Romans Chapter 13 – John Weaver

Pastor and scholar John Weaver explains what your Christian duties to government really are (hint, it isn't obedience to tyranny).

As you listen to the following series of sermons you will understand why Pastor Weaver is considered by many to be the leading expositor today on the subject of the Christian and civil government. This is a masterful study of both the scriptures and history as they relate to this subject. You will most certainly be blessed.

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Well, I suppose that everyone in this room is quite aware of the fact that there's an awful lot going on in this world today that is not quite up to snuff. And so I've really been thinking about and praying about what I wanted to teach. And I got to thinking, although I've mentioned this before, I've

never really gone over Romans 13 with most of you. Some of you have heard it, some of you have my books. But this is just something that's absolutely astounding.

In one of the last two conferences that I was in, I brought three messages on biblical justice, and I may end up teaching those to our people as well. But the last one, the third one, well, the first one was just biblical justice defined, and then the biblical justice in the local assembly, and then biblical justice in the civil magistrate. That message is getting out, and there was one magistrate that was there in that meeting, and he asked me to try to teach some of the state government agents, bureaucrats in that state. So, maybe something will come of it.

So let's open our Bibles, if you would, please, tonight to Romans chapter 13. Now I want us just simply to read the first seven verses and we're going to take this. And it'll take us a number of weeks to get through it. So let's begin. Romans 13, beginning in verse one.

Romans 13:1-7. Verse 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. Verse 2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Verse 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: Verse 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. Verse 5. Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake. Verse 6. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Verse 7. Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom

fear; honor to whom honor.

So what I want to do tonight is this begin this study. And I hope by using a sharp two edged sword, I'll try to cut two ways, not only biblically, but historically as well. I think today that most of you would agree that we are living in a day of almost total ignorance, and especially when it comes to the Christian and civil government. Especially as well what the Bible says about civil government. And of course of verse four and verse six, God says my people are destroyed for lack of knowledge.

I don't know if this has ever impressed upon your mind or not, but it impressed upon mine years ago. Do you understand that if you have knowledge, if you know the answer, you don't have a problem? Your problem stems when you don't know the answer, when you don't have the knowledge or the ability to resolve something.

But God said, *My people are destroyed for lack of knowledge*. And then the opposite of that is John chapter 8 and verse 32, when our Lord said, and you shall know the truth, and the truth shall set you free.

So, in order for you and I to understand government, and what God requires of us, then we need to know what God requires of the civil magistrate, and therefore, we must be knowledgeable in the word of God. We must also, learn to be self responsible, that is, responsible and accountable in and of ourselves, and the main purpose is to try and show you from the Bible, what the Bible says. It's a vast difference, between what the Bible states, and what you hear today and what some of you younger folks get in your social studies class.

So, here are some basic presuppositions. A presupposition is, that which you presuppose to be true before you ever get started. Here are some basic presupposition.

Number one, that Jesus Christ is the king of the world. Jesus Christ is not just simply king of the church, he's king of the world. He's king of everything. That's why the Bible calls him the King of Kings and Lord of Lords. That is why the Bible says, our Lord himself said in Matthew 28 and verse 18, all authority in heaven and earth is given unto me. And that's why he said in first Timothy chapter six, that He is the only Potentate, the king of Kings and Lord of Lords. So, my first basic presupposition is that Jesus Christ is not just simply king of the church, he's king of civil government, he's king of the family, he's king of everything.

Number two basic presupposition is this, that the entirety of the Bible is the word of God, and the entirety of the Bible is applicable to us today. The Apostle Paul said in second Timothy, chapter three, that all Scripture is given by inspiration of God. That is, all Scripture is God breathed, and it is profitable for doctrine, for correction, for reproof, for instruction and righteousness, that the man of God may be thoroughly furnished in every good work.

And then, of course, he said in Psalms 119 and verse 89, forever, O Lord, is Thy Word settled in the heavens. So, the first basic presupposition is, number one, Jesus Christ is King. And number two, the Bible is the Word of God, and it is applicable to us today in every area of our lives. I don't care if we're talking about economics. I don't care if we're talking about family. I don't care if we're talking about government. The Bible is applicable in our lives.

Now, here are some books that I've read years ago that really got my mind straight when it came to the civil government. The first one, of course, was the Bible. I'm not going to go into this in detail, but years and years ago, our church in Georgia was attacked by the state of Georgia. To show you the absolute stupidity of the action by the state of Georgia, they wanted to give us a license to drink water out of our own well. And the well had been in the ground over 40 years. Never a

complaint, never a problem. And I don't know if you understand the word license or not, but if you look up the word license in Black's Law Dictionary, Bouvier's Law Dictionary, it will say this, – permission from a competent authority to do that which otherwise would be unlawful to do. So, you mean to tell me it's unlawful for me to drink water out of our own well without the state's permission?

I'm just simply saying they were pushing this thing. We ended up suing the state, and finally the judge told them, leave us alone. But the interesting thing is this. The men came up to me and they asked me, pastor, can they do this? And my answer was this, I don't know, but I'm going to find out. And so that's what got me to studying civil government from the word of God.

I also ran across three other books. These books were used in the founding of this country. The Bible was first and foremost, in fact, the most often quoted verse, the most often quoted book in all the founding documents is the Bible. And the most frequently quoted book would be the Book of Deuteronomy, because it's the book of the law. In fact, Deuteronomy is two and nomas law. Deuteronomy means the second giving of the law, because the first time it was given in the book of Exodus.

Anyhow, I came across these three books. So you have the Bible first of all them, the next book that I read was Lex Rex, written by Samuel Rutherford in 1640. Lex Rex just simply means the law is king. And Rutherford wrote that book in opposition to Rex Lex. The king is law. He says, no, the king is not law. The law is king, and the king is to be in subjection to the law like everyone else. So Lex Rex is a wonderful book. It's still available today.

The second book that I read, which was really good, has a Latin title as well. It was "Vindiciae Contra Tyrannos: A Defense of Liberty Against Tyrants". It's written by Hubert

Languet. The edition that I have is a reprint of the 1689 edition. Now, there's an earlier edition in 1616. Some even say that this book was written in the 14 hundreds. It is a wonderful book. It too, is available today.

And, the third book that I read was **Thomas Hobbit a Christian View of the Civil Magistrate.** And this book was written in 1653. So let me just give you some things that you will find in these books as you read them. Here are some of the questions that were answered.

1. Whether subjects are bound and ought to obey princes if they command that which is contrary to the law of God.
2. Whether it be lawful to resist a prince or king or ruler which does infringe the law of God or ruin the church by whom, how and how far is it lawful?
3. Whether it be lawful to resist a prince who doth oppress or ruin a public state, and how far such resistance may be extended.
4. Whether labor princes or states may be or bound by law to give succor or aid to the others who are resisting the tyranny.

So, these books were very practical because back in those days, there was indeed a lot of tyranny, and a lot of tyrants as well. We still have it today, that is for sure. Now, let's look at our Bibles, if you would, please, to Romans chapter 13.

And so, the very first thing I want to cover tonight is this; the institution and the nature of government. **Notice, if you would; 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.***

So, here you have some very clear concise statements. Now, when he said, ***let every soul be subject to the higher powers***,

I want you to understand something. No matter how high you are in authority, there's always someone higher than you. And moreover, God is the supreme authority. He is the sovereign; he is the highest.

I never will forget what Lester Roloff said. The state of Texas happened to be attacking his church, and all those homes that he had. And, he went to see one of the bureaucrats, and it was a woman, and Roloff was saying that they said; no, he couldn't do this, and no, he couldn't do that.

And she (bureaucrat) says, now, Pastor Roloff, don't you know the Bible says that you are to be in submission to the higher authorities? He said, yes, I know the Bible says that, and I have no problem with that, but it is your lower authority that has given me this.

So, that's true, but notice what Romans 13:1 says; *let every soul be subject to higher powers.*

Now watch this. There is no power but of God. That means, any power, any authority, any jurisdiction has to be delegated. That is, it comes from God. So, God reigns by virtue of his own authority and right. So, everyone else rules or reigns by virtue of God's delegated powers. In other words, their power, their authority comes from God.

Now, when you see the word powers or power in verse one, the Greek word is the word **ἐξουσία exousía,** ex-oo-see'-ah; which literally is translated powers, or jurisdictions, or authorities.

So, Romans 13:1 says there's no authority but that which is of God. There's no power, there's no jurisdiction, but that which is of God. So let me just show you, and prove to you from Scripture, where the Bible says every other individual reigns derivatively. That is, their power or authority is derived from God. So, I could ask you this question, – *what then, does a husband have to rule over his wife and his children?* And the

answer would be none, except the sovereign God of the universe has given him that power and authority.

You follow what I'm saying? What right then, would I have as a pastor to be an under-steward and rule over the people that God has given me? And the answer would be none, except God has delegated certain pastoral authority and power.

What right then, would any civil ruler have to rule over people? And, the answer would be none, with the exception that God had delegated that power and that authority. So, I want you to hold Romans 13, but I want you to turn in your Bibles, first of all, to the book of Proverbs chapter 8, and let's begin reading there with verse 15. Look what our Lord says. –

Proverbs 8:15-16. – *By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth*.

So, there is no prince, there is no noble, there is no king that can do anything apart from the authority that God has delegated. Now, turn to Psalms 75 and notice, if you would please, look in verses 6 and 7.

Psalms 75:6-7. – *For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he puts down one, and sets up another.*

Now, I want you to pay close attention to that, because he said, God is the judge. God puts down one and he sets up another. Now, with that in mind, I want you to turn in your Bibles to the book of Daniel. Look, if you would, please, but first of all let's look at Daniel 2 and let's begin reading, and then we're going to go to Daniel four. Daniel 2:20 so you can see it.

Daniel 2:20. – *Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:*

So, we're talking about God, and he God changes the times and the seasons. He God, removes kings and Sets up kings. He, God, giveth wisdom unto the wise, and knowledge to them that know understanding. Note, if you would please, that he removes kings and he sets up kings. Remember that passage from Psalm 75? *Promotion covers neither from the east, nor from the west, nor from the south.*

But God is the judge. He put it up one and he take it down another. Now, if you look in Daniel chapter 4 you'll find a good illustration of this in Nebuchadnezzar. Nebuchadnezzar was a proud, arrogant, haughty monarch, and God decreed to cut him down and to teach him a lesson. So notice, if it would, in Daniel chapter 4. Look what God says in verse 16.

Daniel 4:16-17. – Let his heart be changed from man's, and let a beast's heart be given to him; and let seven times pass over him. This matters by the decree of the watchers, and by the demand of the word of the Holy Ones:, to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Now, so Nebuchadnezzar is going to be driven insane for seven years. Now skip down, if you would please, to verse 24. Daniel is giving the interpretation of Epigenetra's dream. He says,

Daniel 4:24-25. – ***This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.***

Now go to verse 28, and read to verse 32. – All this came upon the king Nebuchadnezzar. 29. – At the end of twelve months, he

walked in the palace of the kingdom of Babylon. 30. – The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31. – While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32. – And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Now notice if you would, about twice now the word of God has said, actually three times; once you count verse 17, once you count verse 25, and then once you count verse 32. Three times God says, I want everybody to know that I am the ruler, and that I give the kingdom to whomever I please. In other words, I set up kings and I take down kings. Now, so when you look at Romans, chapter 13, and you see there is no power but of God, the powers that be are ordained of God. That simply means this, that God is the one who institutes, and God is the one that ordains authority.

Now, if he is the one instituting, if he is the one ordaining, that means he's the supreme, that means he's the room. Everything else comes from him. So let me put it, I'm going to use the word kings, but I don't care if you put the word president, I don't care if you put the word governors, I don't care if you use the word princes, it's all the same. Because we're talking about civil authority. So all kings reign by derivation. God reigns by virtue of his own power and authority. So any authority that anyone has is derived from God, and delegated by God.

God reigns from himself and kings reign from God. God has a jurisdiction proper. Now all citizens and all others have a limited jurisdiction. Now let me explain, God is sovereign over the entire world. God is sovereign over the entire

universe because God is the creator. But, I don't care how powerful a man is, whether he is a king or president or governor, I don't care how powerful he is, he's limited to the territory over which he is king, president or governor. He's not king of the world. He's not governor of the world. He's not president of the world. I mean, Putin's not President of America. He's not president of Australia, he's not president of all, he has limited power,

Xinping is limited. In China everyone is limited except God. God is unlimited because God is God. He is the sovereign. Now, so God alone is sovereign and everyone else has only derived and delegated authority.

Now listen very carefully, you can make an application to what's going on today. God has not resigned his throne. God has not abdicated his power or his position, and God has not given over his earth, and his creation, to a handful of petty gods to do with as they please. Nor has God given over his people, his creatures, to be destroyed and devoured by a thoughtless, horde of unrighteous, ungodly bureaucrats, because God is still God.

God is still sovereign. He is still on the throne. Which means this in reality, every ruler is limited. That is, he can actually only go as far as God allows him to go. Now you say, well, there are some that usurp authority, I understand, but the truth of the matter is God will judge him for his theft as well.

But all authorities are limited. Moreover, all are responsible to God. All are answerable and accountable to God. So to demonstrate this, I want you to look in Romans, chapter 13, and go over some of these words in this chapter of Romans. Words have meanings, okay? So, we've covered verse one, but I'm going to do it again. When in verse one it said; *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.*

So, every time you see the word powers, it is the Greek word exousia, which means; power, authority or jurisdiction. Now look at verse two. *Whosoever therefore resisted the power,* [that authority, that jurisdiction] *resisted the ordinance of God, and they that resist shall receive to themselves damnation.* [or condemnation].

Now, notice, if you would, **government is here called the ordinance of God**. And the Greek word is the word diatagē, which literally means an ordinance. It means that God has instituted it, god has set it up.

Now look in verse three. ***For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same.***

So here the word rulers, in verse three, is the word archōn, which literally means first one, chief ones or leaders. And of course the word power, of course, once again is *exousia*. So far civil authority has been called power, which is authority or jurisdiction. It's been called the ordinance of God.

Now skip down to verse four. I mentioned this before, I'm going to mention it again. ***For he is the minister of God to thee for good. But if thou do that which is evil, be afraid for it. Bear not the sword in vain, for he is the minister of God or adventure to execute wrath upon him to doth evil.***

Now actually there are two terms in that verse that describe the *civil magistrate*. First of all, he is called the minister of God twice. The word minister is the Greek word *diakonos*. It is where we get our English word deacon. The English word deacon is not translated. It is transliterated from the Greek. The word deacon actually means servant. That's what it means. So I want you to look in verse four *and for he is the deacon of God*, or the servant of God to thee for good. *But if thou do that which is evil, be afraid*. *For he bears not the sword in*

vain, for he is the minister of God. That is, he's the deacon of God. He's the servant of God.

Now, the question is. If the civil ruler, if the civil magistrate, is the servant of God, who must he obey? The obvious answer is, God. Now look at the next word in verse four. He calls them a revenger to execute wrath upon him, that doth evil. Now the word revenger is a very interesting word. It is the word *ekdikaos*. *Ek* is a preposition which means out of. And *dikaos* is the Greek word for righteousness. So, the word revenger means one who executes righteousness. He draws righteousness out. The Bible says that everyone who condemns the just is an abomination in the sight of God. And he that justified the wicked is an abomination in the sight of God. You'll find that in Proverbs 17, verse one.

The point here being made is, the civil magistrate is not only to be the servant of God, he's to be the one that exacts and draws out the righteousness of God. Now, the interesting thing is, if you will research either the original charters and constitutions, or what you and I would call, reprinted charters and constitutions of the original colonies, you will find, that every one of them said that, if you were going to hold public office, you had to acknowledge, and you had to confess the inspiration of both the Old and the New Testaments, and you had to profess faith in Jesus Christ. Even Massachusetts, as liberal as it is today, in their original charter, said the laws of this colony shall be the laws of God as given through Moses. So, the word revenger simply means one who exacts righteousness.

Now, here's my question. How many people do you know today that are willing to go as far as God does? When we talk about civil magistrates, everybody's willing to confess of it's power or authority, or jurisdiction. Everybody's willing to say, yeah, they're rulers, they're cheap ones, they're leaders. But how many are willing to say, like God, that God ordained and delegated and instituted the civil magistrate to

be his servant and to be his exactor of righteousness?

Hang on. I left one out. Isn't that amazing? I want to cover it. I want you to look in verse six. Watch verse six. I'm not through. Look in verse six. He says; For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Now, when you see the word ministers in verse six, it is not the same Greek word that you find in verse four. *Diakonos* is the word in verse four. In verse six it is the Greek word *leitourgos*, *leitourgoy* would be the plural. Do you know what English word we get from *leitourgos*? Liturgy. You know what liturgy is? It's a public worship. So when you go to church on Sunday morning, what do you do? Let's say you have an opening prayer, you sing some songs, you sing some hymns, you have preaching, you have another benediction, an ending prayer. You know what that is? That's a liturgy. That's a public worship.

Now, here's what God said. God said he's ordained the civil magistrate not only to be a power, not only to be a ruler, but also to be his deacon, his servant. Listen carefully, his exactor of righteousness and his public worship, because the pagans would always offer animal sacrifice, ashes in worship of the emperor.

So clearly then, God says, I've ordained these jurisdictions, these authorities, these powers to be my public worship. You can ask and answer this question. If civil magistrates if civil government is to be a minister, to whom is it the minister? If it is to be an exactor of righteousness, whose righteousness must it exact? If it's to be a public worship, to whom is it to be a public worship?

Now, I want you to listen carefully, because what I'm about to say next is really, really important. Here it is. Government is a theological issue. Now watch this. It is possible to have a separation of government and church. In other words, we do

not have to have a state church in England.

The Anglican church is the state church. You got that? I suppose in Greece. Greece is the Greek orthodox. And Russia is the Russian Orthodox. You follow that? So we do not have to have the Baptist church as a state church, or the Methodist church or a Presbyterian church. Although, you can, and you may have a separation of government and church.

Listen carefully. You cannot have a separation between government and religion. It's impossible. Tell me why. Here's why. Because government deals with right and wrong. It deals with justice. It deals with morality. In other words, do you realize that every law that is passed is a religious law? So, when that lawmaker was examining that bill, he says, I think this is a good bill. Well, his definition of good is a religious definition.

Why, I think this is a bad Bill? Well, his definition of bad is based upon his thinking, which is based upon his religion. So, you cannot have a non religious law. Every law is religious. Every government is religious. It may be the Christian religion, or maybe a pagan religion, but it's still religious. In fact, that's the problem that we're in today. We've got all kinds of religion in the government, but it's just not the Christian religion. So carefully, you have to understand that government is a theological issue.

Okay, now I want you to look at verses one and two again, romans, chapter 13. Look at this. He says, *Let every soul be subject under the higher powers, for there is no power but of God. The powers that be are ordained of God, whosoever therefore resisted the power, resisted the ordinance of God. And they that resist shall receive unto themselves damnation or condemnation.*

Now, hang on to what I'm about to say. The submission and obedience, that God requires in verses one and two, is

dependent upon the magistrates and the rulers, being what they have decreed the laws be. In verses three, four and six, God does not demand that we submit to tyrants.

Do you remember those two ladies, ship, Shiphrah and Puah? [See Exodus 1:15 to 21]. Do you remember who those two ladies were? They were the midwives. And Pharaoh said, you kill all the men children. They didn't do it. They feared God, they weren't going to do that. But when he gave the order that all the Israelites had to murder their own sons, well, when Amram and Jacob saw that was a good child, they disobeyed. They didn't murder their child. God does not require you and I to be obedient and submissive to tyrants.

Now, when individuals transgress and abandon their lawful authority, they abandon all authority. In other words, they don't carry it with them. Let me explain something else. I want you to think about this. It's easier to understand. What the Bible teaches is sphere authority. Everyone has authority in his proper sphere. When you leave your proper sphere of authority, you do not carry that authority with you.

So, God has only ordained three institutions. He ordained the family, which is a ministry of education. He ordained the church, which is a ministry of grace. He ordain the civil magistrate or civil government, which is to be a ministry of justice. So, the ministry of justice cannot come to the Church and say, you cannot teach this. Yes, I can, if it's biblical. I don't care what the government says.

Moreover, the church now cannot go to the government, say. You cannot execute that murderer. Yes, they can, because God said they could. But, neither now can the government come to the family and say, you cannot home school. Yes, you can. Or you must do this or that what's immoral or un-biblical.

The civil government has no authority over the family, unless that family is violating God's moral law. You follow that now.

So, let me explain sphere authority. Suppose I visited your house. And I'm looking around while you and I are talking. I see some dirty dishes in the sink, and I see some clothes thrown out on the floor out of a bedroom, and two or three other things, and maybe some dirt on the floor.

And I look at your wife and I say, woman what kind of a wife and mother and housekeeper are you? Get up off this couch and get in there and wash those dishes and sweep that floor. And I look at you child and I say, get in your room, pick up those clothes and tidy up your room right now. Do you understand, boy?

Now, I've got a question. Are you going to say, way to go Preacher. You tell him preacher. Is that what you're going to say to me? I can tell you what you're going to say to me. You better be quiet. You better shut your mouth. That's my wife. That's my child. If anybody tells them what to do, it's going to be me. And I say, but you don't understand. I'm a husband and I'm a father, and I have husbandly authority, and I have fatherly authority. And you know what you should say to me? Yes, you do in your home, but not in this home. In this home, I'm the head.

So the point I'm making, just because I have authority in my sphere does not mean when I get in your sphere, that I'm carrying that authority with me. Moreover, the same thing if a Pastor came up and asked me for some counsel and advice, fine, I can give it to him. But, I have no authority to come up and say, now, Pastor Christman, you must order your church like this. You must do this. I have no authority to do that. I have authority in my sphere. But when I leave my sphere, I leave my authority.

So, you have to understand that the submission and subjection that God requires in verses one and two is based upon the magistrate being what he is supposed to be, which God ordained him to be in verse three, in verse four and verse six.

Okay? Now let me cover something else. We're still looking at this when he said, let every soul be subject of the higher powers, for there's no power but of God the powers that be ordained of God.

This may surprise you, but do you realize there is no specified form of government that is demanded in the Bible? God does not demand a monarchy, god does not demand an oligarchy, god does not demand an aristocracy, and God does not even demand a republic. Although I do believe the principles in the word of God lead to a republic and a republican form of government, but God does not demand it.

Now, let me show you something. I want you to hold Romans chapter 13 and turn in your Bibles to First Peter chapter two, because here is a passage that has really caused some consternation to some people, and it should not. But I want you to see in one Peter, chapter two and verse 13. Look at this. God says,

1 Peter 2:13-14. — ***Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 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.***

Now look at this. Submit yourselves to every ordinance of man for the Lord's sake. Well, let's see. So if the city, or the county passed an ordinance saying you can only have one child, does that mean if your wife becomes pregnant with a second child, you must abort that baby?

What if there's an ordinance passed saying that you can only eat meat once a month? Claus Schwab is trying to do that. Bu,t you see what I'm trying to tell you. When most people read the word ordinance here, that's what they think about. A city ordinance, a county ordinance, a state ordinance, federal ordinance. I use those illustrations just to tell you, that

has nothing to do with First Peter two and verse 13. I'm going to prove it to you. First of all, look again at verse 13, he said, *submit yourselves to every ordinance of man for the Lord's sake.* The word ordinance is the Greek word *ktisis*.

The Greek word *ktisis* means, that which is needed, that which is established. Now, what is he saying? I want you to look at verse 13 again. *Submit yourselves to every ordinance,* that is every kind of government of man. He's not talking about communism, he's not talking about tyranny. I'm going to prove it to you. *Submit yourselves to every ordinance of man;* that would be monarchy, aristocracy, republic. *Submit yourselves to every ordinance of man for the Lord's sake*, whether it be to the king and supreme that is the monarchy, or of the governors, which being an aristocracy, or to them that are sent by him.

Why watch, *for the punishment of evildoers and for the praise of them that do well?* Now, I'm not going to get into this now, but I'm going to tell you the purpose of government based upon Romans 13 and verse one.

First Peter, chapter two, tells us that government has two principal powers, that is to punish the wicked, and to promote and praise the righteous. And that's it. That's why God ordained civil government. And so literally, what he is saying in verse 13, it doesn't matter what kind of government that man sets up, as long as it is set up for the purpose for which God ordained government.

So here's my question. Could God use the monarchy? Well, he certainly did in Israel. He certainly has in England. At least for several hundred years. Yes. So, I'm just simply pointing out the fact this is what this is saying.

Now, to show you this truth, you just got to understand that governments differ not in nature. They only differ politically, that's all. So, a political difference is between

a monarch, an aristocracy, an oligarchy or a republic. So, they're set up to carry out the functions for which God ordained them. God said it doesn't matter. I'm telling you, the principles I do believe lead to a republic.

Now, I want you to note in Romans 13 and verse two, government is called the ordinance of God. In first Peter two and verse 13, it's called the ordinance of man. Another words, God ordained government, but it's man who sets it up. And a man can set up whatever he wants to, as long as it's ordained for the purpose for which God created government.

Now, I want to give you a quote. I thought this was interesting. I think it was Rutherford who said this; – Because civil magistrates are ordained of God, therefore, it cannot be the ordinance of man. It's as if you said God ordained the temple, therefore, it was not built by Masons. God ordained the temple and men set it up. God ordained all the instruments and men made all the instruments.

You can read about the tabernacle being set up in the Book of Exodus. So, when he says in first Peter, chapter two and verse 13, every kind of ordinance; he's talking about every kind of government, whether it be to the king and supreme, or to governors, or so on. So, government then is an ordinance of God objectively since he ordained it. And is the ordinance of man subjectively since man sets up so he ordains it, but men must set it up.

I want to show you some individual qualifications for rulers. And you're going to be surprised because we really don't have anybody today that will meet these qualifications.

So look in your Bibles, if you would, first of all, to Deuteronomy chapter 17. And let's begin reading there with verse 15. God says: –

Deuteronomy 17:15-20, KJV. – *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. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.

Now, note, if you would, first of all, God said in verse 15 *thou shalt not set in any wise a man to be king over thee except the one whom the Lord thy God shall choose*. Although God chose David, God chose him by the popular, I will say, vote of the people. The people came together, and while they recognized that God chose David, they were the ones who made a league or covenant with David.

Secondly, he said, *you cannot set a stranger up over you*. He has to be a brother. He has to be a believer. Look at the strangers that we have in congress. Look at the strangers we have in the presidency, and that's one of our problems. But God said, he must choose the man, he must be one from among the brethren, notably. And he said, *he shall not multiply horses to himself*. What in the world does that mean? That would be like me saying, he shall not multiply to himself Abrams tanks, B52 bombers, because horses in those days were

military weapons.

What God is saying is this, and this is true throughout the scripture, He is our defense. In other words, don't get to the point that you believe that your military is going to take care of you, that your power is going to take care of you. God's saying, if I don't take care of you, you're not taken care of. We're in no position to go to war in this country. Why, we don't have enough lipstick and rouge for our soldiers, or dresses.

I mean, I tell you what, we're in the most pathetic position in this country that you can ever imagine. But note what God says. Moreover, he says he's not to multiply unto him wives. What does that mean? Morality. His morality is to be unquestionable. Think about the immorality that exists not just in Washington, DC, but in our state capitals as well. And then verses 18 and 19. He must have his own personal copy of the word of God, *and he must read therein day and night*.

He must know it. He must study it. He must obey it. Why? That his heart be not lifted up above his brethren. That's just because God made him a ruler does not mean that he is above his brethren. That takes care of pride and ambition.

So God says, here are the qualifications. Now. Let me show you some more. I want you to turn in your Bibles to the book of Exodus, chapter 18. Exodus, chapter 18. And look, if you would, please, at verse 21. All I can say is this one verse would disqualify most of our congressmen today. God says.

Exodus 18:21 KJV. – *Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens:*

Note, if you would, they must be chosen out of the people. It's the same thing. They must be brethren, they must be

believers. Notice, if you would, they must have ability. That's what he said in verse 21.

They shall provide, out of all the people, able men. They must be pious men, men that fear God. They must be men of integrity, men of truth. They must be men who hate covetousness. Isn't it amazing how many congressmen went to congress practically broke and now they're multi millionaires. Isn't that amazing? What's hating covetousness. If you were to just take that one verse and apply it to most politicians today they would fail.

Now, if you would turn right over in your Bibles very quickly to second Samuel, chapter 23. And I've used this verse before, but I want you to see it in light of what we're talking about. If you would please, second Samuel 23 and verse one. Note if you with what God says.

2 Samuel 23:1-3. KJV. — *Now these [be] the last words of David. David the son of Jesse said, and the man [who was] raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*

Now I want you to watch how many times David claims direct inspiration for this one simple truth. He said, the spirit of the Lord spake by me. And that is, he that rules over men must be just ruling in the fear of God. So God is saying once again that here's the qualification of a ruler. He has to be a just man, and he has to be ruling in the fear of God. So it does not denote just simply a believer, but one who is obedient as well.

Now, let me just go ahead and give you some of these others. When you look in Psalm 72, the rulers are supposed to be those who do homage to Jesus Christ. When you look in Psalms two,

verses ten through twelve, the rulers are supposed to be those who are well instructed. And when you look at Isaiah 49, verse 23 and Isaiah 60 and verse ten, they are to be nursing fathers, and mothers to the people of God, that is there to take particular care of them. Now, look very quickly in second Samuel chapter five and verse two.

2 Samuel 5:2 KJV. — *Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.*

Also in time past, now we're talking about David also in time past, when Saul was king over us, thou wast he that led us out and brought us in Israel. And the Lord said unto thee, thou shalt feed my people Israel and thou shalt be captain over Israel.

This is why the elders came and made David king. They said, here's why you are our ruler. Number one, Lord chose you. Number two, you were the one who led out and brought in the people. We know you. You have a proven character reference. You are a man of integrity, you're a man of courage. And God said, that you are to be our ruler and so we want you to be our ruler. So, when you look at all of this, there are also collective descriptions given of rulers.

In the Bible, they're called the ministers of God, which you've already looked at in Romans 13. They're called a public shepherd to feed the flock, Psalm 78 verses 70 through 72. Also they're called a captain and a leader of the people to defend the people. You'll find that in second Kings 20 and verse five, as well as first Samuel ten and verse eleven, they're also called the shields of the earth, Psalm 47 verse nine, and they're also called the avengers of God.

So, when you stop and think about government, you have to understand that first of all, it has been ordained by God. It

has been instituted by God, but God has limited it. God has said, here is the certain delegated power that I’m giving government and no more.

And if it ever leaves its sphere of authority, it does not carry that authority with it. So, when God gives the qualifications, then clearly, we have very few men today who are qualified to be any leader or ruler in this country, especially over a supposedly Christian people and a Christian nation.