

Do Not Resist the Government...

Unless...

Romans 13:2

- 13:1** Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.
- 2** Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.
- 3** For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.
- 4** For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.
- 5** Therefore *you* must be subject, not only because of wrath but also for conscience' sake.

Introduction:

In our last look at this passage, we just began looking at a Biblical view of government as seen through the lens of Scripture. And the first foundational topic that we have covered is that Government is ordained by God.

One point of clarification is in order here. Government is ordained by God. Or the fact and necessity of Government is ordained by God but not the kind.

Martyn Lloyd Jones states,

“He does not say that a specific government is ordained by God. Not a monarchy, theocracy, democracy, aristocracy etc, God has ordained Government in general and what government is to do.”

Paul is not arguing for the divine right of kings or for any special form of government, but for government and order.

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Ro 13:1). Broadman Press.

Men are evil and if left unrestrained, will destroy themselves.

Men without restraint, and boundaries is expressed in Romans 1

Romans 1:28–31 (NKJV)

²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;
²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers, ³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, ³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

The coming Antichrist is called a lawless one. No moral restraint. 2 Thessalonians 2:7–10

⁷ For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way. ⁸ And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. ⁹ The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰ and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

Matt, 24 says this will be a time of lawlessness

The abandonment of any Governance by God is cast away by the Nations in Psm 2

Psalm 2:1–3 (NKJV)

- 1 Why do the nations rage,
And the people plot a vain thing?
- 2 The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord and against His Anointed, *saying*,
- 3 “Let us break Their bonds in pieces
And cast away Their cords from us.”

But the Government of God through the King of Kings will bring them back under control and punish the evil doers.

Psalm 2:9–12 (NKJV)

- 9 You shall break them with a rod of iron;
You shall dash them to pieces like a potter’s vessel.’ ”
- 10 Now therefore, be wise, O kings;
Be instructed, you judges of the earth.
- 11 Serve the Lord with fear,
And rejoice with trembling.

¹² Kiss the Son, lest He be angry,
And you perish *in* the way,
When His wrath is kindled but a little.
Blessed *are* all those who put their trust in Him.

Romans 13:4 (NKJV)

⁴ For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.

Because men are bent toward evil and if left unrestrained would kill each other, God has graciously ordained government not as a necessary evil but as a merciful good.

When Government acts in accordance with the will and purpose God has intended it to, it can provide the peace and protection and restraint on evil necessary of all of us to live lives of productivity for the advancement of the gospel, evangelism of sinner and prosperity of the church.

God says.

13:1 Let every soul be subject to the governing authorities. For there is no authority except

from God, and the authorities that exist are appointed by God.

- 2 Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

Or should he obey they authorities in this instant and trust that God will get the truth out by other means.

Or another way of asking this

1. Does the Government have absolute rule?
2. Do I have to obey everything the government tells me to do?
3. If the Government is godless and pagan does not honor Christ or the Law of God, do I have to obey them?
4. Because the government is immoral and doing evil things, do I have to pay my taxes?

And to begin with, we will start with a foundational understanding and a broad application and then we will address some more specific concerns.

I. The Command regarding the Governing Authority.

13:1 Let every soul be subject to the governing authorities

Romans 13:1 (LSB)

Every person is to be in subjection to the governing authorities.

To the higher powers (ἐξουσιαίς ὑπερεχουσαίς
[*exousiaís*

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Ro 13:1). Broadman Press.

soul-person —

be subject — —

36.18 **ὑποτάσσομαι; ὑποταγή, ἦς f; ὑπείκω:** to submit to the orders or directives of someone — ‘to obey, to submit to, obedience, submission.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 467). United Bible Societies.

hupotassō, which was often used as a military term referring to soldiers who were ranked under and subject to the absolute authority of a superior officer. The verb here is a passive imperative, meaning first of all that the principle is a command, not an option, and second that the Christian is to willingly place himself under all **governing authorities**, whoever they may be.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 213). Moody Press.

In this passage Paul is not addressing every issue that is possible, but rather laying out a broad and comprehensive command that is able to apply in all settings.

MLJ. we must understand the difference of our view of the Government and our relationship with the government

I. The Command regarding the Governing Authority.

II. The Creation of the Governing Authority.

This leads us to the second and very important foundational statement in verse 1

1 Let every soul be subject to the governing authorities. ***For there is no authority except from God***

γὰρ. — — *because*

For the conjunction explaining the reason for the command

Ventura, R. (2023). *Expository Outlines & Observations on Romans: Hints and Helps for Preachers and Teachers* (p. 347). Mentor.

All Paul is saying right now is that we need to recognize that governments do not originate

power and authority from within themselves. They are delegated that power and authority from God. God gives it and He can take it away.

A State of or Nation that does not understand that the authority they possess is a delegated authority under the rule of God will become a god unto themselves. They become God determine rights or the lack thereof. They determine when and if you live or when and if you die. This is what leads to tyrants and dictators.

I. The Command regarding the Governing Authority.

II. The Creation of the Governing Authority.

III. The Certainty of the Existing Governing Authority.

1 Let every soul be subject to the governing authorities. For there is no authority except from God, **and the authorities that exist are appointed by God.**

and the authorities that exist are appointed or established and ordered (the use of the perfect tense verb highlighting an ongoing state resulting from past action, meaning that all governments that have ever existed or will exist are all determined); **by God.**

Ventura, R. (2023). [*Expository Outlines & Observations on Romans: Hints and Helps for Preachers and Teachers*](#) (p. 347). Mentor.

The kings of Daniels day that attempts to burn alive his 3 friend in the fiery furnace were ordained by God.

The King in that placed Daniel in the Lions den was ordained of God.

Daniel 2:20–21 (NKJV)

²⁰ Daniel answered and said:

“Blessed be the name of God forever and ever,
For wisdom and might are His.

²¹ ...He removes kings and raises up kings;

The Roman empire, sometimes ruled by caesars who proclaimed themselves to be gods, was no exception.

John 19:10–11 (NKJV)

¹⁰ Then Pilate said to Him,(Jesus)Do You not know that I have power to crucify You, and power to release You?”

¹¹ Jesus answered, “You could have no power at all against Me unless it had been given you from above.

So what does Paul conclude from the fact that God is the only one who grants authority to the Government and that all governing authorities that exist are because He appointed them and delegate authority to them??

vessel 2

Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

So because Government is ordained of God and because the Authority they have is delegated to them by God.

To be unsubmitive
Disobedient, Rebellious, Noncompliant,
Obstinate, Recalcitrant, Intractable, and Contrary

is to be the same to God.

Whatever your attitude, posture and practice toward the government is the same attitude, posture and practice towards GOD.

1. To Resist the Government is to Resist God.

2. To Resist the Government will bring Judgement (Condemnation) upon themselves.

1. To Resist the Government is to Resist God.

2 Therefore whoever **resists** the authority resists the ordinance of God,

ἀντιτάσσω is the opposite of ὑποτάσσω in v. 1; over against “be in subjection” it sets the idea of “oppose, resist”. This is Paul’s one use of the verb.

Morris, L. (1988). [The Epistle to the Romans](#). W.B. Eerdmans; Inter-Varsity Press.

resists ἀντιτάσσω *antitássō*; fut. *antitáxō*, from *antí* (473), against, and *tássō* (5021), to arrange. To set an army in array against, to arrange in battle order. In the NT, *antitássomai*

is used metaphorically to set oneself in opposition to or in array against, to resist

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

ἀντιτάσσομαι; ἀντίστημι^a; ἀντίκειμαι; ἀντιδιατίθεμαι; ἐναντιόομαι: to oppose someone, involving not only a psychological attitude but also a corresponding behavior— ‘to oppose, to be hostile toward, to show hostility.’ ‘to speak against,’ though in some languages opposition is often expressed idiomatically as ‘to show a sour face toward,’ ‘to have a mean heart toward,’ or ‘to turn one’s back on.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 491). United Bible Societies.

2 Therefore whoever **resists** the authority **resists** the **ordinance** of God,

διαταγή *diatagḗ*:

The verb *diatássō* from which *diatagḗ* derives is not simply to command or give an order, but to penetrate into a certain situation. This is suggested by the prep. *diá*, through or thoroughly, and *tássō*, to arrange in an orderly manner, e.g., when a person determines the proper arrangement of things or situations, he orders or commands that such arrangements be executed.. This detailed understanding of the basic word *tássō* and its cognates is necessary if we are to properly understand *diatássō* not as a mere capricious ordering or commanding and *diatagḗ* not as an arbitrary commandment,

order, ordinance, disposition or appointment, but something that is thought out and proposes orderliness and method.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

resists ἀνθεστηκότες is a perfect participle, which suggests that their rebellion had hardened into an established policy. The NEB translates v. 2b, “Those who so resist have themselves to thank for the punishment they receive.” κρίμα is used in the sense of κατάκριμα, condemnation. Paul spoke of divine judgment, primarily but not solely eschatological.

Mounce, R. H. (1995). [Romans](#) (Vol. 27). Broadman & Holman Publishers.

Consequently, whoever rebels against the authority is rebelling against what God has instituted

Kruse, C. G. (2012). [Paul's Letter to the Romans](#) (D. A. Carson, Ed.; p. 495). William B. Eerdmans Publishing Company; Apollos.

Rebels against authority malign the Giver of authority. It is a dangerous thing to set oneself in opposition to a divinely ordered process

Mounce, R. H. (1995). [Romans](#) (Vol. 27, pp. 243–244). Broadman & Holman Publishers.

Robert Haldane wrote, “The people of God then ought to consider resistance to the government under which they live as a very awful crime, even as resistance to God Himself” (*An Exposition of Romans* [McLean, Va.: MacDonald Pub. Co., n.d.], p. 579).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 220). Moody Press.

That leads us to the second point today

1. To Resist the Government is to Resist God.

2. To Resist the Government will bring Judgement (Condemnation) upon themselves.

The seriousness with which God takes rebellion is illustrated vividly in the book of Numbers. God had chosen Moses not only to be the human lawgiver but to be the human leader of Israel as He delivered her from Egypt and led her through the wilderness to the Promised Land. The Lord also had appointed Moses' brother Aaron to be high priest. During that journey, a group of some 250 malcontents, led by Korah, Dathan, Abiram, and On, “assembled

together against Moses and Aaron, and said to them, ‘You have gone far enough, for all the congregation are holy, every one of them, and the Lord is in their midst; so why do you exalt yourselves above the assembly of the Lord?...

Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but you would also lord it over us?’ ” (Num. 16:3, 13).

The Lord was so angered by their insolence “that the ground that was under them split open; ... Fire also came forth from the Lord and consumed the two hundred and fifty men who were offering the incense” (vv. 31–35).

Incredibly, the people learned nothing from that awful judgment. Instead of drawing them back to God, it merely escalated their hatred of His chosen leaders. “On the next day all the congregation of the sons of Israel grumbled against Moses and Aaron, saying, ‘You are the ones who have caused the death of the Lord’s people’ ” (v. 41).

In response to that defiant accusation, the Lord sent a deadly plague that instantly killed “14,700, besides those who died on account of Korah” (v. 49). Had not Aaron intervened by making atonement for the people, the entire congregation would have been annihilated (vv. 46–48).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 220–221). Moody Press.

Paul is doubtless not speaking about God's direct judgment on those who have opposed civil authority but rather the condemnation men suffer from the government itself as punishment for crime. As the apostle mentions a few verses later, civil authority "is a minister of God, an avenger who brings wrath upon the one who practices evil" (Rom. 13:4).

A graphic and striking illustration of this principle came from our Lord Himself. When He was being taken prisoner in the garden, to be unjustly accused and executed, Peter drew a sword to fight the soldiers (authorities) who came to take Him. If ever there was a just cause for revolt, that would seem to have been it. But Jesus said to Peter, "Put your sword back into its place; for all those who take up the sword shall perish by the sword" (Matt. 26:52). Jesus affirmed that, no matter how noble the cause, government has the right to execute a murderer.

The Mosaic law prescribed many kinds of punishment, all of which were appropriate to the offense committed. For theft, the punishment included restitution, returning that which was stolen or payment of equal value. If he had no money or property with which to repay, the thief was required to work out his debt.

Under Mosaic law, punishment was always public. The offender was shamed before his family, friends, and society as a means of deterrence. Punishment was also generally corporal. The lashes of the whip, for example,

brought immediate physical and bodily pain. But with the obvious exception of execution, punishment was also short-term. And, once the penalty was paid, the offender was free to pursue his life again.

Under Old Testament law, punishment was to be without pity for the offender. “You shall not pity him [a murderer], but you shall purge the blood of the innocent from Israel, that it may go well with you” (Deut. 19:13). That policy is in stark contrast to what is found in many societies today, where often more pity is expressed for criminals than for their victims.

Punishment under Mosaic law had several objectives. First, it was administered as a matter of justice, of appropriate retribution for a crime or other evil committed: “life for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19:21). But this well-known precept of “eye for eye”—much maligned in our day—was given by God as much to prevent over-punishment as under-punishment. It must also be noted that punishment was to be determined and administered by the proper civil authority, not by victims. Personal revenge was not involved.

Second, punishment was to be a deterrent to crime—to discourage the guilty person from committing further crime and to discourage others from following his unlawful example. “Then all the people will hear and be afraid, and will not act presumptuously again” (Deut. 17:13; cf. 13:11; 19:20).

Third, Mosaic law required impartiality. The guilty were to be punished, regardless of their wealth, social standing, or position in the community—even if they were members of one’s own family, “your brother, your mother’s son, or your son or daughter, or the wife you cherish, or your friend who is as your own soul” (Deut. 13:6).

Fourth, punishment was to be without delay. “If the wicked man deserves to be beaten, the judge shall then make him lie down and be beaten in his presence with the number of stripes according to his guilt” (Deut. 25:2). Most punishment was administered on the spot, immediately after the sentence was declared. The principle of speedy trial and punishment is found in the constitutions of most modern democracies, but unfortunately it is frequently acknowledged more by disregard than by observance. Apparently the principle was also sometimes disregarded in Israel, hence the warning in Ecclesiastes: “Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil” (Eccles. 8:11).

Fifth—again with the exception of execution—Old Testament law provided for pardon and rehabilitation. The guilty person could be beaten “forty times but no more, lest he beat him with many more stripes than these, and your brother be degraded in your eyes” (Deut. 25:3). Criminals were not to be permanently stigmatized. Once an offender paid his penalty, he was to be accepted back into society as a respectable citizen

So the question remains.

If I resist, disobey or am willingly not submissive to the orders, laws or commands they make am I always disobeying God.

The short answer is NO.

The longer answer comes with understanding that the Government is ordained to operate within a certain sphere. And it has the delegated authority that God gave it in that sphere and that sphere alone.

Let me give some examples.

The Government has limited governance of the church.

Physically, it can tell us that we have to pay this permit or we have to abide by this building code or have certain safety practices in place.

But it cannot tell us how to worship, what songs to sing, what doctrines to teach or what leaders to have or when and where we can pray or evangelize.

That is outside the government sphere.

The Government has limited governance over your family.

Physically, it can tell you that where you family can live, how much taxes you will pay for your cars and home, whether or not you will have to insure your home.

But it cannot tell you how many children you can have or that you must abort a girl or what the husband's responsibility to the wife is or the wife to the husband. It cannot redefine what marriage is between a man and a woman.

The Government has no business in the church or in the family. That is not the sphere that God has granted its authority in.

It is given the responsibility to bring order to the society of evil men. To produce peace in an otherwise disorderly society..

It is given by God to protect what is good and punish what is evil.

So another way of saying this is the government needs to stay in his lane. And not deviate from what God has given it for.

The last few years in our country we have seen how a government can get out of this God ordained role. When you try to force churches to worship certain ways. To force people to take medication that they did not want to take. To try to redefine and make society except a re-definition of marriage. To make it a violation of law not to except someone's insane believe that they were a woman when they were clearly a man. And there are many other examples of how the government was wielding its power outside of the spirit of God and give into it it was deviating out of its lane into other areas it does not belong

Another word illustrating this is the way did Erwin Lutzer has.

Some believe that the Cross should be under the flag. Others believe that the cross should be beside the flag, but biblically speaking the cross should be above the flag

So yes, there are times, whenever the government will step out of its sphere that God has granted to it, and will begin to exercise authority that is not

permitted by God to have. A couple of examples in scripture will prove the case on this.

The Bible teaches us that there are times whenever the government will tell you to do something that God has forbidden for you to do. And there are other times whenever the government may forbid you to do something God has commanded you to do.

The simple way of understanding this is that God is the supreme authority and ranks higher than the government. So whatever he says, is to be obeyed, even if it violates what the government says.

The Egyptian Midwives

Exodus 1:7–21 (NKJV)

⁷ But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

⁸ Now there arose a new king over Egypt, who did not know Joseph. ⁹ And he said to his people, “Look, the people of the children of Israel *are* more and mightier than we; ¹⁰ come, let us deal

shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.”¹¹ Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.¹² But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.¹³ So the Egyptians made the children of Israel serve with rigor.¹⁴ And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve *was* with rigor.

¹⁵ Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one *was* Shiphrah and the name of the other Puah;¹⁶ and he said, “When you do the duties of a midwife for the Hebrew women, and see *them* on the birthstools, if it *is* a son, then you shall kill him; but if it *is* a daughter, then she shall live.”¹⁷ But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.¹⁸ So the king of Egypt called for the

midwives and said to them, “Why have you done this thing, and saved the male children alive?”

¹⁹ And the midwives said to Pharaoh, “Because the Hebrew women *are* not like the Egyptian women; for they *are* lively and give birth before the midwives come to them.”

²⁰ Therefore God dealt well with the midwives, and the people multiplied and grew very mighty.

²¹ And so it was, because the midwives feared God, that He provided households for them.

Daniel and his 3 friends not eating the Kings food.

Daniel 1:3–19 (NKJV)

³ Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king’s descendants and some of the nobles, ⁴ young men in whom *there was* no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who *had* ability to serve in the king’s palace, and whom they might teach the language and literature of the Chaldeans.

⁵ And the king appointed for them a daily provision of the king’s delicacies and of the wine which he drank, and three years of training for them, so that at the

end of *that time* they might serve before the king.
⁶ Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. ⁷ To them the chief of the eunuchs gave names: he gave Daniel *the name* Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.

⁸ But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself. ⁹ Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs. ¹⁰ And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who *are* your age? Then you would endanger my head before the king."

¹¹ So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, ¹² "Please test your servants for ten days, and let them give us vegetables to eat and water to drink. ¹³ Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's

delicacies; and as you see fit, *so* deal with your servants.” ¹⁴ So he consented with them in this matter, and tested them ten days.

¹⁵ And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king’s delicacies.

¹⁶ Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

¹⁷ As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams.

¹⁸ Now at the end of the days, when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar.

¹⁹ Then the king interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they served before the king.

It is important to note that, even while refusing to do what God had forbidden, those four faithful men of God showed respect for the human authority they had to disobey. Speaking for the other three as well as for himself, Daniel did not demand deference to their beliefs but respectfully “*sought permission* from

the commander of the officials that he might not defile himself” (v. 8, emphasis added), and he referred to themselves as the commander’s “servants” (vv. 12–13). In obeying God, they did not self-righteously or disrespectfully malign, contend with, or condemn civil authority.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 215). Moody Press.

The Fiery Furnace

Daniel 3:1–29 (NKJV)

Nebuchadnezzar the king made an image of gold, ... He set it up in the plain of Dura, in the province of Babylon.⁴ Then a herald cried aloud: “To you it is commanded, O peoples, nations, and languages,⁵ *that* at the time you hear the sound of all kinds of music, you shall fall down and worship the gold image that King Nebuchadnezzar has set up; ⁶ and whoever does not fall down and worship shall be cast immediately into the midst of a burning fiery furnace.”

⁸ Therefore at that time certain Chaldeans came forward and accused the Jews.¹² There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and

Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up.”

¹³ Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king. ¹⁴ Nebuchadnezzar spoke, saying to them, “*Is it true, Shadrach, Meshach, and Abed-Nego, that you do not serve my gods or worship the gold image which I have set up?* ¹⁵ Now if you are ready at the time you hear the sound of the... music, and you fall down and worship the image which I have made, *good!* But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who *is* the god who will deliver you from my hands?”

¹⁶ Shadrach, Meshach, and Abed-Nego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If that *is the case*, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver *us* from your hand, O king. ¹⁸ *But if not,* let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.”

¹⁹ Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated. ²⁰ And he commanded certain mighty men of valor who *were* in his army to bind Shadrach, Meshach, and Abed-Nego, *and cast them* into the burning fiery furnace. ²¹ Then these men were bound..., and were cast into the midst of the burning fiery furnace. ²³ And these three men, ... fell down bound into the midst of the burning fiery furnace.

²⁴ Then King Nebuchadnezzar was astonished; and he rose in haste *and* spoke, saying to his counselors, “Did we not cast three men bound into the midst of the fire?”

They answered and said to the king, “True, O king.”

²⁵ “Look!” he answered, “I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God.”

²⁶ Then Nebuchadnezzar went near the mouth of the burning fiery furnace *and* spoke, saying, “Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come *here*.” Then they came from the midst of the fire. ²⁷ And the

satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

²⁸ Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!

²⁹ Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can deliver like this."

Daniel in the Lions Den

Daniel 6:10–23 (NKJV)

¹⁰... Daniel... he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days.

¹¹ Then these men assembled and found Daniel praying and making supplication before his God.

¹² And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, O king, shall be cast into the den of lions?"

The king answered and said, "The thing *is* true, according to the law of the Medes and Persians, which does not alter."

¹³ So they answered and said before the king, "That Daniel, who is one of the captives from Judah, does not show due regard for you, O king, or for the decree that you have signed, but makes his petition three times a day."

¹⁴ And the king, when he heard *these* words, was greatly displeased with himself, and set *his* heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. ¹⁵ Then these men approached the king, and said to the king, "Know, O king, that *it is* the law of the Medes and Persians that no decree or statute which the king establishes may be changed."

¹⁶ So the king gave the command, and they brought Daniel and cast *him* into the den of lions. *But* the king spoke, saying to Daniel, "Your God,

whom you serve continually, He will deliver you.”

¹⁷ Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

¹⁸ Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him. ¹⁹ Then the king arose very early in the morning and went in haste to the den of lions. ²⁰ And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, “Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?”

²¹ Then Daniel said to the king, “O king, live forever! ²² My God sent His angel and shut the lions’ mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you.”

²³ Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God.

[Peter and John Preaching](#)

Acts 4:15–20 (NKJV)

¹⁵ But when they had commanded them to go aside out of the council, they conferred among themselves, ¹⁶ saying, “What shall we do to these men? For, indeed, that a notable miracle has been done through them *is* evident to all who dwell in Jerusalem, and we cannot deny *it*. ¹⁷ But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.”

¹⁸ So they called them and commanded them not to speak at all nor teach in the name of Jesus. ¹⁹ But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge. ²⁰ For we cannot but speak the things which we have seen and heard.”

The Apostles Teaching and Preaching.

Acts 5:17–29 (NKJV)

¹⁷ Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with indignation, ¹⁸ and laid their hands on the apostles and put them in the common prison. ¹⁹ But at night an angel of the Lord opened

the prison doors and brought them out, and said,
²⁰ “Go, stand in the temple and speak to the people
all the words of this life.”

²¹ And when they heard *that*, they entered the
temple early in the morning and taught. But the high
priest and those with him came and called the
council together, with all the elders of the children of
Israel, and sent to the prison to have them brought.

²² But when the officers came and did not find
them in the prison, they returned and reported,
²³ saying, “Indeed we found the prison shut securely,
and the guards standing outside before the doors;
but when we opened them, we found no one inside!”
²⁴ Now when the high priest, the captain of the
temple, and the chief priests heard these things,
they wondered what the outcome would be. ²⁵ So
one came and told them, saying, “Look, the men
whom you put in prison are standing in the temple
and teaching the people!”

²⁶ Then the captain went with the officers and
brought them without violence, for they feared the
people, lest they should be stoned. ²⁷ And when they
had brought them, they set *them* before the council.
And the high priest asked them, ²⁸ saying, “Did we
not strictly command you not to teach in this name?”

And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"

²⁹ But Peter and the *other* apostles answered and said: "We ought to obey God rather than men.

1689 Baptist Confession states

1. God, the supreme Lord and King of the whole world, has ordained civil authorities to be under him and over the people, for his own glory and the public good.

3. Because civil authorities are established by God for the purposes stated, we should submit in the Lord to them in **everything lawful** that they require.

Psalm 19:1–14 (NKJV)

- 1 The heavens declare the glory of God;
And the firmament shows His handiwork.
- 2 Day unto day utters speech,
And night unto night reveals knowledge.
- 3 *There is* no speech nor language
Where their voice is not heard.
- 4 Their line has gone out through all the earth,
And their words to the end of the world.

- In them He has set a tabernacle for the sun,
- 5 Which *is* like a bridegroom coming out of his chamber,
And rejoices like a strong man to run its race.
- 6 Its rising *is* from one end of heaven,
And its circuit to the other end;
And there is nothing hidden from its heat.
- 7 The law of the Lord *is* perfect, converting the soul;
The testimony of the Lord *is* sure, making wise the simple;

- 8 The statutes of the Lord *are* right, rejoicing the heart;
The commandment of the Lord *is* pure, enlightening the eyes;
- 9 The fear of the Lord *is* clean, enduring forever;
The judgments of the Lord *are* true *and* righteous altogether.
- 10 More to be desired *are they* than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.
- 11 Moreover by them Your servant is warned,
And in keeping them *there is* great reward.
- 12 Who can understand *his* errors?
Cleanse me from secret *faults*.
- 13 Keep back Your servant also from presumptuous *sins*;
Let them not have dominion over me.
Then I shall be blameless,
And I shall be innocent of great transgression.
- 14 Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O Lord, my strength and my Redeemer.