

The Christian's Responsibility to Government, Part 1

Scripture: Romans 13:1

Code: 45-97

INTRODUCTION

Romans 13:1-7 says, "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. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves judgment. 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; 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, an avenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Those seven verses outline in brief and pointed terms the Christian's responsibility to government. This is the most clear and direct passage in all the New Testament on this subject. As a result, it is an extremely important passage for us to understand.

A. The Christian Perspective

The issue of the Christian's relationship to government has been vitally important throughout the history of the church. Christians always have been faced with a struggle in this matter because the church has found itself under all kinds of governments and rulers with different perspectives of leadership.

Traditionally and historically, the church in the United States has had less trouble with its response to government than the church has in many other countries--like our brothers and sisters who live in China, the Soviet Union, or countries behind the Iron Curtain. Since we live in a society that has been somewhat influenced by Christianity, we have had the benefit of the most benevolent of governments. But our circumstances are nothing like those of the Christians who lived in the days when the New Testament was being written, such as the believers in Rome who received Paul's letter.

1. The inadequate responses

In their struggle to answer the question of their relationship to government, Christians have not always answered it properly. Throughout the history of the church, people have decided that the right thing to do was revolt against the government in power and demand their rights--all in the name of Christianity. Wars were even begun for the same reason. Sometimes Christians have understood what their role was. But sometimes they have not understood their God-given role and have revolted instead of submitting. Laws have been violated in the name of Christianity. a) In the past In America, certain violations of law, civil disobedience, and subversive attempts to overthrow the powers that be on a local level, state level, or national level have been led by people who claimed to be Christians. Some Christians have decided that since they received bad treatment from certain governments, they were justified in their war against those governments. To some people, evangelical Christianity was a proper justification for the American Revolution. They believe we had every right to load up our guns and kill Englishmen for the sake of our religious freedom. There are some Christians I know personally who refuse to pay their taxes because they believe that their freedoms are being violated.

The truth is, the United States was born out of a violation of Romans 13:1-7 in the name of Christian freedom. That doesn't mean God won't overrule such violations and bring about good, which He did in this case, but that end doesn't justify the means. b) In the present Today we seems to be losing its Christian orientation, there are some who believe Christians have a right to protest and break the law. Many Christian leaders are calling for Christians to leave their present ministry and become a part of a new political Christian lobby that uses pressure and social action tstruggle about how we should identify with our government. Even though America once had a Christian orientation, we are now living in an era we could call post- Christian America. We are fortunate to have a President who affirms Christian faith and holds to Christian standards of ethics and morality, but our government no longer upholds the Bible as the source of truth and biblical morality as what is right. We are seeing the erosion of such beliefs in our country. (1) The assumed right Since America o effect change. Some are calling for protest and moderate revolution against our government. They say the government is taking freedom away from the church and encroaching on religion. In an effort to save the church's freedom, myriads of organizations are rising up in our country calling for action against the government. I am amazed at how many evangelical Christians who would have avoided such activity fifteen years ago are now aggressively pursuing the political lobby approach. I'm also amazed at the number of belligerent people who join together on issues of civil authority and civil rights yet who would never find any common ground on the issue of truth. You can find true believers, charlatans, frauds, and false prophets all united for the sake of "religious freedom," who believe that political lobbying will preserve the Kingdom of God in America. (2) The attending result One of the worst fallouts of the new preoccupation with political issues is that ultimately the ministry of the church is prostituted. People are selling themselves for something short of what the church is called to do. It cannot afford to become a flag-waving, protest voice for governmental change. That's not its calling. I am appalled to see that many pastors have turned from an emphasis on the gospel to an emphasis on politics--from an emphasis on teaching the Bible to an emphasis on coalitions that support particular kinds of legislation. Worst of all, their emphasis is based on the ridiculous premise that the growth and impact of Christianity is somehow related to government policy in America. (a) The priority of the church C. S. Lewis reminded Christians that human beings live forever while the state is only temporal and thus is reserved to comparative insignificance (Mere Christianity [N.Y.: MacMillan, 1977], pp. 78-79). To spend your time altering the state when you could be offering people eternal salvation is a bad bargain. To abandon the message that gives life to the eternal soul in favor of temporal change prostitutes the purpose of a believer's life. That would be like a heart surgeon abandoning his life-saving practice to become a make-up artist. The church needs to use all its power and resources to bring men and women to Jesus Christ. That's what God has called us to do. (b) The priority of Scripture Other than instructing us to be model citizens, Scripture says nothing at all about Christians engaging in politics. It says nothing about Christians engaging in civil change. Those things are not our priority. But that doesn't mean we're not to be involved as citizens. For example, in the Old Testament Israel was a priestly nation. It was God's design for Israel to bring men to Him. And it was the primary function of the priests to do just that. There were other people to take care of menial problems and social issues. But the heart of the nation was the priesthood. The priests could not abandon their role of bringing men and women to God. That was God's design, and it is the same for the church. I believe we are a kingdom of priests, not a kingdom of politicians. Our purpose in the world is to bring men to God. You say, "Don't you care about change?" Of course I do, but I also know that change comes from the inside, not the outside. We must administrate the things of the Kingdom of God.

2. The important calling

The Christian's role in government has nothing to do with politicizing the church. It has nothing to do with getting involved in things that are good but not of divine priority. There is no biblical mandate for us to spend our time, money, and energy in matters of civil government. We are to be the conscience

of the nation through godly living and faithful preaching. We do not confront the nation through political pressure, but through the Word of God. We are to preach against sin and the evils of our time.a) Christ's situationJesus came into a very interesting world:

(1) A world of slavery

Slavery flourished in the Roman Empire. There were approximately three slaves to every free man.

(2) A world of absolute rulers

The world was dominated by absolute monarchs and rulers. At the end of the Roman republic, the Caesars took power and ruled with absolute authority. Although Julius Caesar was murdered in the Roman senate in 44 B.C., that only served to accelerate the centralization of power. The senate declared Augustus pro-consul and tribune of Rome for life, and he wielded absolute power. He was the Commander in Chief of all soldiers, he reigned over the senate, and he controlled all civil affairs. Jesus came into a world dominated by slavery and by one- man rule--the absolute antithesis of democracy that we hold so dear. All the power of the state was in one man's hands. The same thing was true in Palestine, where Herod had been placed as a puppet king under Roman rule. Herod was an Edomite, not a Jew. He ruled with such great power that he had the authority to demand that every baby in a certain region be massacred (Matt. 2:16). No one could stay his hand. He had absolute authority over life and death. He even murdered members of his family--his wife, his wife's mother, and three of his sons.(3) A world of high taxesWhen Jesus came into the world, taxes were exorbitant. Those who worked as tax collectors had sold themselves to Rome for money and then overcharged the people. For example, when Zacchaeus the tax collector was converted, he immediately said he would pay back everything he had extorted fourfold (Luke 19:8). That was typical of the extortion that existed. So, the taxes were unjust. In fact, Caesar Augustus decreed a census (a registration with a view to taxation) be taken of all people in the world (Luke 2:1).

(4) A world of persecutionWhen Jesus came into the world, His people the Jews had become chattel for the Romans. They were an underprivileged and oppressed minority. They had no voice in Roman government and had to pay heavy taxes to their Roman task masters.b) Christ's solutionThat's a description of the world Jesus entered into. The people didn't have democracy, the opportunity to vote, and many of the freedoms we enjoy. But what did Jesus say? He said, "Render, therefore, unto Caesar the things which are Caesar's; and unto God, the things that are God's" (Matt. 22:21). He did not come with power and force to overthrow Roman tyranny. He did not seek social change. He did not attempt to eliminate slavery. He did not come with political or economic issues at stake. He did not come to bring a new government or to wave the flag of Judaism. Those things were not the concern of His life and ministry. His appeal was ever and always to the hearts of individual men and women, not to their political freedom and rights under government. Jesus did not participate in civil rights or crusade to abolish injustice; He preached the gospel of salvation. Once a man's or woman's soul is right with God, it matters very little what the externals are. Jesus was not interested in a new social order, but in a new spiritual order--the church. And He mandated the church to carry on the same kind of ministry.

3. The inevitable conclusion

The problems in Jesus' day were far more severe than ours. Today people living on relief have cars, TV's, and modern conveniences. We have to look at the issue differently when we determine how a Christian should respond to his government. Throughout all the generations of the church, Christians have had to struggle with this issue. But we have to come to some conclusion about what we are called to do and be in this society. What is our priority? What right does the government have over us? What is our proper response to that right?Admittedly we live in a tension. Personally, I'm not that concerned about political, economic, social, and civil issues. I do have a reasonable concern about those things, but they don't occupy my mind. The souls of lost men and women occupy my mind. Do they occupy yours? I'm not as concerned that people be happy, wealthy, and healthy as I am that they be saved. I only have so much energy and the church only has so much power and resource.

So I struggle with the millions of dollars that come out of evangelical hands for the purpose of politics. We need to be concerned about the souls of the lost. What is our responsibility to government? How do we respond to the tension of being preoccupied with the Kingdom of God yet desiring to be a good citizen in this world? First, the answer is not found in politics. God has called us to do two things. The first is in Romans 13:1: "Let every soul be subject to the higher powers." The second is in Romans 13:6: "For this cause pay ye tribute." The Apostle Paul says two things are required of you as a Christian: submit to the government and pay your taxes. That's our duty. Beyond that you ought to be busy doing the things that are eternally valuable to the Kingdom. That is not to say the other things aren't important; it's just that they pale in importance when compared with the work of the Kingdom. Be subject to the government and pay your taxes. That's what Jesus meant when He said, "Render to Caesar." What does Caesar want? Submission to the laws and payment of taxes.

B. The Historical Background

In Paul's day, the response to government was a critical issue.

1. The rebellion of the Jews

a) The Roman domination

The Jews were notoriously zealous for their own identity, nation, independence, and religion. As a result, they constantly rebelled against Roman control. And although the Roman domination for the most part was beneficent and the Roman peace was easy to bear, the Jews did not like being under the yoke of anyone. In John 8:33 the Pharisees told Jesus that they had never been in bondage to anyone. But that was a ridiculous statement since at that very time they were under Roman domination. Prior to that they had been under the domination of the Greeks, the Medo-Persians, the Babylonians, and the Egyptians. So they had a short memory. The Pharisees were actually indicating that they were not under domination externally, but that they had never been dominated in their hearts.

The Jews didn't like the tyranny they were under, even though they enjoyed exceptional privileges in the Roman Empire. The empire that advocated Caesar worship and required everyone to worship him as a god allowed the Jews the right to worship their own God. The Romans safeguarded the Sabbath day, the Sabbath laws, the dietary laws, and the prohibition of idols. They made a law allowing no one to come inside the walls of the city of Jerusalem with any image of Caesar because that violated the Jewish law regarding idols. When the Jews wanted to kill Gentiles who had entered the inner court of the Temple, the Romans upheld their right to do so because it was required by the religious law of the Jews. The Romans were very gracious, but the Jews continued to chafe under their authority. They hated Roman domination. They questioned its legitimacy and fought against it.

b) The Scriptural defense

As the basis for their hatred of the Roman yoke, the Jews used Deuteronomy 17:15: "Thou shalt surely 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 foreigner over thee, who is not thy brother." They did not want to have a king who was not Jewish, and Herod, Caesar, and Pilate were not Jewish. So they used that passage as a defense for their attitude toward the government. But they had forgotten that they were no longer living under the terms of Deuteronomy. They had so violated God's covenant that they were under judgment.

c) The zealous defenders

Among the Jews was a group known as the Zealots. They believed there was no king but God and that no taxes should be paid to anyone but God. They defied the government in every way--they wouldn't submit and they wouldn't pay taxes. Instead, they embarked on violent action. The Zealots became murderers and assassins. They were known as dagger bearers-- fanatical nationalists sworn to terrorism. They had a great influence on the Jewish populace. When the Jews saw Jesus' power, they immediately wanted to make Him King. Why? Because they wanted the ultimate revolt. They

wanted to defeat Rome.

2. The reaction toward Christians

a) The Roman reaction

Roman law continued to be somewhat favorable to Christianity throughout the life of the apostle Paul. Rome viewed Christianity as nothing more than an offshoot of Judaism--a type of Judaistic cult.

(1) Tolerance

An interesting incident took place in Acts 18:12-17. The Corinthian Jews accused Paul of propagating an illegal religion. The Romans didn't allow many religions to exist, but they had legalized Judaism. When Paul came preaching Christ, the Corinthian Jews wanted to get him in trouble with the Roman authorities. So they went before pro-consul Gallio and accused Paul of preaching an illegal religion. But Gallio paid no attention to their accusation, which indicates that he thought Christianity was nothing more than a few Jews disputing with other Jews about some element of theology. It was the attitude that Christianity was an offshoot of Judaism that gave Paul freedom in the Roman Empire to continue to preach the gospel of Christ over the next ten years. However, Christianity is different from Judaism, thus in reality it was not a sanctioned religion.

(2) Watchfulness

Even though Rome tolerated Christianity, they also knew it needed to be watched. The Romans knew that the founder of Christianity was Jesus Christ. They believed He was killed because He claimed to be a king and offered Himself as a rival to Caesar. So they knew there was a potential for trouble within Christianity. Although they tolerated it, they also watched it carefully.

There is no doubt that some Christians posed a threat to Roman authorities. Some were thought to be subversive. In fact, in Acts 17:6-7 unbelieving Jews said, "These that have turned the world upside down are come here also ... and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus." The belief that their founder was a rival king defined Christians throughout the Roman empire. But in spite of that there was real tolerance for Christianity.

b) The Apostles' reminder

(1) Paul

Paul was very careful in what he said in Romans 13:1-7 because he didn't want to be misunderstood. It was possible that if Christians pushed too hard for their freedoms and didn't respond properly to the Roman government, they could have been in trouble. The best thing Christians could do was continue to live peaceably and honorably as citizens in their society. They were not to be associated with the Jewish mentality of insurrection and rebellion. Paul wrote this chapter to remind believers of their duty as citizens--to establish exemplary conduct epitomized by Christ, the Apostles, and the believers in the earliest days of the church. Paul wanted to separate Christianity from insurrectionist Judaism. He wanted to affirm that Christians are to be good citizens. Good citizenship is a question not only of not committing crimes, but also of honoring and respecting those in authority over us.

In Romans 13:1 Paul established this basic principle: Whatever the form and whoever the ruler, civil government should be obeyed and submitted to by Christians. The Christian has a duty to his nation, even if the ruler is a Nero or a Hitler.

(2) Peter

First Peter 2:12 says, "Having your behavior honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." In other words, "They may speak evil of you, but let that be a lie." But how are you going to promote goodness in a society that wants to persecute you? Verses 13-15 say, "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 [the police] For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men."

Foolish men look for something to criticize. You're lack of good citizenship and obedience to the civil

authority will give them their reason. Verse 16 says not to use "your liberty for a cloak of maliciousness." So Peter told a persecuted group of believers to accept and obey their authorities.

A Testimony from the Soviet Union

I will never forget a conversation I had with Georgi Vins. He is a Christian who lived for many years in the Soviet Union. He met with our staff one day and we asked him what it was like to live under tyranny and repression in a communist country. He told us that Christians can't pursue an education or a career. They have no say in the government and no freedoms to speak of. This question was then posed to him: How do you respond to that kind of government? He said, "We obey every law in our nation, whether it appears to us to be just or unjust, except when we are told that we cannot worship God or obey the Scripture. But if we are persecuted, put into prison, or killed, it will be a result of our faith in Jesus Christ, not because we violated some law in our nation."

In Romans 13:1-7, Paul is saying the same thing Peter did: We have a serious responsibility to live out our justification by faith. Our self-sacrifice to the Lord (Rom. 12:1-2) should make us model citizens of our nation. We should not be known as protesters--as those who criticize and demean people in authority. We should speak against sin, injustice, evil, and immorality fearlessly and without hesitation. But we should give honor to those who are in authority over us. That is the biblical pattern for every age, every nation, and every Christian--it has nothing to do with America alone.

LESSON

I. The Principle (v. 1a)

"Let every soul be subject unto the higher powers."

That's the principle. It's unqualified, unlimited, and unconditional.

A. The Definitions

The phrase translated "every soul" is a Hebraism for "every person." The emphasis is on every individual person. Each of us has a very precise duty. The verb translated "be subject" is an imperative. The Greek word is *hupotasso*, a military term meaning, "to line up to take your orders." Every one of us should get in line to submit to those who are commanding us. Who does the commanding? The higher powers. The phrase literally means, "The authorities who have authority over us." That is a double phrase in the Greek text, *exousiais huperexousiais*. They are the supreme ruling power. They're called "rulers" in verse 3. The text makes no distinction between good rulers and bad rulers, or fair laws and unfair laws. In fact, it was the obedience of Christians, to unfair laws and unjust rulers in times of persecution during the early years of the Roman Empire, that brought tolerance and eventually acceptance of Christianity within that empire.

B. The Duty

We are called to submit. For those of us living in America, it isn't that difficult because the laws are just for the most part. They rightly represent divine truth. But they are changing fast and we are to submit. We have to live in post-Christian America, although the nation has never been Christian. There aren't Christian nations, only Christian people. Although things are changing in America, we still have the same duty.

1. The responsibility

a) 1 Timothy 2:1-3--"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior." God wants us to live a life that is peaceable. We should make peace; we should not make trouble or protest. We should live quiet, peaceable lives in all godliness and honesty. We affect the society from the inside by changing the hearts of the people, not the structure of society.

b) Titus 3:1-2--"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." It bothers me to see people--supposedly in the name of Christ-- speak

against the leaders of our nation, no matter if those leaders are adequate or inadequate, just or unjust, fair or unfair.

The principle of submission is repeated throughout Scripture. We saw it in 1 Peter, 1 Timothy, Titus, and we see it in Romans. You say, "Do you mean we're to submit to everything without limitation?" No. There is one limitation.

2. The limitation

a) The Example of Peter and John

(1) The first persecution

Acts 4:13 says that when the Jewish leaders "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." It was evident that they had been with Jesus because they had seen them with Him and now heard their message. So they convened a council.

(a) The fearful restriction

The result of the council is in verses 16-18: "What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all those who dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Now, that is the decision of the authority, even though it is the religious authority.

(b) The faithful response

Verse 19 says, ""But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you more than unto God, judge ye." There is now a serious conflict. In the form of Jesus Christ, God told them to go "into all the world, and preach the gospel to every creature" (Mark 16:15). But the authorities said not to preach. So Peter says, "You tell us who we should obey: you or God?" The answer is obvious, isn't it?

The one time we have a right to disobey the government is when it commands us not to do something God has commanded us to do, or when it commands us to do something God has commanded us not to do. For example, if all the laws that are being enacted for the rights of homosexuals at some point put demands on Grace Community Church to hire homosexuals, that's when we would say, "We won't hire them because you have just told us to do something that God has forbidden us to do." That is an occasion when we have justification for disobedience. I hope that if we are faced with having to disobey, we will have opportunity to speak loudly and clearly about why we stand with the truth of God.

(c) The fruitful result

Do you know what happened to Peter and John? In verse 31 they had a prayer meeting with the other believers, "and they were all filled with the Holy Spirit, and they spoke the Word of God with boldness." That shows you whom they decided to obey. They weren't quiet at all.

(2) The second persecution

In Acts 5:28 the apostles were told again to be quiet: "Did not we strictly command you that you should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring [Christ's] blood on us." The Apostles were not quiet; they accelerated their efforts. And part of their message was to tell the Jewish leaders that they were responsible for killing the Messiah. Peter and the apostles had opportunities to say, "We ought to obey God rather than men." The only time a Christian can violate his government is when he is asked to disobey God. That's what Georgi Vins was referring to when he said, "If we're imprisoned or lose our life, it will be a result of our commitment to obey the Word of God when the government tells us not to."

There is no such thing as a Christian government. Don't assume that Paul is writing the book of Romans with a Christian government in mind. Certainly the government in Rome wasn't Christian, and there never has been one. The only Christian government that will ever exist will be the one in

the Millennial Kingdom. Until then, all governments will be flawed. The Status of Missions in America thank God for the privilege of living under one of the best of human governments. I believe God has given at least two hundred plus years to the United States of America in this time of redemptive history for one specific purpose. For the last two hundred years, America has been the primary source of missionaries to the world. We have seen that era come to a great climax in our lifetime. But now a change has been coming about. I see other countries taking the lead in sending out missionaries. For the most part, American church money has financed world missions over the last two hundred years. But our time of doing so may be done. God will bring up a new people to send out those who will reach His world for Christ. If our government changes its form, as governments often do, we are still called to submit and be model citizens. We are called not only to obey, but to obey with a spirit of obedience. We are to give honor to those who are in authority over us so that evil might not be spoken about the name of Christ. If there are critics who are looking for ways to condemn Christians, please let them condemn us for our faith and not our political viewpoints.

FOCUSING ON THE FACTS

1. Why has the church always been faced with a struggle to determine its proper relationship to government?
2. Name some of the improper responses Christians have had towards their governments.
3. What reason do some people use as justification for the American Revolution?
4. What is one of the worst fallouts of the new Christian preoccupation with political issues?
5. Why should Christians be considered as a kingdom of priests instead of a kingdom of politicians?
6. What is God's calling for every Christian?
7. Describe the kind of world Jesus came into.
8. What are some of the things Jesus didn't do in the world? What was His main concern?
9. According to Romans 13:1 and 6, what two things has God instructed Christians to do concerning their government?
10. Why did the Jews constantly rebel against Roman domination?
11. Describe some of the privileges that the Roman government extended to the Jewish people.
12. What Scripture did the Jews use as the basis for their hatred of the Roman domination? Explain.
13. What was Rome's perspective of Christianity? What did that attitude allow Paul to do?
14. What was Paul's purpose in writing Romans 13:1-7?
15. What basic principle did Paul establish in Romans 13:1?
16. What does Paul mean by the phrase "be subject" (Rom. 13:1)?
17. List some Scriptures that delineate the Christian's responsibility to his government. Explain them.
18. According to Acts 4:18, what was the decision of the Jewish leaders regarding the preaching of Peter and John? How did Peter and John respond to that decision in verse 19?
19. What is the criteria for determining when Christians are allowed to disobey the government?

PONDERING THE PRINCIPLES

1. Do you struggle with your proper relationship to the government? What is your definition of a quiet and peaceable life? Begin a study of the life of Christ. You may want to obtain a harmony of the gospels to help. Based on your study, how did Jesus exemplify a quiet and peaceable life? How many times did He speak out against the evils of the society? Explain each one. Based on Christ's pattern, what should you be doing? Remember, be sure your attitude is one of glorifying God by making His truth known. Don't let your action allow people to be confused about your motives.
2. Suppose the government you lived under suddenly denied you all the social and political freedoms you now enjoy. How would you respond? Look up the following verses: Romans 13:1; 1 Timothy 2:1-3; Titus 3:1-2; 1 Peter 2:12-17. Based on the instruction of Scripture, how should your response to the government that gives you freedom differ from the one that denies you freedom? Please be

obedient to God's Word by being obedient to your government.

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