living under a socialist government, then be subject to that government. If the elections are rigged, submit to the government anyway. If the policies benefit only a small minority, you still submit to the government.

If you are under a communist dictatorship, then be subject to that government. If there are no elections, it does not matter as far as Romans 13:1 is concerned. If you do not like your government and you don't really have elections for changing the government, then you could try to leave and go somewhere else. If the government restricts that action, then as long as you are under that government, you should subject yourself to it.

These are hard words to hear, especially when we do not:

- think about government properly
- understand why we should submit ourselves to it

Looking at this last issue, we need to understand the basis on which we subject ourselves. As we have already discussed, our subjection is not on the basis of the type of government, the spiritual condition of the people in those positions, or the policies of the government.

It is interesting that Paul uses the term, “higher powers,” instead of governmental authorities. But he does this for the reason of getting us to start thinking about government like God does. We need to see those governmental positions of authority as the “powers” that God made them to be; the powers of control over its citizenry.

Just like knowing that every man is made in the image of God is meant to impact the way we think about other people (and thus change the way we interact with them), just like knowing that God has dealt to every man the measure of faith is

meant to get you thinking about the importance of your fellow saints (and thereby affect our estimation and treatment of them), the fact that every governmental office is a “higher power” is meant to get us thinking about those positions in the way our heavenly Father wants us thinking about them.

So, why must we be subject? Paul gives us the answers to this question in the remainder of vs. 1 and verse 2.

Romans 13:1 Let every soul be subject unto the higher powers. **For** there is no power but of God: the powers that be are ordained of God.

The word “for” introduces the “why” we are to be subject.

Romans 13:1 Let every soul be subject unto the higher powers. **For there is no power but of God:** the powers that be are ordained of God.

The first reason is that there is no power but of God.

The institution of government is “of God.” That is why we call it a Divine Institution. God is the creator of government and it is His idea. Men did not come up with the idea of government. It was in heaven long before it was given to the nations.

Romans 13:1 Let every soul be subject unto the higher powers. **For there is no power but of God: the powers that be are ordained of God.**

The “powers that be” are the “higher powers” we are to be subject to. The “powers that be” are the various governments of the nations in all their levels and offices. And now we are given the second reason we should be subject to them; they are ordained of God.

So, what does Paul mean when he says, “the powers that be are ordained of God?” Using “the way of negation,” please understand that Paul is not restating his previous assertion that God is the author of government.

When Paul says that the powers that be are ordained of God, he is saying that by the institution of government God decreed/appointed:

1. the nature of government (natural capacities which require no intervention),
2. how government functions (as a ministry of civil rulers), and

3. what government does (among other things, it provides for the orderly accomplishment of the Father's business).

We have already done some work on the third aspect of what God ordained when He ordained the powers that be, so let's look briefly at the other two.

The second aspect of how government functions is as a ministry of civil rulers. Paul even says in vs. 4 that the people in these positions of government are "ministers of God."

But notice nowhere does Paul say that government (or the people in it) *ought* to be a ministry of God (ministers of God). Neither does he say it would be good if government would consent to be God's ministry (or its people to consent to being His ministers); Paul simply says that government *is* and the people in it *are*.

And Paul does this without reference to any specific form of government. Do not get to thinking that the idea here is that God ordained our republic or was instrumental in getting anyone elected. That is not what has been ordained. And this takes us to the first aspect of the nature of government; every government. It does not matter of what kind it is or who is in its positions of power.

Every government is, by its very nature, vested with certain capacities. God has built these capacities into government so that there is no need for Him to come along later and intervene to make these things so.

All human governments (no matter what form or quality) do something that allows for God to continue to carry out His business and be successful with it in time. And when we realize this, it should start changing the way we think about our government.

This leads us into the next purpose of government, control of the creation.

One of the purposes of government is the control of the creation, and more specifically, the control of the people in it.

But this is not control in the sense of controlling people in any way imaginable it is controlling them in one very particular way. We will see what is specifically being controlled when we get to vs. 3. For now, just know that one of the purposes of government is to control people in a particular aspect of life.

By ordaining the powers that be, every human government will, by nature, perform the officially established rule by which God will succeed in doing His business.

Now, let's move to verse 2.

**Romans 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God:** and they that resist shall receive to themselves damnation.

What is the ordinance of God? The ordinance of God is the decreed purpose of human government; the control of violence within a society.

All human governments have this in common; the control of violence. This ordinance is what allows God to continue to carry out His business in the world.

1 Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; 2 For kings, and *for* all that are in authority; **that we may lead a quiet and peaceable life in all godliness and honesty.**

The best atmosphere for godliness is when life can be carried on quietly and peaceably. Violence disrupts this and makes it more difficult for godly living. How so? Because the evangelization of the lost, and the edification of the saints flourishes in an environment of peace.

Therefore, it is the design of government to preserve the peace and quiet of the commonwealth, to protect the persons and properties of men, and to encourage godliness.

As we have seen before, when the world saturated itself with violence in the days of Noah, God was forced to destroy it. To rise up against government is to resist the ordinance of God. To know that we are actually working against what God has designed to do with any government should be enough to make us stop.

**Romans 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and **they that resist shall receive to themselves damnation.****

The “damnation” in vs. 2 is not loss of eternal life. It is the condemnation or penalty as imposed by the government itself. It may seem a little odd for Paul to

have used this word when it seems a more accurate word could have been used, but I think what Paul is doing by using such a shocking word, is putting in our thinking the magnitude of error we engage in by resisting the ordinance of God.

Commentators often say of this passage that God is going to get involved in punishing those who resist, but we know that is not the case.

What Paul is saying is that we shall be called to account for “resisting the ordinance of God” by the very government we are resisting. But God is not the One who will call us to account; it will be human magistrates which do so.

Now, I want to say something about this. The DI of human government is meant for every soul; saved or lost. This reason for submission to government (wrath, or the penalty for violations) is a good reason for lost people to submit to government, but it is *low* for an adopted son or daughter. In other words, avoiding penalties for violations of the law may be good enough for a lost person, but not for us.

If staying out of trouble is our only motivation, this is not godliness. If this is what is going on in your thinking, then you are not thinking about this according to the doctrine. This is a signal that we need to adjust our thinking and perhaps our actions.

There is another reason we are supposed to be subject to the higher powers; a reason that is fit for godliness, and we will look at it shortly in vs. 5. But first, let us look at verses 3-4.

Romans 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

In these two verses, Paul talks about “good works” and “the evil.” So what does Paul mean by “good works” and “evil?” The normal way to see it is in connection with what God created government to do; punish evil and “reward” good works by providing a peaceable society in which to live.

By and large, governments are not a terror to citizens who abide by the laws, who exhibit those virtues which raise a nation, and who by labor are productive members of the society. Of course, this is not universally true, as governments have certainly persecuted the good, but the point is that this is generally true.

Are there governments that are a terror to good works and not evil? Let's not confuse the question; there are evil governments, but that is not the question. Evil governments usually require good works from their citizenry. The government may steal, but if the common man does, he will likely be punished. The government may hold a heavy hand over its people and oppress them, but outside of itself, most governments do not like that kind of business going on.

So, the answer to the question is that most governments are not a terror to good works most of the time. There are always exceptions. And most of the time, even evil, oppressive governments do not allow the same tactics they use to be utilized by those outside the government. Most governments do not punish good. Most governments are not concerned with inspiring "terror" in those who are virtuous and peaceable citizens. But they are very much concerned with being a terror to those who would resist the government.

1 Timothy 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

Yes, Paul is referring to the Law of Moses, but what was the Law of Moses except the norms and values God was imposing upon the nation of Israel. God's law or man's law, the point is the same; the governmental system was in place to punish evil; not good.

That said, are there governments which do not allow the Bible, or teaching from the Bible, or Christianity, or Christian ministry to be carried on? Yes, there are. So, wouldn't that qualify as them being a terror to good works? Yes, but this kind of animosity should not surprise us considering that we have an adversary in this world.

While a detailed study of this is outside the purview of these lessons, the rulers in the heavenly places have a bearing on what is going on in the world. Since Satan's minions are in charge of almost all of the heavenly places, it should come as no surprise that their influence on the earthly realm is to oppose the true and living God, to oppose godliness and to oppose the work of the ministry.

We are not unfamiliar with the process of: 1) attack the message, 2) attack the messenger, and 3) discredit the messenger. If this happens on a personal level, why would we think it would be any different with governments which are ungodly?

Is there any government on the face of the earth that has not violated its purpose as God's divine institution? Is there any government that has never corrupted itself, never mistreated its people? Have we ever seen a righteous government? We have not, so let's not throw the baby out with the bathwater. The misdeeds of government do not justify ungodly responses.

## **Romans Education, Part 3**

### **Book 2 – Session Nine: Summary**

The government God established on the earth is an extension of government that God originally instituted in the heavens. Government on the earth may be in a different realm from the heavenly government, but it accomplishes the same purpose; to organize and carry out the work of God.

All human governments (no matter what form or quality) have one thing in common; the control of violence. This ordinance is what allows God to continue to carry out His business in the world. When we realize this, it should start changing the way we think about government and it does not matter what kind it is or who is in its positions of power. It is the design of government to preserve the peace and quiet of the commonwealth, to protect the persons and properties of men, and to encourage godliness.

Every government is, by its very nature, vested with certain capacities. God has built these capacities into government so that there is no need for Him to come along later and intervene to make these things so.

God instituted human government and He ordained the powers that be: 1) the nature of government (natural capacities which require no intervention), 2) how government functions (as a ministry of civil rulers), and 4) what government does (among other things, it provides for the orderly accomplishment of the Father's business).

The DI of human government is meant for every soul; saved or lost. The higher powers include every level of government office (every jurisdiction, from national to local); and our subjection is not based on the type of government, the spiritual condition of the people in office or the policies of the government.

For the most part, governments are not a terror to citizens who abide by the laws, who exhibit those virtues which raise a nation, and who by labor are productive members of the society. In Romans 13:3-4, Paul talks about “good works” and “the evil.” We are to see it in connection with what God created government to do; punish evil and “reward” good works by providing a peaceable society in which to live.

Avoiding penalties for violations of the law may be good enough for a lost person, but our motivation should be the doctrine.

## Romans Education Part 3

### Book 2 – Session Nine: Self-Test

1. The misdeeds of government do not justify \_\_\_\_\_ responses.
2. The “damnation” in Romans 13: 2 is the condemnation or \_\_\_\_\_ as imposed by the \_\_\_\_\_ itself.
3. Avoiding penalties for violations of the law may be good enough for a lost person, but not for \_\_\_\_\_.
4. It is the design of government to \_\_\_\_\_ the peace and quiet of the commonwealth, to protect the \_\_\_\_\_ and \_\_\_\_\_ of men, and to \_\_\_\_\_.
5. Government is a \_\_\_\_\_ institution. It first came into being in the \_\_\_\_\_.
6. The ordinance of God is the \_\_\_\_\_ purpose of human government; the \_\_\_\_\_ of violence within a \_\_\_\_\_.
7. Controlling \_\_\_\_\_ is what allows God to continue to carry out His \_\_\_\_\_ in the \_\_\_\_\_.
8. Why must we be subject unto the higher powers (Romans 13:2)?
  - There is no power \_\_\_\_\_;
  - the powers that be are \_\_\_\_\_ of God.
9. The best atmosphere for \_\_\_\_\_ is when life can be carried on quietly and \_\_\_\_\_; and the \_\_\_\_\_ of the lost and the \_\_\_\_\_ of the saints flourish in an environment of \_\_\_\_\_.
10. The Instruction to be Subject to Government:
  - This instruction is for \_\_\_\_\_ soul (saved or \_\_\_\_\_ alike);
  - The higher powers include \_\_\_\_\_ \_\_\_\_\_ of government office (every jurisdiction, from \_\_\_\_\_ to \_\_\_\_\_)
  - Our subjection is not based on:
    - the \_\_\_\_\_ of government
    - the spiritual \_\_\_\_\_ of the people in \_\_\_\_\_; nor
    - the \_\_\_\_\_ of the government

## **Romans Education, Pt. 3**

### **Book 2 – Session Nine: 9:59PA**

*The 9:59 section of this book is designed to help you spend 9 minutes and 59 seconds interacting with God's word so that it effectually works in your inner man to produce the life of Christ in you; which is your edification. This is the Practical Application of the doctrine.*

*In order for you to receive the most benefit from this section, please make sure you have 1) read the Student Notes, 2) looked over the Summary, and 3) taken the Self-Test.*

The doctrine for this week is found in Romans 13:1-2.

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

#### **Monday- Refresh your Understanding of the Doctrine**

- Read the notes
- As you read, highlight any areas that jump out, or that make new connections you did not previously see, or that gave new insights
- Be in an attitude of prayer as you read, talking to God about the things you are reading as though you were reading to Him aloud and having an intermittent conversation about those things which is an aspect of being “instant in prayer”
- For example, when you read that God’s first purpose in government was to create a means by which He would carry out His work, you might say something like this: “You know Father, this was something I did not realize about government. So, let me tell you what I think this means: It means you specifically defined government to conduct your business. Well, that makes me think about government differently than before.”
- Get used to reading in this way every week by conversational prayer, underlining or highlighting important areas and making your own notes in the margin
- If this is being done properly, you should be able to write your own Summary of the notes and explain it to someone else

- Read over Romans 13:1 and pray about your current understanding of the verse. Talk to God about your successes and failures in implementing the doctrine.
- Read this week's Notes and talk to your Father about this component of godly thinking.
- Communicate to God your general understanding of Romans 13:1-2

### **Tuesday-meditate on the institution of government in both the heavenly and earthly realm**

- Look over the Summary and take the Self-Test
- Read the Reservoir of Knowledge Section
- Do these the same way you did the notes (highlight/pray/etc.)
- Know what is being accomplished by these exercises:
  - This is cementing your understanding of the doctrine
  - This is establishing the godly thinking aspect of your edification

### **Wednesday- The Institution of Government and its Role**

- Read Romans 13:3-4
- Talk to God about your understanding of the following:
  - The basis for being subject to the powers that be
  - How does God see your resistance to the powers He has ordained? Is your thinking in line with His?
  - The consequences of disobedience both at the hands of government and of God
  - Why we should be subject to government

### **Thursday-reconsider Paul's teaching on the godly thinking component of government**

- When Paul said let "every soul" be subject unto the higher powers, that meant both saved and unsaved people. Do you believe a son or daughter should live by a higher standard of behavior and be motivated by a desire for godliness rather than fear of "damnation?" Talk to your Father about the reasons you have for obedience. Are they in line with His?
- Read Romans 12:17-21 again in light of what you now understand concerning the divine institution of government and its role. Is your thinking in line with His? What is your attitude?

- Talk to your Father about this further understanding of His purpose for the divine institution of Government? How do you now see those government offices in light of the accomplishment of His purposes and objectives?
- Read 1 Timothy 1:9
- Consider how a quiet and peaceful life enhances our opportunity for godliness and provides an environment for the accomplishment of God's business. Consider how disorder, chaos and violence interfere with and impede our ability to live godly lives.

### **Friday-applying Romans 13:1-4 to your daily life**

- Read Col. 1:16; Is. 9:6-7; 1 Timothy 2:1;
- Prayerfully consider how you will implement the instruction Paul has provided into your daily life so that you can live a peaceful and ordered life
- In what ways will this godly thinking impact your thoughts about government, your response to government?
- Communicate to God your understanding of what is being manifested through your obedience and areas you see that may still need work. Discuss with God how you plan to correct those areas where you fall short.
- Thank God for the effectual working of His word in your inner man!

## Romans Education Part 3

### Book 2 – Session Nine: Self-Test Answers

1. The misdeeds of government do not justify ungodly responses.
2. The “damnation” in Romans 13: 2 is the condemnation or penalty as imposed by the government itself.
3. Avoiding penalties for violations of the law may be good enough for a lost person, but not for us.
4. It is the design of government to preserve the peace and quiet of the commonwealth, to protect the persons and properties of men, and to encourage godliness.
5. Government is a divine institution. It first came into being in the heavenly places.
6. The ordinance of God is the decreed purpose of human government; the control of violence within a society.
7. Controlling violence is what allows God to continue to carry out His business in the world.
8. Why must we be subject unto the higher powers (Romans 13:2)?
  - There is no power but of God;
  - the powers that be are ordained of God.
9. The best atmosphere for godliness is when life can be carried on quietly and peaceably; and the evangelization of the lost and the edification of the saints flourish in an environment of peace.
10. The Instruction to be Subject to Government:
  - This instruction is for every soul (saved or unsaved alike);
  - The higher powers include every level of government office (every jurisdiction, from national to local)
  - Our subjection is not based on:
    - the type of government
    - the spiritual condition of the people in office; nor
    - the policies of the government

**Fig. 1: Seven Purposes of our Godly Response to Government**

- To \_\_\_\_\_: \_\_\_\_\_
- To: \_\_\_\_\_: we manifest \_\_\_\_\_
  - In what way? 1) \_\_\_\_\_  
\_\_\_\_\_, and 2) \_\_\_\_\_  
\_\_\_\_\_
  - To what end? 1) \_\_\_\_\_, and  
2) \_\_\_\_\_
- To \_\_\_\_\_: we manifest \_\_\_\_\_  
\_\_\_\_\_ (obeying Eph. 3:10)
- To \_\_\_\_\_: we manifest \_\_\_\_\_  
\_\_\_\_\_
- To \_\_\_\_\_: we manifest \_\_\_\_\_  
\_\_\_\_\_
- To \_\_\_\_\_: we \_\_\_\_\_  
\_\_\_\_\_
- To \_\_\_\_\_: we \_\_\_\_\_  
\_\_\_\_\_

## Romans Education, Part 3

### Book 2 – Session 10: Student Notes

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. <sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. <sup>5</sup> Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

So far, we have established that human government is of God and it derives its power from God as the divine institution (DI) that it is. Human government should not be opposed any more than any other divine institution, such as marriage, the church, or family.

1. When we think of the institution of government, we should think of it as we do with the other divine institutions

A woman may marry an evil man but that does not make her marriage illegitimate. In the same way, a democracy may elect a poor leader, but that does not negate the office, or the power of that office. What about a dictatorship? Because their leader was not elected, are they given the right to “resist the power?” Paul’s answer is “No, they are to submit themselves.”

Why? Because there is a connection between the powers that be and the ordinance of God. To resist the power is to resist the ordinance of God.

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

A marriage may be terrible but that does not give its partners the liberty to act as if they are not married. Just because the marriage relationship has degenerated does not give its partners the liberty to violate the sanctity of that institution. There are those people who are unworthy of the institution of marriage just as there are those

who are unworthy of the governmental office they hold, yet in the eyes of God they still hold the office.

We are living in a day when we cast off every divine institution when it disagrees with us, legitimately or not. People hate government and so they refuse to abide by its laws. People are unhappy in their marriage so they violate it by their adulteries. Children despise their parents so they emancipate themselves from the family. People don't like preaching so they withdraw from church. People are lazy or entitled, so they refuse to labor. The point is there is not a DI in existence that men do not deface, insult, corrupt and deny when it suits them. God expects better from us.

But it intimates that our subjection must be free and voluntary, sincere and hearty.

2. The issue of how to view government was at work in Israel's program just as in this DoGG

Israel had its share of terrible kings, yet Solomon, in his wisdom was given by God to write:

Ecclesiastes 10:20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Solomon says, "Don't curse the king, not even in your thought." By this he is not referring to profanity (that blankety-blank king...) but he is using the term in the same way we saw it used in Romans 12.

Romans 12:14 Bless them which persecute you: bless, and curse not.

The "curse" has to do with how we think about them and how we talk about them; what is in our heart concerning them. Do we wish for evil to take place with them? Now, if we are supposed to bless those which persecute us, and give food to those who are our enemies, how do you suppose we are to think about those who hold positions of government?

Why does Solomon say to Israel, "Do not curse the king even in your thoughts"? Because of the importance of the mind in connection with our behavior and attitudes. We have heard it said, "Who controls the mind, controls the man." Our minds are to be godly. Our minds should not be shaped by ungodly thoughts.

Proverbs 23:7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

What goes on in our hearts (in both programs) is an indicator of who we are. We know who we are; sons of God who are supposed to live godly in this present evil world. That does not mean we are blind to the evil doings of government, but it does mean that we do not view the offices of government based on the merit of the men who fill them, but on the purpose of the institution which God ordained.

Also, if we are thinking about our officials the way we are supposed to, we would not be thinking evil toward them.

1 Corinthians 13:4 **Charity suffereth long**, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,<sup>5</sup> Doth not behave itself unseemly, seeketh not her own, is not easily provoked, **thinketh no evil**;

The godly love that is supposed to be in us is longsuffering, just like our Father's is. God is not pleased with ungodly men who hold positions of governmental power. As a perfectly righteous and holy God, He is more offended than we are. Yet, His exhortation for us is to "be subject" and to "think no evil." You see, the "thinking" issue is at work in both programs.

Just as it is true for us, it will also be true for the believing remnant when this DoGG is over. Take a look at 1 Peter where they are told that their subjection to governmental powers includes inward honor toward them.

1 Peter 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; <sup>14</sup> Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: <sup>16</sup> As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. <sup>17</sup> Honour all *men*. Love the brotherhood. Fear God. Honour the king. <sup>18</sup> Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the foward. <sup>19</sup> For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup> For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. <sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: <sup>22</sup> Who did no sin, neither was guile

found in his mouth: <sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: <sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Outward reverence and respect, both in speaking to them and in speaking of them is the goal. But we will not want to achieve this goal unless we see our Father and His purposes behind it. We should not want to disband the offices of government any more than we ought to disband the enforcement arm of the police.

In Paul's day, the Christian religion was under reproach by the world at large because it was seen to be an enemy to public peace, order, and government. Christianity was viewed as a sect that turned the world upside down, and those who held to it were enemies to Caesar.

From the time of the second temple, Jerusalem was represented as a rebellious city, hurtful to kings and provinces. The book of Ezra records the opposition to the rebuilding of Jerusalem and the reasons for it.

Ezra 4:15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. <sup>16</sup> We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Even the Lord Jesus was so reproached as a leader of followers who were considered factious, seditious, turbulent, and troublers of the land.

The apostle Paul, in contradiction to these charges, seeks to clear Christianity, showing that obedience to civil magistrates is one of the principles by which we are to live. Paul is demonstrating that godliness helps to make people good subjects.

If we think we have problems submitting to the principles and rules of leaders with which we fundamentally disagree, think of it from the Jewish perspective where it was considered to be profoundly wrong for any of the seed of Abraham to be subject to one of another nation--their king must be of their brethren.

Deuteronomy 17:15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

Do you think Peter knew about this when he told them to be subject to those Gentile powers? Of course he did. This is not a contradiction. Israel is under “the times of the Gentiles” in their program. The loss of their sovereignty was part of the prophesied judgment against the nation. But, in a way, being ruled over by unbelieving Gentiles made it all the more necessary for them to submit to civil government.

In both programs, just because a magistrate is an unbeliever, it does not destroy their civil power and authority. Just because a magistrate is not a Hebrew, the Jews were still to submit.

### **Fig. 1: Seven Purposes of our Godly Response to Government**

- To government: we properly expose its corruption

Corrupt civil government is not made manifest for what it actually is until it is seen against the backdrop of a godly response to that government. Just as injustice is seen for what it is when it is viewed against the backdrop of justice. We don’t see the evil in injustice when it is displayed against the backdrop of another injustice. We need the converse to reveal the true nature of things. God uses our patient, godly response to government to showcase when a government has become corrupt, or improper in its actions.

In either program, just because a magistrate is an unbeliever, it does not destroy their civil power and authority. Just because a magistrate is not a Hebrew, the Jews were still to submit to Gentile authority. In like manner, just because our particular political party is not in power does not relieve us of our godly obligation toward government.

- To fellow citizens: we manifest godliness
  - In what way? 1) by showing the power of God’s grace at work in us, and 2) demonstrating the character of God
  - To what end? 1) to their salvation, and 2) to their edification

By our proper response to government, we put godliness on display. When we do this, we showcase the power of God's grace in us to make an impact on the unbelieving/unedified world around us. Our godly response to government puts the character of God on display.

What is God attempting to do by our actions? Firstly, to bring people to salvation by showing them something in us they do not possess. The ability to have peace when everything around you is blowing up makes an impact to those who see it.

Secondly, God is also seeking to make an impact on believers who have not yet come to the knowledge of the truth concerning this particular doctrine and the working of God's word in them.

And we will not just be impacting strangers, but family members and friends as well.

- To Satan's realm: we manifest the manifold wisdom of God (obeying Ephesians 3:10)

As we respond rightly to government, we are making an impact on the principalities and powers in the heavenly places. The work of grace in our lives makes it so that we are doing what Ephesians 3:10 says for us to do.

Ephesians 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup> To the intent that now **unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,** <sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord:

As you can see, part of our job as the church, is to make some things known to Satan's realm; things which make an impact on it.

- To the creature: we manifest the coming righteousness

When the creature sees us being transformed by the word of God, it is giving the creature hope that righteousness is going to return to it and its realm, and that we possess the skills to govern the heavenlies for its Creator.

Romans 8:19 For **the earnest expectation of the creature waiteth for the manifestation of the sons of God.** <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same in*

**hope,**<sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into **the glorious liberty of the children of God.**

- To God: we manifest our understanding of His work and its importance to us

When we respond rightly to government, we are demonstrating that we understand what God is doing, no matter how good or bad a government may be. We are also showing how important that work is to us, and that we are willing to set ourselves aside and obey the doctrine.

- To our fellow saints: we edify/encourage by our example

As our fellow saints see our godly response to government, especially when it is acting badly, it encourages them to live out of the doctrine too. By such actions, we are participating in the “mutual edifying” that Paul wants members of the body to do. We are all going to model something, may it be the doctrine working in our hearts.

- To ourselves: we rejoice in the effectual working of God’s word in our inner man

Having the proper attitude toward government and the people who serve in it is another example of how we can rejoice in the midst of trials and tribulations. When we see ourselves being conformed to the image of God’s Son as we obey the doctrine; that is a reason to rejoice, that God’s will is being accomplished in us!

One last thing about these seven purposes, if you do not care about the divine institution of government and what God is doing with it, then don’t worry about having a godly response to it.

It is important to see the bigger picture of what God is doing by our godly response to bad government. Godliness is not served by griping and complaining about things we cannot do anything about. Getting worked up over the terrible things done by those in government only makes it more difficult to have a godly response.

The time we spend griping and complaining about things would be better spent by engaging with the doctrine in Romans 13:1-7 to change our outlook from worldly to godly. If you hold an office in government, then do something to change it for the better. If you do not, then spend your time on godliness, which will do more for the nation than you might imagine.

Paul is not “off his rocker” when he writes these things. Ultimately, this world is not going to be changed by politics. It is not going to be changed by human government. It is a little naïve to act like some guy we elect is going to be the Messiah for the country.

We should stop and ask ourselves where we learned this attitude that we have. And I am talking about the hours we spend criticizing our officials, complaining of their policies, and making demeaning statements about them. Did we learn to do this by a diligent study of Paul’s epistles? Or is this our flesh doing what it does best?

This leads me to my last point, which is a major stumbling block to this doctrine ever working in us; our ideas of patriotism, allegiance, and the role of government.

Christians erroneously think the role of government is to control sin. It is not.

Christians erroneously think that God wants only saved people in office. That is not the issue with God. When God designed human government, He made it so that it functioned in accordance with what He ordained it to do no matter who was running it, lost or saved.

But just to say that because a guy is saved automatically makes him a better leader is not found in scripture. That is a bit like saying that faith in Christ makes one man a better math teacher than an unsaved one. It might make him a better man, but it does nothing to increase his ability to know and teach math.

I know this bothers some and I understand why, because I used to be there myself. God is not using national, state or local governments to preach the gospel or enforce a theocratic form of government. (Jesus will do that when He shows up and sets up the kingdom.) There are those who believe that we are going to bring in the kingdom and therefore we need Christians to control the government, have large families and extend their influence so that they can bring in a kingdom of righteousness.

God is using government to provide an atmosphere whereby the work of God can be carried out, and whereby the body of Christ can do its job – the preaching of the gospel and the edification of the saints.

So, what should we expect from government? We expect government to protect its citizenry, to preserve their rights (whatever they may be), to provide for a public

peace, and provide for a system of justice where the rule of law is upheld. And that is not wrong at all.

But Christians think the Declaration of Independence and the Constitution of the United States are on par with (or even superior to) the Bible. They are nowhere close.

Look, I am glad I live here, in this country and not somewhere else. I fly the flag in my front yard and I put a light on it at night. But my allegiance is to my Lord and Savior Jesus Christ. The documents of the founding fathers, as good as they may be, are not my final authority in life; the Bible is. This world is not my home. I am here as an ambassador of my heavenly Father and His Son.

Look, we talk about this no longer being a Christian nation, but the truth is, that is not the fault of the government alone; it is the fault of the people. “We the people” abandoned the Bible and its doctrine. “We the people” are immoral. We revel in sin. “We the people” are ungodly. We are more concerned with the fleshly pursuits of life than we are with God. We talk about the sins of government while Americans defraud the government every day. If you want to know why we are in the shape we are in, you don’t need to look to Austin or Washington, just look around you.

Now, having said all that, let us return to Romans 13 and take up in verse 3, which we will do in our next lesson.

## **Romans Education, Part 3**

### **Book 2 – Session Ten: Summary**

We are living in a day when we cast off every divine institution when it disagrees with us, legitimately or not. Christians erroneously think the role of government is to control sin. When we think of government, we should think of it as God's institution, and it should not be opposed any more than any of the other divine institutions such as marriage, the family, or church.

We should expect government to protect its citizenry, to preserve their rights (whatever they may be); to provide for a public peace, and a system of justice where the rule of law is upheld. An outward reverence and respect, for government, both in speaking to them and in speaking of them is the goal. However, we will not want to achieve this goal unless we see our Father and His purposes behind it. God is using government to provide an atmosphere whereby the work of God can be carried out, and whereby the body of Christ can do its job – the preaching of the gospel and the edification of the saints.

There is a connection between the powers that be and the ordinance of God. To resist the power is to resist the ordinance of God. This issue of how to view government was also at work in Israel's program. Israel had its share of ungodly kings (Jew and Gentile), but they were still instructed to be subject to them; to refrain from talking, or even thinking evil toward them.

Our minds are to be godly. Our minds should not be shaped by ungodly thoughts, because our thoughts shape our behavior and attitudes. In both programs, just because a magistrate is an unbeliever, it does not destroy their civil power and authority. When we respond godly to government we showcase the power of God's grace in us to make an impact on the unbelieving/unedified world around us.

When we respond godly to government, we expose its corruption. Corrupt civil government is not made manifest for what it actually is until it is seen against the backdrop of a godly response to that government. Responding godly to fellow citizens shows the power of God's grace at work in us. We also make an impact on the principalities and powers in heavenly places, manifesting the manifold wisdom of God. Responding godly gives more hope to the creature when we manifest the coming righteousness. We also show God that we understand His work and its importance to us. Our fellow saints are also edified and encouraged by our example. It is also a buildup for us as we see our inner man growing in grace.

By our godly response to government, we put the character of God on display. What goes on in our hearts (what we are thinking) is an indicator of who we are, so our subjection must be free and voluntary, sincere and hearty.

## **Romans Education Part 3**

### **Book 2 – Session Ten: Self-Test**

1. Christians erroneously think the role of government is to \_\_\_\_\_.
2. God is using \_\_\_\_\_ to provide an atmosphere whereby the work of God can be carried out, and whereby the body of Christ can do its job – the preaching of the \_\_\_\_\_ and the \_\_\_\_\_ of the saints.
3. To \_\_\_\_\_ the power is to resist the \_\_\_\_\_ of God.
4. Our minds should not be shaped by \_\_\_\_\_ thoughts, because our thoughts shape our \_\_\_\_\_ and \_\_\_\_\_.
5. When we respond \_\_\_\_\_ to government we showcase the \_\_\_\_\_ of God's grace in us to make an \_\_\_\_\_ on the unbelieving/unedified world around us.
6. Responding \_\_\_\_\_ to fellow citizens shows the power of God's \_\_\_\_\_ at work in us.
7. Responding godly gives more \_\_\_\_\_ to the creature when we manifest the coming \_\_\_\_\_.
8. By our godly response to government, we put the \_\_\_\_\_ of God on\_\_\_\_\_.

## **Romans Education, Pt. 3**

### **Book 2 – Session TEN: 9:59PA**

The 9:59 section of this book is designed to help you spend 9 minutes and 59 seconds interacting with God's word so that it effectually works in your inner man to produce the life of Christ in you; which is your edification. This is the Practical Application of the doctrine.

In order for you to receive the most benefit from this section, please make sure you have 1) read the Student Notes, 2) looked over the Summary, and 3) taken the Self-Test.

#### **Monday-**

- Read over romans 13:1-7 and review the notes and the reservoir of knowledge.
- Talk to God about the verses and how they are working to transform your thinking and renew your mind so that it is in line with Christ.

#### **Tuesday- look at the similarities in the doctrine for both programs concerning government**

- Consider the following scripture addressing our godly obligation to be subject to those in authority over us and to obey the laws in submission to God.
- Read and compare 1 Timothy 2:1-4 with 1 Peter 2:13-24
- Note that this responsibility is essentially the same in both programs and is key to fulfilling God's purposes in both the earthly and heavenly places.
- Do you have a better understanding of what our responsibilities are and how to put them into practice?
- Talk to God about how important our subjection to those higher powers is to Him and the impact we have when we express His attitude and not a carnal attitude in dealing with or speaking about government.

#### **Wednesday-Prayerfully consider the first 3 purposes to our godly response to government.**

- Explain to the Father your understanding of each one and how they work together to accomplish God's plan and purpose both here and in the heavenly places.
- To government: we properly expose its corruption
- To Satan's realm: we manifest the manifold wisdom of God (obeying Eph. 3:10)
- Read Ephesians 3:9-11
- To the creature: we manifest the coming righteousness
- Read Romans 8:19-21
- What do these scriptures tell us is being accomplished by our obedience?

**Thursday-Consider the final 4 purposes to our godly response to government.**

Think about:

- What is the desired impact of our godly thinking about government on those around us as we go about our daily lives?

Talk to God about:

- the ways in which this godly thinking is being manifested to His glory
- Who is being impacted and how
- How we manifest godliness to our fellow citizens
- How we can manifest to God that we understand His work and how important it is to us
- How we can edify/encourage our fellow saints
- Whether or not we are rejoicing in the effectual working of God's word in our inner man

**Friday- Consider this.....**

- Review these 7 reasons again in light of romans 13:1-7 and more specifically Romans 13:1-2 concerning our godly thinking
- Can you think of any other reasons in addition to these 7? Share them with your Father.
- Think about your words and attitude about government and those in office. Are they what they should be?

Talk to God about:

- Our understanding of why our attitude toward government should be in line with His. (Consider that the attitude we have and express toward government reflects our attitude toward God.)
- Our heartfelt desire to please Him and share with Him the ways that you will implement this godly thinking about subjection and obedience to those higher powers. (Do you have a godly attitude toward the Higher Powers that He has ordained?)
- Do we carefully consider the intended impact our obedience and proper attitude should have upon other saints, non-Christians and the heavenly realm as we go through our day?
- What should our godly response be regardless of who is in office or what form of government is in power?
- **Thank God for His word and the power of His grace to conform you to the image of His Son.**

## **Romans Education Part 3**

### **Book 2 – Session Ten: Self-Test Answers**

1. Christians erroneously think the role of government is to control sin.
2. God is using government to provide an atmosphere whereby the work of God can be carried out, and whereby the body of Christ can do its job – the preaching of the gospel and the edification of the saints.
3. To resist the power is to resist the ordinance of God.
4. Our minds should not be shaped by ungodly thoughts, because our thoughts shape our behavior and attitudes.
5. When we respond godly to government we showcase the power of God's grace in us to make an impact on the unbelieving/unified world around us.
6. Responding godly to fellow citizens shows the power of God's grace at work in us.
7. Responding godly gives more hope to the creature when we manifest the coming righteousness.
8. By our godly response to government, we put the character of God on display.

Romans Education Pt. 3  
**Book 2, Session 11 – Interactive Notetaker**

**Fig. 1: Defining the “Good Works” of Romans 13:3**

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## Romans Education, Part 3

### Book 2 – Session Eleven: Student Notes

**Romans 13:3 For rulers are not a terror to good works, but to the evil.**

Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

We have already identified the root of “the evil.” It is the violence that took its ultimate toll in the days of Noah and would again if not for the restraining power of civil government. After the flood, when God scattered the nations at the Tower of Babel, national governments took up the role of control over the actions of men. And by such, they are God’s ministers to execute wrath upon those who do evil.

Now, there are two ways to look at what Paul is writing.

1. Paul is talking about the way government is *supposed* to act, not necessarily how it does act.

If this is the way you understand Romans 13, then it will fundamentally impact your understanding of the doctrine and your behavior toward government. It will also impact your interpretation of historical events and the identification of them as good or evil.

In this understanding, Paul is looking at government from the citizen’s point of view as though rulers “not being a terror to good works” is the standard by which to measure government’s worthiness to be obeyed. Inherent within this view is the idea that if government does not adhere to righteous rule, then we have license to disobey it and are justified in doing so.

2. Or, the second view: Paul is declaring what government is actually doing, not merely setting forth the ideals of it.

In other words, this view says that verse 3 is setting forth an absolute statement which is always true. In order for this view to be true, it must stem from something in God’s point of view that is being accomplished by governments everywhere. Why do I say that? Because this view does not proceed from the normal thinking of men who consider themselves to be under a flawed government.

So, how do we know which one is true? Because of the way we have been taught to think about these issues, and indeed from the history of our own country, we

know which one we want to be true, but if the first view is correct, there are two problems right off the bat:

Firstly, nothing in the verses indicate that Paul is just setting forth an ideal. The terminology and the structure of the sentences do not live up to that view. Look at it.

“Let every soul be subject unto the higher powers.” No caveat, no loophole. Just a dead-on statement of expected conduct.

“The powers that be are ordained of God.” The certainty of God’s decree only adds weight to the command to be subject and to the legitimacy of government.

“Whosoever therefore resisteth the power, resisteth the ordinance of God.” Notice, Paul adds no condition to that statement. There is no qualifier attached to the actions of government. It is a flat-out statement that to resist the powers is to resist God’s ordinance.

“For rulers are not a terror to good works.” Paul does not say “some rulers...” or “rulers should not be...” He simply says they are not a terror to good works.

In all of the above instances, Paul does not seem to be setting up a standard for government to live up to. All of his statements are absolutes. This is the first problem with the first view.

The second problem is that nowhere in the context does Paul grant license to oppose or resist the powers that be. He excludes no kind of government, and he sets no bar for a legitimate government to clear. If this was his intent, he did an awfully poor job of it.

But there is a problem with the second view too. It seems as though Paul is making statements that are not true of government; any government. For example, we can all think of times when rulers were a terror to “good works.” So, we reason that Paul cannot be telling us what is true, but rather what should be true.

But now we are back to all those absolute statements which have no conditions or exceptions. So, how do we resolve this? God certainly does not mean to create a conundrum, does He? No, He does not.

So, what are we missing, for indeed we are missing something. Just like the man who thinks he found a mistake in the Bible when he reads:

Proverbs 26:4 Answer not a fool according to his folly, lest thou also be like unto him.

Proverbs 26:5 Answer a fool according to his folly, lest he be wise in his own conceit.

*(The answer is that in the Bible, there are five types of fools. Two types you do give an answer to, and three types you do not. For a list of these types and further details concerning each one, please see RoK #4: Five Types of Fools)*

...or when he reads:

2 Chronicles 36:9 **Jehoiachin was eight years old** when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

2 Kings 24:8 **Jehoiachin was eighteen years old** when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

*(The answer to this can be found in RoK #5: Jehoiachin.)*

...we think we have found a reason to discount both of these ideas. The problem is there is no third alternative. Either these are absolute statements of fact or they are not.

So, where did we get off track, for indeed we did? This time the confusion comes from not defining the terms the way Paul is defining them. Specifically, we need to know Paul's definition of "good works" in verse 3.

Romans 13:3 For **rulers are not a terror to good works**, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Only when we know what those good works are, can we know if government is actually a terror to them or not, and answer the question as to which view is correct.

Firstly, do not confuse "good works" with "spiritual works." Plenty of governments oppose spiritual works. Plenty of governments oppose Christianity. But this is not the definition of "good works" that Paul is using.

The "good works" Paul is talking about are works of peace, concord, harmony, good will, tranquility, amity, quietness, order, and law-abiding.

The opposite of these are violence, upheaval, disturbance, disorderly behavior, chaos, mayhem, and law-breaking. These behaviors are the “evil” that any society would punish. And, you may have noticed that these are various levels or aspects of violence.

No government on the planet is a terror to citizens who practice peace, harmony, good will, amity, quietness, order, concord or law-abiding. That is what they all want, no matter what kind of government it is.

On the other hand, every government punishes those who are disorderly, violent, and law-breaking. Governments punish those who cause chaos, who disturb the peace, who promote destruction and mayhem. These things happen mostly on a local level, so if you disturb the peace, the local police will handle it, not Washington D.C.

But let's talk about the national government for a moment.

Governments prosecute those who oppose them. Some governments do not allow any kind of dissent. There is no such thing as “free speech” and anyone who criticizes the government may be in danger of punishment.

For other nations, you can say what you like (within reason – you can't threaten the life of the President or your Mayor) about the government and its policies, but it will not tolerate seditious acts or treason. Every government punishes insurrection, just as every ship's captain would punish mutineers by having them walk the plank.

All of those things we just discussed are what is in that phrase, “the ordinance of God.” The ordinance of God works in every government on the planet, to punish the evil of violence and law-breaking, just like the ordinance of God works in every government to “praise” those who lead quiet and peaceable lives within the law.

**AND THAT IS WHAT GOD IS AFTER.** That is what God wants out of government and that is what every government delivers. It is not the job of government to curb sin or do the work of the ministry.

Romans 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

And just to say it, when a government, for whatever reason, fails to punish the various levels of acts of violence, that government is in danger of losing control and ceasing to exist. It will either be overthrown by anarchists who will form their own “tight-fisted” government, or it will be taken over by another government already in existence.

So what does all this mean? It means that an edified son or daughter should not be in the cross-hairs of government for reasons of unruliness, disorderly conduct, aggression, violence and law-breaking. We should live a life of peace and good will with godly love and charity.

Romans 13:4 For he is the minister of God to thee for good. **But if thou do that which is evil, be afraid;** for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. <sup>5</sup>  
Wherefore **ye must needs be subject, not only for wrath,** but also for conscience sake.

Paul is writing the saints at Rome, right? That is what Romans 1:7 says. And, on this issue of justice, we know the things he is writing concerning the powers that be are true for saved and unsaved alike. It is also true that the unsaved will never look at government the way Paul is asking us to. But I want to make a point of this. In verses 4-5, writing to the saints, Paul says – to the saints – if you do evil (and we know how Paul defines that), then be afraid. Listen, Paul does not say “Don’t worry if you get in trouble with the government, God will intervene and help you out.” No, he says, “...be afraid.” In verse 5, Paul says that one of the reasons we should be subject is because we are not going to be immune from the wrath of government. There is no exception for us.

And I believe this is the main point that Paul is driving home, because, as I said before, this would be, for an adopted son or daughter, a very worldly reason for being subject. In other words, the fear of punishment is not a godly reason for being subject. Now, that may work for a lost person, and that may be about the only thing that works to restrain their evil conduct, but that is not good enough for us. But Paul brings it up as if to remind us that we are not going to be manifestly delivered if we resist the powers that be.

Romans 13:4 For **he is the minister of God** to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: **for he is the minister of God**, a revenger to *execute* wrath upon him that doeth evil.

Notice that in this role of protecting and preserving the peace, which governments do: they function as “the minister of God.” To threaten the government is to threaten the work they are doing on God’s behalf (even though they do not know they are working for Him.) To resist the government is to produce the very behavior that God ordained government to control.

Just as we find our self-worth and identity in being God’s imagers, we should find our patriotism and love of country from God’s express decree and purpose in His divine institution of government.

Romans 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for **he is the minister of God, a revenger to execute wrath upon him that doeth evil.**

This is not just about the warning of the mandate that God has given to His ministers to execute wrath upon those who do evil, but this also includes the legal recourse we have at our disposal for injustices done against us. For example, if someone steals your car, you have legal recourse against them and it is the job of these “ministers of God” to punish evil. If someone robs you, you do not have to take matters into your own hands. That would violate everything we learned about justice back in Romans 12.

The problem with viewing government officials as ministers of God is because of how we view government and the people in it. We still evaluate everything based on a different basis than God, and that is our problem.

God ordains government to exist and then commissions it to control the many and nuanced levels of violence within it. Why? Because that is the optimum atmosphere for carrying out His work in this world.

More people will be saved in an atmosphere of peace, quietness, goodwill and harmony than in an atmosphere of unrest, malice, animosity, and discord.

In this DoGG, more people will come to the knowledge of the truth in an atmosphere of concord and kindness than in an atmosphere of anger, clamor, and bitterness.

The work of God will be better accomplished where people are subject to the powers that be than in rebellion, civil unrest or revolution.

God's work is best done where, no matter what kind of government is in power, the people obey the laws of the land.

The biggest obstacle to God's work among the nations is for the people to resist the powers that be.

Think of it this way:

- 1) God created government as the means to carry out His work
- 2) God instituted the nations
- 3) God ordained the nations to be ruled by government

I am pulling these adjectives out of Paul's epistles.

Ephesians 6:5 **Servants, be obedient** to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; <sup>6</sup>Not with eyeservice, as menpleasers; but **as the servants of Christ**, doing the will of God from the heart; <sup>7</sup>**With good will** doing service, as to the Lord, and not to men:

While God is not in favor of governmental misconduct, crimes, etc., as long as government does what He ordained it to do, we are not to resist it, in fact, just the opposite; to make ourselves subject to it. A government that punishes lawbreakers, and a government that deals with the various levels of violence is God's minister. And in this world, that is all God is looking at and that is what He wants us to look at.

The actual person in the position of power is never the issue with God. The issue is that God created the power of government, and He installed into it the enforcement and rulership issues of His ministry to the nations of the world. Those who fill those positions therefore, are His ministers.

A minister is one who acts under the authority of another, one who executes the commands of another. God has not preordained WHO will sit in the positions of governmental power, but God did ordain that there would be positions of power (governmental offices) and that those positions will control the people.

No matter who is in office, God did not ordain for that particular person to hold that office.

Romans 13:4 For **he is the minister of God to thee for good**. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Those who fill the offices of government are ministers of God to us for good, even when we are being persecuted for our faith!

Romans 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for **he beareth not the sword in vain**: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

The sword represents the ultimate punishment, capital punishment. In other words, God has given governments the right to put men to death for certain crimes.

Romans 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, **a revenger to execute wrath upon him that doeth evil.**

This definition of “revenge” is much like the “Avenger” mandate of the Davidic Covenant. This is not so much the act of harming someone in return for harm which they have done, but “revenger” is being used in the sense of putting justice into action.

Romans 13:5 Wherefore *ye* must needs be subject, not only for wrath, **but also for conscience sake.**

And now we are going to pick up on something that we first mentioned back in Session 9; that there is a higher reason for being subject to government than just avoiding punishment. That higher reason has to do with your sonship life, your edification in godly justice so that the desire of your heart is to honor the divine institution of government, view those in its offices as ministers of God and know that you have acted godly in view of it. This is what is being referred to as for “conscience sake.”

OED: **good conscience**:

- (a) a consciousness of acting or having acted rightly, or of being virtuous; †
- (b) a conscience which makes **correct judgements** (*obsolete*). Similarly, by contrast *bad* (also *evil, ill*) *conscience*.

This is not about “let your conscience be your guide.” Rather, this is about the “clear conscience” that comes from making godly judgments.

## **Romans Education, Part 3**

### **Book 2 – Session Eleven: Summary**

God ordains government to exist and then commissions it to control the many and nuanced levels of violence within it because that is the optimum atmosphere to carry out His work in this world. The ordinance of God works in every government on the planet, to punish the evil of violence and law-breaking, just like the ordinance of God works in every government to “praise” those who lead quiet and peaceable lives within the law.

The biggest obstacle to God’s work among the nations is for the people to resist the powers that be. While God is not in favor of governmental misconduct, crimes, etc., as long as government does what He ordained it to do, we are not to resist it, in fact, just the opposite; we are to make ourselves subject to it.

God’s work is best done where, no matter what kind of government is in power, the people obey the laws of the land. In this DoGG, more people will come to the knowledge of the truth in an atmosphere of concord and kindness than in an atmosphere of anger, clamor, and bitterness.

In the role of protecting and preserving the peace, governments function as “the minister of God.” To threaten the government is to threaten the work they are doing on God’s behalf (even though they do not know they are working for Him.) To resist the government is to produce the very behavior that God ordained government to control. The certainty of God’s decree only adds weight to the legitimacy of government and the command to be subject to it.

In Romans 13:4 “revenger” is being used in the sense of putting justice into action and the sword represents the ultimate punishment; capital punishment. In other words, God has given governments the right to put men to death for certain crimes. However, there is a higher reason for being subject to government than just avoiding punishment. That higher reason has to do with your sonship life, your edification in godly justice so that the desire of your heart is to honor the divine institution of government, view those in its offices as ministers of God and know that you have acted godly in view of it. This is what is being referred to by “conscience’s sake”: the “clear conscience” that comes from making godly judgments.

Just as we find our self-worth and identity in being God’s imagers, we should find our patriotism and love of country from God’s expressed decree and purpose in His divine institution of government.

## **Romans Education Part 3**

### **Book 2 – Session Eleven: Self-Test**

1. The root of “the evil” is the violence that took its ultimate toll in the days of Noah and would again if not for the \_\_\_\_\_ power of \_\_\_\_\_.
2. After the \_\_\_\_\_, when God scattered the nations at the Tower of Babel, \_\_\_\_\_ took up the role of control over the actions of men. And by such, they are God’s \_\_\_\_\_ to execute \_\_\_\_\_ upon those who do \_\_\_\_\_.
3. It is not the job of \_\_\_\_\_ to curb sin or do the work of the \_\_\_\_\_.
4. The fear of \_\_\_\_\_ is not a godly reason for being subject.
5. When a government, for whatever reason, fails to punish the various levels of acts of \_\_\_\_\_, that government is in danger of losing \_\_\_\_\_ and ceasing to \_\_\_\_\_.
6. The work of God will be better accomplished where people are \_\_\_\_\_ to the powers that be than in \_\_\_\_\_, civil unrest or \_\_\_\_\_.
7. An edified son or daughter should not be in the crosshairs of government for reasons of \_\_\_\_\_, disorderly conduct, \_\_\_\_\_, violence and \_\_\_\_\_.
8. We should live a life of \_\_\_\_\_ and good will with godly love and \_\_\_\_\_.
9. In this DoGG, more people will come to the knowledge of the \_\_\_\_\_ in an \_\_\_\_\_ of concord and kindness than in an atmosphere of \_\_\_\_\_, clamor, and bitterness.

## **Romans Education, Pt. 3**

### **Book 2 – Session ELEVEN: 9:59PA**

The 9:59 section of this book is designed to help you spend 9 minutes and 59 seconds interacting with God's word so that it effectually works in your inner man to produce the life of Christ in you; which is your edification. This is the Practical Application of the doctrine.

In order for you to receive the most benefit from this section, please make sure you have 1) read the Student Notes, 2) looked over the Summary, and 3) taken the Self-Test.

Romans 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. 5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

#### **Monday- Review**

- Read the notes and the reservoir of knowledge
- Take the self-test
- Talk to God about your thinking and what attitudes might need to be changed

#### **Tuesday-Loopholes?**

Talk to God about:

- The changes you have made in order to bring your thinking and attitude in line with His.
- Your understanding of:
  - "Whosoever therefore resisteth the power, resisteth the ordinance of God."
  - "For rulers are not a terror to good works."
  - "The powers that be are ordained of God."
- Prayerfully consider these problems and talk to your Father about your understanding in light of the previous verses.

#### **Wednesday- Rulers are not a Terror to Good Works but to Evil**

- Consider the definition of “good works” which Paul defines in this context as works of peace, concord, harmony, good will, tranquility, amity, quietness, order, and law-abiding.
- Consider the opposite of good works (evil) which are violence, upheaval, disturbance, disorderly behavior, chaos, mayhem, and law-breaking which are all aspects of violence.

Talk to God about:

- Your understanding of Romans 13:3 and the purpose of the divine institution of government in the context of the above
- How even the most corrupt government will oppose those things that disrupt the peace and order of the society over which they rule
- Why is resisting the powers an obstacle to God’s work being accomplished
- Your understanding of the need for order, peace, and concord in the accomplishment of God’s purposes and why it is important to you as an edified son or daughter?

### **Thursday-Ministers of God, a Revenger Executing Wrath**

- Read Romans 13:4

Talk to God about:

- Your understanding of the definition of “ministers of God.” Think about the ways that government in its role as a minister of God protects and preserves the peace and how that benefits you as a son or daughter in carrying out God’s business on a day-to-day basis.
- How you see the government’s role as “revenger” in light of Romans 12
- Your attitude and behavior toward those ministers of God in authority over you?
- What does God require of His sons and daughters?

### **Friday-Subject For Conscience Sake**

Think about:

- Romans 13:5 “***ye must needs be subject, not only for wrath, but also for conscience sake.***”

- Why Paul tells the saints to “be afraid”. (Consider this in light of the fact that we are sons and daughters knowing that God will not deliver us out of the consequences of doing “that which is evil.”)
- Our true motivation for submitting to government

Talk to God about:

- Your understanding of Paul’s meaning when he writes “for conscience sake.” (Review the definition of conscience.)
- Refer back to the teaching on the higher reason for being subject to government in session 9. With that in mind, what should be your guide?
- Meditate on this passage in Ephesians and apply it to what we have studied this week. Do you have “singleness of heart as unto Christ” in relation to your attitude, behavior and responsibility toward the divine institution of government and the ministers of God?

Ephesians 6:5 **Servants, be obedient** to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as **the servants of Christ**, doing the will of God from the heart; 7 **With good will** doing service, as to the Lord, and not to men:

- Thank God for the effectual working of His word in your inner man!

## **Reservoir of Knowledge #4: Five Types of Fools**

In the Old Testament, the word *fool* is actually a translation of five different Hebrew words that reflect subtle differences in “types” of fools. Even without any knowledge of the Hebrew language, these differences can be identified and distinguished by a careful search of the Scriptures.

Wise counselors—parents, pastors, friends, spouses—need to **understand the progression of rebellion that is reflected in the Bible’s description of fools**. If you learn to perceive the characteristics of a simple fool, silly fool, sensual fool, scorning fool, and steadfast fool, you will be equipped to identify and respond to such fools with wisdom and discernment.

### **The Simple Fool**

**The simple fool opens his mind to any passing thought** and opens his arms to any passing stranger. In other words, he lacks discernment. He has an over-simplified view of life and fails to recognize the cause-and-effect sequences that affect every area of life. (See Proverbs 22:3.)

Because the simple fool is not discerning, he is easily captivated by all kinds of enticements and deceptions. **He is dangerously immature, extremely gullible, and intensely curious.** In the absence of instruction and consistent discipline, the simple fool will naturally become more foolish. A simple fool is especially vulnerable to seduction, lacking an understanding of the irreversible consequences of moral failure. (See Proverbs 7:6–7.)

**The Proverbs provide instruction for the simple fool:** “*The proverbs of Solomon the son of David, king of Israel ... give subtlety to the simple [pethîy], to the young man knowledge and discretion*” (Proverbs 1:4).

Scorning fools will seek out simple fools and try to become their heroes. Therefore, to protect simple fools from the destructive influence of the scorning fool, it is critical to bring swift correction to scorning fools. “*Smite a scorner, and the simple [pethîy] will beware ...*” (Proverbs 19:25).

The simple fool would be one of the types of fools that we would answer, as in Proverbs 26:5.

## **The Silly Fool**

**The mouth of a silly fool often gets him in trouble.** “*Wise men lay up knowledge: but the mouth of the foolish is near destruction*” (Proverbs 10:14; see also Proverbs 20:3). **When things go wrong for a silly fool, he becomes angry**, resulting in more damage. “*A stone is heavy, and the sand weighty; but a fool’s wrath is heavier than them both*” (Proverbs 27:3).

A silly fool believes that his own way of thinking is right (see Proverbs 12:15), so much so that **he reacts to instruction when it is offered**: “*The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction*” (Proverbs 1:7; see also Proverbs 10:21). Argument, persuasion, and advice from well-meaning friends fail to convince silly fools of error. Proper correction by authorities, which publicly shames the silly fool, will more often be effective in helping him change his ways. (See Proverbs 29:9 and Proverbs 7:22.)

The silly fool is a type we would answer, as in Proverbs 26:5.

## **The Sensual Fool**

One who rejects the correction of parents or other authorities will become a sensual fool. The word denotes a person who seems determined to make wrong choices. **He does not have a mental deficiency, but rather rejects the wisdom of God.**

The sensual fool’s focus is on that which brings him immediate pleasure. **He glories in that of which he should be ashamed.** “*It is as sport to a fool to do mischief ...*” (Proverbs 10:23; see also Proverbs 13:19–20).

**A sensual fool is unreasonable.** As a silly fool, his mouth got him into trouble. Now, as a sensual fool, his mouth gets him into more trouble. “*A fool’s lips enter into contention, and his mouth calleth for strokes [blows]. A fool’s mouth is his destruction, and his lips are the snare of his soul*” (Proverbs 18:6–7).

Scripture gives more warnings about the sensual fool than about any other type of fool. **His motives and methods are subtle.** He should be avoided, because those who follow him will be led astray. “*... A companion of fools shall be destroyed*” (Proverbs 13:20). **Severe punishment is prescribed for the sensual fool:** “*A whip for the horse, a bridle for the ass, and a rod for the fool’s [kecîyl] back*” (Proverbs 26:3, see also Proverbs 19:29).

The sensual fool is a type we would not answer, as in Proverbs 26:4.

## The Scorning Fool

This type of fool could also be called the “scoffing fool.” The scorning fool’s **facial expressions communicate the disdain and contempt he has in his heart toward his authorities**, including parents, civil authorities, and God.

This type of fool not only has rejected truth; **he also has embraced that which is abominable to God.** Psalm 1:1 describes the progression of foolishness, referring to a man who first walks “*in the counsel of the ungodly*,” then stands “*in the way of sinners*,” and finally sits “*in the seat of the scornful.*” The scorning fool utterly detests people and ideas that contradict his false thinking, and **he expresses his scorn through derisive attitudes, behavior, and speech.**

**The scorning fool turns a deaf ear to rebuke:** “*A wise son heareth his father’s instruction: but a scorner heareth not rebuke*” (Proverbs 13:1; see also Proverbs 14:6). Those who attempt to lead the scorning fool away from the path of destruction that he seems determined to follow will suffer his wrath. “*A scorner loveth not one that reproveth him: neither will he go unto the wise*” (Proverbs 15:12). “*He that reproveth a scorner getteth to himself shame: ... Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee*” (Proverbs 9:7–8).

**A scorner must be punished**—for his own sake and for the sake of those whom he can potentially influence. “*Smite a scorner, and the simple will beware ...*” (Proverbs 19:25). “*When the scorner is punished, the simple is made wise ...*” (Proverbs 21:11; see also Proverbs 22:10).

The scorning fool is a type we do not answer, as in Proverbs 26:4.

## The Steadfast Fool

**The most dangerous type of fool is a steadfast fool.** The Bible identifies this type of fool as “wicked” and “vile.”

**A steadfast fool totally rejects God and His ways.** “*The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good*” (Psalm 14:1). This type of fool is self-confident and close-minded. He is his own god, freely gratifying his lower nature. **It is his goal to draw as many others as possible into his evil ways.** Attempts to reprove him will be futile and bring frustration to the one who tries to influence him. Only God can successfully reprove a steadfast fool.

The steadfast fool is a type we do not answer, as in Proverbs 26:4.

### Choose Wisdom; Reject Foolishness

In Proverbs 1:22, wisdom declares: “*How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?*”  
<sup>23</sup>*Turn you at my reproof: behold, I will pour out my spirit unto you. I will make known my words unto you. ...* <sup>32</sup>*The turning away of the simple shall slay them, and the prosperity of fools shall destroy them.* <sup>33</sup>*But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.*” Let us heed this declaration and “**walk circumspectly, not as fools, but as wise**” (Ephesians 5:15; see also Proverbs 1:7, 3:35).

## Reservoir of Knowledge #5: Jehoiachin

2 Chronicles 36:9 **Jehoiachin *was* eight years old when he began to reign**, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

2 Kings 24:8 **Jehoiachin *was* eighteen years old when he began to reign**, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

The problem is that one says Jehoiachin was 8 years old when he began his reign, while the other says he was 18. So which is it? It is both. They are recording the time he was king in name only when his father was taken captive (8 yrs. old) and the time when he officially became a functioning king (18 years old).

When Jehoiachin's father, Jehoiakim, was taken captive by Nebuchadnezzar, Jehoiachin was 8 years old. His mother reigned in his stead for ten years (as what 8-year-old can functionally reign?). When he turned 18, he reigned in Jerusalem for 3 months (as recorded in both accounts) and then he – and his mother – were both taken captive to Babylon. See 2 Chronicles 36:10.

Jehoiachin's mother reigned as Queen from the time he was eight until he was 18. For a time, there was a joint reign between them.

Joint reigns in the Bible are not uncommon. For example, at one time, Israel has three kings at the same time. One was away in battle - Ahab (1 Kings 22), one was sick - Ahaziah (I Kings 1) and one was "on the throne" - Jehoram (2 Kings 3).

## **Romans Education Part 3**

### **Book 2 – Session Eleven: Self-Test Answers**

1. The root of “the evil” is the violence that took its ultimate toll in the days of Noah and would again if not for the restraining power of civil government.
2. After the flood, when God scattered the nations at the Tower of Babel, national governments took up the role of control over the actions of men. And by such, they are God’s ministers to execute wrath upon those who do evil.
3. It is not the job of government to curb sin or do the work of the ministry.
4. The fear of punishment is not a godly reason for being subject.
5. When a government, for whatever reason, fails to punish the various levels of acts of violence, that government is in danger of losing control and ceasing to exist.
6. The work of God will be better accomplished where people are subject to the powers that be than in rebellion, civil unrest or revolution.
7. An edified son or daughter should not be in the cross-hairs of government for reasons of unruliness, disorderly conduct, aggression, violence and law-breaking.
8. We should live a life of peace and good will with godly love and charity.
9. In this DoGG, more people will come to the knowledge of the truth in an atmosphere of concord and kindness than in an atmosphere of anger, clamor, and bitterness.

**Romans Education Pt. 3**  
**Book 2, Session 12 – Interactive Notetaker**

**Fig. 1: Principles of Human Government**

- The institutions of human government are for \_\_\_\_\_
- \_\_\_\_\_ can and do occupy the offices of government
- God's main purpose in human government is to \_\_\_\_\_  
\_\_\_\_\_ of nations (so they do not devolve into chaos,  
utter violence and the evil that goes along with that violence)
- The reason for ordaining government as the power to enforce  
peace and tranquility has to do with the optimum atmosphere for  
\_\_\_\_\_
- God's intention is that nations \_\_\_\_\_ to control their  
people with the power to \_\_\_\_\_
- There are all kinds of “violence” that government is meant to  
contain, for example:
  - Violence against the \_\_\_\_\_ (treason,  
insurrection, sedition, revolution)
  - \_\_\_\_\_ of the citizenry among itself  
(assault, injury, murder, even if these are accidental)
  - Material violence: \_\_\_\_\_
  - Property violence: \_\_\_\_\_
  - Business violence: \_\_\_\_\_
  - Character violence: \_\_\_\_\_
  - \_\_\_\_\_ is a form of violence
  - \_\_\_\_\_ is a form of violence

### **Fig. 1: Principles of Human Government, cont.**

- Government, in an attempt to quell \_\_\_\_\_, passes laws to control these types of behaviors in all the areas of life.
- We are to \_\_\_\_\_ as they are the good works (Rm. 13:3)
- If we violate these laws, we should expect to \_\_\_\_\_ according to law

## Romans Education, Part 3

### Book 2 – Session Twelve: Student Notes

Romans 13:5 Wherefore *ye* must needs be subject, not only for wrath, **but also for conscience sake.**

We left off in our previous session at verse 5.

A lost person may be subject out of fear of wrath, but for an educated son, there is a higher reason for being subject. That higher reason has to do with your sonship life, your edification in godly justice, so that the desire of your heart is to honor the divine institution of government, view those in its offices as ministers of God and know that you have acted godly in view of it. This is what is being referred to as for “conscience sake.”

This is not about “let your conscience be your guide.” Rather, this is about the “clear conscience” that comes from making godly judgments.

Romans 13:6 **For for this cause pay ye tribute also:** for they are God's ministers, attending continually upon this very thing. <sup>7</sup>Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

OED: Tribute

a. A tax or impost paid by one prince or state to another in acknowledgement of submission or **as the price of peace, security, and protection**; rent or homage paid in money or an equivalent by a subject to his sovereign or a vassal to his lord.

So, tribute is a form of tax imposed by government in return for peace, security and protection. No, there is no tax labeled “tribute” in the tax code, but we are to pay it just the same.

We have the benefits and advantage of government and therefore we do what we can to preserve it. By upholding government, we uphold our own hedge. By paying our taxes, we support the ordained power of government.

Notice, it is tribute. We do not “pay alms” to the government. It is a just debt since we reap the advantages of government. You may wonder what advantages,

but as a nation, our military stands ready to defend us from foreign enemies. That alone should be enough reason.

And by paying taxes, we are sustaining and maintaining the government and that is godly labor, just like our giving in the local assembly is filling an office that provides the same for the local church.

Romans 13:6 For for this cause pay ye tribute also: **for they are God's ministers**, attending continually upon this very thing. <sup>7</sup> Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

This is the third time we have been told that the holders of governmental offices are God's ministers. No matter who they are, that is what they are to God. These people are not ministers based upon the fact that they are "righteous" or "godly," but simply because they hold the offices that control the violence of men.

As long as they are doing this one thing which government is designed to do, it is doing what God ordained it to do. And, governments do this automatically, without even knowing that they are accomplishing the will of the true and living God.

All the other things which government may involve itself in are not qualifiers for being God's minister in government: not education, not health care, not immigration, and not entitlement programs which feed the poor. It is just that one thing; the control of violence.

Understand, government could get out of the business of all these other things and still do exactly what God created it to do. And that is why we pay tribute.

Romans 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup> **Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.**

Dues, tribute and custom are meant to convey every category of taxation. School tax, sales tax, property tax, income tax, you name it.

Romans 13:6 **For for this cause pay ye tribute also:** for they are God's ministers, attending continually upon this very thing. <sup>7</sup> Render therefore to all

their dues: tribute to whom tribute *is due*; custom to whom custom; **fear to whom fear; honour to whom honour.**

The “fear” aspect speaks for itself. Government has the power to enforce the peace: In some cases, even to the extent of the death penalty.

Honor is the polar opposite. When we live peaceably, when we pay our taxes, when we obey and submit ourselves to the powers that be: that is a way of honoring those offices and ministers.

Now, I want to address the question of civil disobedience. And in order to see this issue clearly, let us pretend that we are Christians, living in a foreign country, which is unfriendly to Christianity. Let us also say that there are laws in place that prohibit the Bible and its teaching. Evangelism is also prohibited.

The natural thing that comes to everyone’s mind is from the example of the apostles, it is better to obey God rather than man.

Acts 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.<sup>29</sup> Then Peter and the *other* apostles answered and said, **We ought to obey God rather than men.**

There are things that can be argued about in this passage but let’s get down to the nuts and bolts of it.

- The institution of human government is for saved and lost alike.
- Unsaved men can and do occupy the offices of government.
- God’s main purpose in human government is to control the populations of nations so they do not devolve into chaos, utter violence and the evil that goes along with that violence.
- The reason for ordaining government as the power to enforce peace and tranquility has to do with the optimum atmosphere for God’s work to be done.
- God’s intention is that nations make laws to control their people with the power to enforce those laws.
- There are all kinds of “violence” that government is meant to contain, for example:
  - Violence against the government (treason, insurrection, sedition, revolution)

- Physical violence of the citizenry among itself (assault, injury, murder, even if these are accidental)
- Material violence: theft
- Property violence: trespass
- Business violence: fraud
- Character violence: slander and libel
- Disturbing the peace is a form of violence
- Kidnapping is a form of violence
- Government, in an attempt to quell all sorts of violence, passes laws to control these types of behaviors in all areas of life.
- We are to obey these laws without exception
- If we violate these laws, we should expect to pay the penalty according to law

For example, let's say the speed limit is 55 mph. We have an emergency and we are trying to get someone to the hospital, so we are driving 80 mph. You know that you are breaking the law. The emergency will not guarantee that you will not be pulled over or given a ticket. Now, you may decide that it is worth the ticket, so you count the cost and act accordingly.

If you are pulled over and the emergency is legitimate, the officer may or may not write you a ticket, but he will tell you to stay within the speed limit and drive safely. It serves no one if you run over a pedestrian on the way to the hospital.

My point is that the law is the law. When I worked for an ambulance service in Lynchburg, Virginia, when in college, we were told not to exceed the speed limit even when the patient was enroute to the hospital with our siren on and lights flashing. We could be ticketed and be suspended from driving the ambulance.

- Calvin was wrong when he said that a governmental minister, who is disobedient to God and wicked, gives up the honor of being *obeyed*. *On what authority do I say that? The apostle Paul.*

And just to make the point, the obedience is to the law which does not depend on the character or godliness of the minister, for the law is still the law. The wickedness of men who make or enforce the laws does not render the law null and void, nor does it void our obligation to obey it.

- We should not confuse spiritual ministry of evangelism and Bible teaching with the policies of running the country.

So, what happens when we choose to disobey the powers that be in order to obey God? In Acts 5, if the apostles were obedient to the council, they would have ceased to preach and teach about Jesus. But they preached in His name anyway. So, let's make the application to us so we can really get an idea of how this works.

Suppose we live in communist China and we are prohibited from having a bible, evangelizing or teaching the Christian faith.

We have a couple of options.

Option #1 is to not own a Bible, do not attempt to evangelize others, and do not participate in bible studies.

There are four types of people who would fall into this category.

- 1) The lost citizen of China who does not believe in God and has no desire to own a Bible. He will obey mostly because he has no desire for these things. And even though he is obeying the powers that be, he is not laboring with God by his compliance to the law. Why? Because godly labor must be done intelligently and be motivated by godliness. People do not accidentally labor with God, it must be on purpose.
- 2) The saved citizen of China who believes in Jesus Christ but has no desire to grow in grace, so not having a bible or participating in a bible study is not a problem for him. He would not do so even if the law said it was not illegal. No godly labor for him either, even though he obeys his government.
- 3) The saved citizen of China who would love to have a bible, who wants to witness and desires to participate in bible study, but is afraid to do so because the consequences of being caught are terrifying to them.
- 4) The saved citizen of China who has chosen to honor the law of the country he lives in for no other reason than Romans 13:1-7.

If you obeyed the law of the land for either reason that Paul lists in Romans 13 ( 1) for wrath's sake, or 2) for conscience' sake) then I believe that God does not hold you accountable as though you are some kind of terrible Christian. To the contrary, when you obey the powers that be, you are still laboring with your Father in this area of governmental authority as long as your motivation is the godly reasons given in scripture.

But let me be clear about a couple of things. This issue of godly labor is not done accidentally, but intelligently. What I mean is this: say there is a lost guy in China who has no desire to have a Bible or study it. What should he do? Obey the law. So, is he laboring with God in his being subject to government? He is not, for godly labor can only be done intelligently and for godly reasons. His unbelief in God is not a godly motivation. He is being the kind of citizen that God wants him to be as a lost person.

Option #2: But, if we make a decision that we will practice our faith and engage in bible study, then we would need to understand that if we are caught, we will suffer the consequences.

To government, banned substances are banned substances. The bible, as a banned item, may not be on par with automatic weapons, but to government, banned is still banned. The penalties may vary, but no matter how godly our intentions are, a violation of the law is still a violation.

Nations make laws. Laws are the means by which governments control the conduct of people. There is no guarantee that those laws will allow for Christian ministry.

If we violate those laws and get caught, we cannot depend upon God to bail us out.

So what do we do? In my thinking (and you need to settle this issue for yourself in your own mind) there is one caveat to obeying a government. It is the only one I can find in scripture and this exception has to do with our personal relationship with God and His express commands to us.

In other words, the only exceptions I find modeled in the Bible are not about the right to vote, or taxes which are not excessive, or the right to bear arms, or freedom of speech, or freedom of travel or any of those things which we, in this country, hold dear. The only exception I see practiced is in the area of personal relationship to God and His express command to ministry and those are to particular situations and the personal decisions of the people in question.

For example, in a different dispensation, Daniel prayed when there was a ban on prayer. At the same time, Daniel used his wisdom to advance the Babylonians, not overthrow them from within. In Acts 5, which is the extension of mercy and still in Israel's program, the apostles preached when they were told not to. Yet, it was one of those same apostles who wrote the passage in 1 Peter 2.

Therefore, a decision to carry out ministry in violation of a nation's laws, or the decision to own a bible or conduct a bible study illegally, must be based on an express command from God. Anything less and we will find any excuse for violating scripture.

God knows that there will be individuals in positions of authority and even whole governments that will oppose the work of the ministry. This possibility exists because of the nature of government. What I mean by that is, if God is going to put human government in place to control the people and keep violence in check, then He will need to establish it in such a way that it does not require righteous individuals holding the various offices. But if it does not require righteous office holders, then there is a risk of those same governments opposing the ministry work of God's people and even God Himself.

Knowing this, God does not grant a "get out of jail free" card to his servants who defy government for the purpose of carrying out ministry. To the contrary, God warns them of the things which will happen to them.

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: <sup>16</sup> **For I will shew him how great things he must suffer for my name's sake.**

Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

2 Corinthians 11:23-25 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, **in stripes above measure, in prisons more frequent**, in deaths oft. <sup>24</sup> Of the Jews five times received I **forty stripes** save one. <sup>25</sup> Thrice was I **beaten with rods**, once was I **stoned**...

These are all issues of some government imposing a punishment on Paul. The same is true for the apostles of Jesus where he warned them that they would be persecuted by structures of government.

Matthew 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

And in Acts 6 and 7:58, Stephen is brought before the council of the Sanhedrim where they had him put to death.

Acts 4:18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. <sup>19</sup> But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup> **For we cannot but speak the things which we have seen and heard.**

And now we come to Acts 5. The apostles are at Jerusalem and they are preaching Jesus as the Messiah and authenticating their message by healings and casting out unclean spirits.

There are several things to note about this passage if we think to use it as justification for disobeying the government. So let me put both Acts 4 and Acts 5 in perspective. The apostles have broken no laws in Israel and no Roman laws. This is exactly what was happening to Paul in Acts 23, which we will see the details of shortly. That is why in neither Acts 4, 5, or 23 is there one witness that can identify a law which has been broken. Every witness is a liar, which we will see. So none of these are about defying the law; it is not about causing sedition, or creating an uproar, or overthrowing the government.

But if you are going to use Acts 5 as an excuse to break the law, that is going to be problematic for a couple of reasons:

- 1) The events of Acts 4 and 5 take place in Israel's program; the extension of mercy
- 2) God miraculously breaks them out of prison, which He will not do for us in this DoGG

Acts 5:16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. <sup>17</sup> Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, <sup>18</sup> And laid their hands on the apostles, and put them in the common prison. <sup>19</sup> **But the angel of the Lord by night opened the prison doors, and brought them forth...**

- 3) God specifically tells them to go back to the temple and teach about Jesus

Acts 5:18 And laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But the angel of the Lord by night opened the prison doors, and brought them forth, **and said, <sup>20</sup> Go, stand and speak in the temple to the**

**people all the words of this life.** <sup>21</sup> And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

Of course they are not there but they were in the temple teaching. They were not hiding; they were right out in the open at the temple. They are brought before the council which wants to put them to death except Gamaliel intercedes.

Acts 5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; <sup>35</sup> And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. .... <sup>38</sup> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: <sup>39</sup> But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. <sup>40</sup> And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. <sup>41</sup> And **they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.**

Notice, no laws are broken. And even though the council unjustly punished them, they counted it an honor to suffer for Christ. Note also they did not retaliate, they did not go on a smear campaign, nor did they make a big deal over the unlawful punishment they received. They knew up front they might suffer and they did.

Now, let's take this into the DoGG and see our apostle in a very similar situation.

In Acts 23, when the mob drags Paul out of the synagogue and is beating him to death, word gets to the chief captain who hurries with his army to the uproar and grabs Paul up. He brings Paul back to the castle where he allows Paul to speak to the mob. Paul attempts to clear up the lies that were told about him; the lies which incited the riot.

The captain is going to have Paul scourged, but when he finds out Paul is a free born Roman citizen he immediately stops and unbinds him. Then he calls for Paul's accusers to come so he can get to the bottom of the matter.

Acts 22:30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and

commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

So, Paul is before the council and the local Roman government.

Acts 23:1-5 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.<sup>2</sup> And the high priest Ananias commanded them that stood by him to smite him on the mouth.<sup>3</sup> Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?<sup>4</sup> And they that stood by said, Revilest thou God's high priest?<sup>5</sup> Then said Paul, I wist not, brethren, that he was the high priest: for it is written, **Thou shalt not speak evil of the ruler of thy people.**

Do you see that? Even though Paul is carrying out his ministry in obedience to God, and the Jewish authorities in Jerusalem are opposing him, Paul still realizes how he is supposed to speak about those in positions of authority.

The council is divided over what to do with Paul and the chief captain sends Paul to Felix, the governor who is in Caesarea. Up the chain Paul goes!

When Paul gets to Caesarea, he is held in Herod's judgment hall until his accusers arrive to make their case before Felix.

Acts 24:1-9 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.<sup>2</sup> And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we **enjoy great quietness**, and that very worthy deeds are done unto this nation by thy providence,<sup>3</sup> We accept *it* always, and in all places, most noble Felix, with all thankfulness.<sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.<sup>5</sup> For we have found this man **a pestilent fellow**, and a **mover of sedition** among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:<sup>6</sup> Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.<sup>7</sup> But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,<sup>8</sup> Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these

things, whereof we accuse him. <sup>9</sup> And the Jews also assented, saying that these things were so.

Now Paul has a chance to respond to their charges.

Acts 24:11-14 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. <sup>12</sup> And **they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:** <sup>13</sup> Neither can they prove the things whereof they now accuse me. <sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

And here is the end of what Paul has to say.

Acts 24:17-21 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, **neither with multitude, nor with tumult.** <sup>19</sup> Who ought to have been here before thee, and object, if they had ought against me. <sup>20</sup> Or else let these same *here* say, **if they have found any evil doing in me,** while I stood before the council, <sup>21</sup> Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

After two years, Festus replaces Felix, so here we go again. The Jews want Paul brought back to Jerusalem so they can kill him along the way, but Festus says he will go to Paul instead and they can come along and make their case.

Acts 25:6-8 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. <sup>7</sup> And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. <sup>8</sup> While he answered for himself, **Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.**

Notice, Paul was not breaking the law! He was not defying government!

At the end of his hearing/audience before Festus, Paul appeals to Caesar.

Acts 25:11-12 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof

these accuse me, no man may deliver me unto them. **I appeal unto Caesar.**  
<sup>12</sup> Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? **unto Caesar shalt thou go.**

He appeals to Caesar! Paul is not violating the government he is appealing to a higher court, as it were. We do that today, not in violation of government, for that is exactly what government does. That is what the appeals process is. Paul was not in violation of what he wrote in Romans 13.

## **Romans Education, Part 3: Book 2**

### **Session Twelve: Summary**

God's main purpose in human government is to control the populations of nations so they do not devolve into chaos, utter violence and the evil that goes along with that violence. Saved or lost, we are to obey governmental laws without exception, and if we violate these laws, we should expect to pay the penalty according to law. The believer's motive for obeying laws should go beyond fearing what government may do.

Godly labor can only be done intelligently and for godly reasons. A lost person may be subject to human government out of fear of wrath, but for an educated son, your reason should be for "conscience sake." If the desire of your heart is to honor the divine institution of government, you will view those in office as ministers of God and know that you have acted godly in view of it.

We enjoy the benefits and advantage of government and therefore we do what we can to preserve it. By upholding government, we uphold our own hedge. Tribute is a form of tax imposed by government in return for peace, security and protection. By paying our taxes, we support the ordained power of government; and we are sustaining and maintaining the government and that is godly labor, just like our giving in the local assembly is filling an office that provides the same for the local church.

Any decision to carry out ministry in violation of a nation's laws must be based on an expressed command from God. Anything less and we will find any excuse for violating scripture. Apostle Paul is our example. Even though he was carrying out his ministry in obedience to God, and the Jewish authorities in Jerusalem were opposing him, Paul still realized how he was supposed to speak about those in positions of authority.

When you obey the powers that be, you are still laboring with your Father in this area of governmental authority, as long as your motivation is the godly reasons given in scripture. If we violate those laws and get caught, we cannot expect God to bail us out.

Saved or lost, the holders of governmental office are God's ministers. They hold the offices that control the violence of men, and as long as they are doing the one thing which government is designed to do, it is doing what God ordained it to do. When we live peaceably, when we pay our taxes, when we obey and submit ourselves to the powers that be: that is a way of honoring those offices and ministers.

## **Romans Education Part 3**

### **Book 2 – Session Twelve: Self-Test**

1. The institution of human government is for \_\_\_\_\_ and \_\_\_\_\_ alike.
2. Dues, tribute and custom are meant to convey \_\_\_\_\_ category of \_\_\_\_\_. School tax, sales tax, property tax, income tax, you name it.
3. The \_\_\_\_\_ of men who make or enforce the laws does not render the law null and void, nor does it \_\_\_\_\_ our obligation to \_\_\_\_\_ it.
4. Godly labor must be done \_\_\_\_\_ and be motivated by \_\_\_\_\_.
5. \_\_\_\_\_ men can and do occupy the offices of \_\_\_\_\_.
6. The reason for ordaining \_\_\_\_\_ as the power to enforce peace and tranquility has to do with the \_\_\_\_\_ atmosphere for \_\_\_\_\_ to be done.
7. By paying our \_\_\_\_\_, we support the ordained power of government.
8. The holders of governmental office are God's \_\_\_\_\_.
9. Tribute is a form of \_\_\_\_\_ imposed by government in return for peace, security and protection.

## Romans Education, Pt. 3

### Book 2 – Session TWELVE: 9:59PA

The 9:59 section of this book is designed to help you spend 9 minutes and 59 seconds interacting with God's word so that it effectually works in your inner man to produce the life of Christ in you, which is your edification. This is the Practical Application of the doctrine.

For you to receive the most benefit from this section, please make sure you have 1) read the Student Notes, 2) looked over the Summary, and 3) taken the Self-Test.

Romans 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. 5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

#### Monday- Review

- read the notes and the reservoir of knowledge
- Take the self-test
- Prayerfully consider romans 13:5 "**ye must needs be subject, not only for wrath, but also for conscience's sake.**"
- Recall from last week the appropriate godly motivation for us to be subject to the higher powers as sons and daughters. Is fear of wrath an appropriate motivation?
- Review the definition of conscience. What does "for conscience's sake" mean to you? What does it mean to God?
- Communicate to God in prayer whether your thoughts and actions are in line with His norms and standards concerning those "minsters of God."

#### Tuesday-Gladly paying taxes

- Talk to the Lord about the changes you have made in the way you view government and what more you need to do to bring your thinking and behavior in line with His norms and standards.

- Consider Romans 13:6-7, our godly labor.
  - For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.
- Do you pay tribute, custom, fear, and honour willingly and gladly in support of the **ordained power** of government **and as the price of peace, security, and protection you enjoy as a citizen?**
- Are you manifesting Christ in your words and actions in these things?
- Prayerfully consider what your attitude and behavior should be even when you disagree with those in power and the government policies, actions, political control, spending.

### **Wednesday- Civil Disobedience**

- Considering God's main purpose in human government and all the various forms of violence government is meant to control, read Romans 13:1-7 again and communicate to your Father the reasons why you are compelled to obey the laws, ordinances, regulations etc. that are established by His government ministers. (recall "wrath" and "conscience")
- Are there any factors that would justify civil disobedience?
- Prayerfully consider these factors and whether your thinking is truly in line with God's word in Romans 13:1-7.

### **Thursday-nation's laws-and the express command of God**

- Consider Acts 4-5 under Israel's program.
- Consider Matthew 28:18-20 "the great commission" to the 12 Apostles
- Read what Peter wrote in 1 Peter 2:14-15.
- Consider Acts 9:15-16 and Romans 15:16 in the dispensation of grace.
- Consider now Paul's actions in Acts 23-25 and the consequences he endured.
- Reread what Paul wrote in Romans 13:1-7.
- Is there a conflict between Paul's actions and what He wrote in Romans 13? Is there a conflict between Peter's actions and what he wrote to the remnant in 1 Peter 2:13-14? (**recall Peter's direct commission from Christ**)

- How do you reconcile the differences? Prayerfully meditate on these passages (**recall Paul was called to be an Apostle to the gentiles and a minister of Christ. Also pay close attention to his defense in each case in Acts.**)
- How do the above passages impact your attitude and behavior toward those ministers of God in authority over you? What does God require of His sons and daughters?
- What are God's express commands to you concerning government and your responsibility in ministry as a son or daughter?
- Talk to your Father about your understanding of your responsibility to government even when it adversely and negatively impacts evangelism and other Christian ministries.

### **Friday-For Conscience Sake-a Sonship Decision**

- Consider Romans 13:1-2; 1 Tim 2:1-4; 1 Peter 2:11-19; Titus 3:1-2
- Do you note any exceptions to the responsibility you have to submit to God's ministers in government?
- Now read Ephesians 6:5-7
- Communicate in prayer your understanding of the reasons God has provided human government and given them the power to enforce peace and tranquility. Share with Him your understanding of why our subjection to His ministers provides the optimum atmosphere for God's work to be done. Why is that important to you?
- Consider Romans 12. Meditate on your responsibilities as a son or daughter in Christian ministry (evangelism, preaching/reaching, edification etc.)
- Share with God your understanding of your responsibilities when there is a conflict between government's laws and Christian ministry. Talk to God in prayer about how you should resolve the conflict.
- Consider the consequences of disobedience to the laws ("wrath and damnation") and your responsibilities as saints in ministry as you prayerfully come to a sonship decision about how you will respond where there is conflict between the two.

Thank God for His word and the effectual working of His word in your inner man!

## **Romans Education Part 3**

### **Book 2 – Session Twelve: Self-Test Answers**

1. The institution of human government is for saved and lost alike.
2. Dues, tribute and custom are meant to convey every category of taxation.  
School tax, sales tax, property tax, income tax, you name it.
3. The wickedness of men who make or enforce the laws does not render the law null and void, nor does it void our obligation to obey it.
4. Godly labor must be done intelligently and be motivated by godliness.
5. Unsaved men can and do occupy the offices of government.
6. The reason for ordaining government as the power to enforce peace and tranquility has to do with the optimum atmosphere for God's work to be done.
7. By paying our taxes, we support the ordained power of government.
8. The holders of governmental office are God's ministers.
9. Tribute is a form of tax imposed by government in return for peace, security and protection.

## **ACRONYMS**

A.V. – Authorized Version

CoP – Course of Punishment

FED – Fully Educated Daughter

FES – Fully Educated Son

DI – Divine Institution

DoGG – Dispensation of Gentile Grace

JUEL – Justified Unto Eternal Life

OED – Oxford English Dictionary

OT – Old Testament

PA – Practical Application

PoE – Policy of Evil

RoK – Reservoir of Knowledge

SoC – Sufferings of Christ

SoPT – Sufferings of this Present Time

VRS – Vain Religious System