

The God Ordained Purpose of Government.

Romans 13:3-5

- 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 a Sermon that was preached on March 14, 2021 by Nathan Busenitz which later was included in the book. “God vs Government, Taking a Biblical Stand When Christ and Compliance Collide”, He reminded us that,

“As evangelical Protestants, we belong to a rich heritage of Bible-believing Christians. Both the term evangelical and the term Protestant come from the sixteenth-century Reformation. And they are both good terms—one positive, and the other negative. One identifies what we are for, and the other what we are against.

Evangelical was the term Martin Luther used to describe the churches of the Reformation. Of course, he didn’t invent the term. Instead, he took the Greek word euangellion—which means “gospel,” or “good news”—and turned it into an adjective:

For the Reformers, the evangelical church represented the church of the true gospel, in contrast to the Roman Catholic errors of the day. William Tyndale brought the term into English in 1531, and it has been in use ever since. To be evangelical—at least in the historic usage of that

term—is to be characterized by the declaration and defense of the gospel of Jesus Christ. For the Reformers, this meant recovering the biblical gospel after centuries of medieval, sacramental tradition had obscured it. True evangelicalism is still characterized by that same conviction: a commitment to both the purity and the proclamation of the good news of the Lord Jesus—that sinners can be saved by grace through faith in Him alone. For us as evangelicals, the biblical gospel defines who we are and what we are for.

And it too is a historic term, going back to the Reformation. In March 1529, the Second Diet of Speyer convened to determine whether or not the government of the Holy Roman Empire would grant religious tolerance to Luther and the evangelical church.

When the Diet of Speyer ruled to ban Luther's teachings and reject his reforms, a group of German princes who were evangelical wrote a letter of protestation to appeal the decision. As their letter of protestation made clear, they rejected the imperial ruling because their consciences were bound to follow the Scriptures. They were willing to disobey a government edict in order to obey God.

This protestation gave rise to the term Protestant. Significantly, their protest was not primarily aimed at Roman Catholic error, though that was certainly a factor. Rather, it was a protest against the imperial government, which threatened to interfere in matters of biblical doctrine and Christian worship.

To be Protestant, then, was to say to the emperor and to an imperial council that we will not submit to a decree that prevents us from worshipping God in the way He has commanded us to do so in His Word. That Protestant stand was nothing new. It flowed from an understanding that Christ alone is the head of the church

—a conviction articulated by both the Reformers and men like Wycliffe and Huss, who preceded them. Because Christ is supreme over His church. The Reformers were convinced that no pope, nor emperor, nor council, nor government agency has the right to interfere in how the church conducts its worship. That is not the jurisdiction of the civil government. It belongs to Christ alone.

This Protestant conviction characterized not only the Reformation, but those who followed in its wake. In England, for example, the Anglican church merely replaced the pope with a king—with

Parliament declaring the king of England to be the supreme head of the Church of England.

The English Puritans resisted this notion on the grounds that Christ alone is the head of the church. In the early seventeenth century, King James I and his son Charles mandated that the Book of Common Prayer be used in every church in England.

The Book of Common Prayer regulated the way in which Anglican worship services were conducted, and it included liturgical elements that were still very Roman Catholic. The Puritans resisted this intrusion from the government of England. In fact, it was this heavy-handed governmental overreach that caused thousands of Puritans to flee from England and come to New England in the 1620s and 1630s. They came in order to worship God in a biblically faithful way, free from governmental opposition.

In the 1640s and 1650s, the Puritans enjoyed a temporary reprieve during the English Civil War and the time of the Protectorate. But when Charles II was restored to the throne in 1660, he again insisted that the Book of Common Prayer govern the worship of every church in England.

In 1662, this demand became official when Parliament passed the Act of Uniformity. Roughly 2,500 Puritan pastors lost their jobs because they

refused to comply. They would not allow the king to dictate how the church ought to worship. As a result, they lost their licenses and their pulpits and became known as nonconformists. Those who continued to preach or conduct worship services without permission were prosecuted.

One of the most well-known examples was John Bunyan, the famous author of *The Pilgrim's Progress*, who was imprisoned for twelve years because he would not agree to stop preaching.

Several decades earlier, in Scotland, Presbyterians had gathered to sign a national covenant in which they affirmed that Christ alone is the head of the church, and therefore the king had no right to mandate how their churches engaged in worship. They became known as the Scottish Covenanters, and they too rejected the Book of Common Prayer.

As a result, many were severely persecuted by British monarchs. For a season in the 1670s and 1680s, the situation in Scotland was described simply as "The Killing Time," during which Covenanters were hunted down by agents of the British Crown.

For the Puritans and Covenanters, to be Protestant meant to resist and reject any human authority that usurped the place that Christ alone

holds as head of the church. No pope, no emperor, no king, no government official is the head of the church. Only Christ is the head of the church.

This history is, of course, relevant to our situation today. We can hear the echoes of those who came before us when we say, in our own day, that although we respect and submit to the authority of government in civil matters, when it comes to the manner in which the church conducts its worship, the government has no jurisdiction here. Christ alone is the head of the church. Therefore, we will obey Him, and worship Him in accordance with His Word above all other authorities. Such an assertion may sound startling to many around us. But it is not contrary to our heritage as Protestants—in fact, it lies at the very core of what it has always meant to be Protestant.

Because Christ alone is the head of the church, the governments of this world have no jurisdiction over the worship of His people. And so when we assemble together, even on a day like today, we do so out of the conviction that we must obey God rather than men. The evangelical Protestant movement has always been marked by its gospel courage. As evangelicals, we are for the gospel. It is the substance of our message and the essence of our mission.

As Protestants, we courageously stand against the notion that any authority, religious or secular, would usurp the rightful place of the Lord Jesus as the head of the church. Gospel courage, then, is what ought to define us. Anything less falls short of our Protestant evangelical heritage. More importantly, it falls short of the biblical standard.

Busenitz, Nathan; Coates, James. God vs. Government: Taking a Biblical Stand When Christ and Compliance Collide (p. 189). Harvest House Publishers. Kindle Edition.

But also as Biblical Protestants, bound by the dictates of Scripture and the Rule of Christ in our lives as Lord and King, we obey what God says, even when Government doesn't do as God has commanded that thy govern.

But even still when that is the case, we live peaceably with all men as much as depends on us.

Jesus Himself was falsely accused, unjustly tried, and finally crucified by wicked governing officials. Despite His innocence, He was treated as if He were a common criminal (Isaiah 53:9; Luke 24:32) and was executed as an enemy of the state (cf. John 19:12). 5. Though Jesus was severely mistreated, He did not respond with anger, malice, violence, or vengeance. He exemplified longsuffering, patience, and silence in His suffering

(Isaiah 53:7). In this, He left us an example to follow (1 Peter 2:21-25).

The Lord Jesus provides the perfect example for how we are to conduct ourselves, both in relationship to an unbelieving culture and in relationship to the government. Paul instructs his readers to “put on the Lord Jesus Christ” (Romans 13:14), and Peter states that Christ is the example believers should follow (1 Peter 2:21-25).

Significantly, Jesus did not always comply with the restrictions or regulations imposed by local governing authorities.

a. For example, in contradiction to the Pharisees, Jesus ignored the nonbiblical regulations they had added to the Sabbath (Mark 3:1-6). He also permitted His disciples to disregard certain extrabiblical regulations, like ceremonial hand washings (Mark 7:1-13).

b. In contradiction to the Sadducees (who controlled the temple), Jesus cleansed the temple on two separate occasions (John 2:13-22; 21:12-17). Due to Jesus’ popularity, the high priest

regarded Him as a public enemy who needed to be executed (John 11:47-53).

c. On multiple occasions, Jesus publicly rebuked the leaders of Israel for being corrupt (cf. Matthew 23:13-29). His bold response to their leadership and His willingness to break their rabbinic rules resulted in their anger and hostility toward Jesus (cf. Luke 6:11).

d. At times, Jesus hid Himself to avoid capture by His enemies (John 8:59). He evaded Herod even though Herod wanted to see Him (Luke 9:9). But once arrested, He did not resist, but instead, suffered to the point of death (John 18:11, 36). 16.

These examples from the life of our Lord are instructive for our understanding of how to submit to governing authorities (Romans 13:14; 1 Corinthians 11:1; 1 Peter 2:21-25). Jesus did not comply with regulations that were contrary to God's law, or that contributed to the corrupt legalism of first-century religious practice (Mark 7:1-14).

Busenitz, Nathan; Coates, James. God vs. Government: Taking a Biblical Stand When Christ and Compliance Collide (pp. 131-132). Harvest House Publishers. Kindle Edition.

And Believers should expect to be persecuted by those in authority not because of any wrongdoing, but simply for their faithfulness to Christ. When they suffer in that sense, they are blessed. The apostle Peter highlighted that point in 1 Peter 4:14-16: “If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name.”

Busenitz, Nathan; Coates, James. God vs. Government: Taking a Biblical Stand When Christ and Compliance Collide (p. 127). Harvest House Publishers. Kindle Edition.

This is Peter's words, who was living under Nero's rule who would eventually turn on the Christians to kill them and eventually crucify Peter upside down!

We point that out, because I don't want you to think that Peter writes these words under a bastion of freedom and tolerance of Christianity. The tsunami of persecution was on the horizon and headed rapidly in their direction.

1 Peter 2:11–17 (NKJV)

¹¹ Beloved, I beg *you* as **sojourners** and **pilgrims**,

sojourners

πάροικος *pároikos*; gen. *paroíkou*, masc.–fem., neut. *pároikon*, adj. from *pará* (3844), near or at, and *oíkos* (3624), to dwell. A sojourner, one who dwells in a foreign country, a temporary dweller not having a settled habitation in the place where he currently resides

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

pilgrims

παρεπίδημος; gen. *parepidēmou*, masc.–fem., neut. *parepídēmon*, adj. from *pará* (3844), near or close to, and *epídēmos* (n.f.), stranger, which is from *epí* (1909), in or among, and *dēmos* (1218), a people. A stranger, sojourner; not simply one who is passing through, but a foreigner who has settled down, however briefly, next to or among the native people

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

....abstain from fleshly lusts which war against the soul, ¹² having your conduct honorable among the Gentiles, that when they speak against you as

evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

¹³ Therefore submit yourselves to every ordinance (agency or institution of man) of man for the Lord's sake, whether to the king as supreme, ¹⁴ or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good. ¹⁵ For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—¹⁶ as free, yet not using liberty as a cloak for vice, but as bondservants of God. ¹⁷ Honor all *people*. Love the brotherhood. Fear God. Honor the king.

Titus 3:1–2 (LSB)

- 1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good work,
- 2 to slander no one, to be peaceable, considerate, demonstrating all gentleness to all men.

It is interesting to note,

Romans was written between 57-58 AD

I Peter was written between 62-64 AD

Titus was likely composed between 64 and 68 AD.

Nero began his persecution in 64 AD

The message does not change.

The Position of the Government

The Placement of the Government

The Priority of Government

The Purpose of the Government

The Punishment by the Government

The Provision for the Government.

1. The Position of the Government

13:1 Let every soul be subject to the governing authorities -higher powers.

They are over you. and under God.

2. The Placement of the Government

13:1 For there is no authority except from God, and the authorities that exist are appointed by God.

3. The Priority of Government

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

Last time we made it clear that these first 2 verses are not a mandate for absolute rule of the Government. The only one who has that authority is God.

And this same God has for our good delegate authority to human Governments to protect the good and punish the evil and to enable a society to live in peace from the menace of evil men.

And although God says we are to submit the governments, which implies obedience to the laws they make... it does not mean that the government has absolute power.

It cannot and does not have authority outside of it's jurisdiction.

Some one ask me last week, that if the government commanded for me to wear a pink hat while preaching, would I do it.

Well the answer to that is No.

Why

because scripture says

1 Corinthians 11:4 (NKJV)

⁴ Every man praying or prophesying, having *his* head covered, dishonors his head.

Or I could argue that my conscience is offend by men wearing hats in worship, and it shows a lack of respect for worship.

But I understand the spirit of the question.

If the government commands you to do something utterly ridiculous or non sensical would you do it. I would say yes within reason.

And I would have to say that each situation would have to be determined individually. So many factors could play into this.

For instance the government could say that if you are a Christian you can only travel on these certain roads but those roads take me way out of the way to get to church causing me to spend and extra 45 minutes in travel time added to my already 40 minutes. There is no roads that are shut down and I could go a way that would cut my time in half. There is no reason offered other than you are a christian. would I do it. Yes.

To better understand this we need to know that God had ordain certain spheres or jurisdictions of authority.

We used the word Sphere last time.
Government has its sphere.
The church has its sphere
The family has its sphere.

**The government does not have the right/
authority to forbid what God commands;**

Preaching, praying, worship and evangelism
and anything else God commands

**The government does not have the right/
authority to command what God forbids.**

Acceptance of some perverted lifestyle. The
worship of some false god or idol.

**In General — — The Government does not have
the right/authority to command what is not
theirs to command.**

This is when they step out of their lane.

The government can tell me how fast to go on a
road, and how much I must pay in taxes and
enforce laws to stop crime, but the government
cannot dictate what the church teaches or if and
when it meets for worship

and the government cannot dictate what marriage is or who you are to marry and cannot dictate what I teach my children.

Before leave this point, I want to add a few more exceptions

EXCEPTION 3:

The Government does not have the right/ authority to order you to do something that contradicts another higher level of authority.

Believers often find themselves under multiple layers or levels of governing authority. In such situations, they can appeal to or seek protection from the governing authority that is most sympathetic to their cause. For example, if a lower governing authority contradicts a higher governing authority, believers can appeal to the higher authority to avoid obeying the order issued by the lower authority.

1. In the Old Testament, we find an example of this principle in the life of **Queen Esther**, who appealed to the king (a higher authority) in order to overcome the malicious intentions of a lesser authority, Haman (Esther 7:1-6).

Centuries earlier, Hushai the Archite pretended to serve Absalom (an illegitimate authority) in order to obey the rightful ruler, King David (2 Samuel 15:32-37; 16:16-18; 17:5-20).

2. In the New Testament, examples of this principle primarily come from the life of the ***apostle Paul***.

When asked by the *local magistrates* to leave Philippi, Paul refused and appealed instead to his *rights as a Roman citizen*.

Acts 16:37-40 tells the story:

Paul said to them, “They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out.”

The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans, and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city. They went out of the prison and entered the house of Lydia, when they saw the brethren, they encouraged them and departed”

On another occasion, Paul avoided being flogged by a Roman centurion by appealing to his rights as a Roman citizen (Acts 22:25-29).

He later appealed to the Roman governor (Felix) when he was falsely accused by some religious leaders (Acts 24).

Finally, Paul appealed to Caesar rather than allowing a lesser authority to determine his fate (Acts 25:11).

3. This principle demonstrates that it is appropriate for believers to work within the context of legislative or legal authority to override or undo a governing mandate.

In the United States, for example, the judicial system serves as an appropriate check and balance to executive and legislative powers. The American founding fathers designed a system of checks and balances to provide citizens with these kinds of protections.

4. Historically, the Reformers found protection from persecuting popes and emperors by appealing to local magistrates, including princes and city councils.

Martin Luther was protected by Prince Frederick III of Saxony.

Ulrich Zwingli was protected by the Zurich city council.

John Calvin, similarly, was protected by the Geneva city council.

In these ways, the Reformers simultaneously submitted to one level of governing authority while finding themselves at odds with another level of governing authority.

EXCEPTION 4:

The Government does not have the right/ authority to ORDER TO STAY SILENT IN THE FACE OF EVIL

If a governing authority openly violates the law of God, believers are right to condemn the wickedness of that authority.

While we are called to have an attitude of submission to those in authority over us, it is not wrong to rebuke their sinful behavior.

Calling our leaders to righteousness is not inconsistent with an attitude of submission.

1. The Bible is replete with examples of bold figures who courageously confronted corrupt and wicked rulers:

- The prophet Nathan confronted David regarding his adultery with Bathsheba (2 Samuel 12:1-15).

- Elijah confronted Ahab for leading Israel into idolatry (1 Kings 18:17-18). He later confronted him regarding Naboth's vineyard (1 Kings 21).

- The prophet Jeremiah was incarcerated, and even left to die in a well, because he refused to give a good report about what would happen in Jerusalem (Jeremiah 38).

- *John the Baptist publicly rebuked Herod for his incest and adultery (Matthew 14:1-12).

- The author of Hebrews commends the prophets, including those who were tortured and imprisoned, for their faith (Hebrews 11:32-38). They are commended for their boldness in confronting the wickedness of their day.

2. When believers condemn wickedness, they should do so in a way that maintains an attitude of respect toward those in authority. Paul's example in Acts 23:2-5 is instructive in this regard. There, we read, The high priest Ananias commanded those standing beside him to strike him on the mouth. Then Paul said to him, "God is going to strike you,

you whitewashed wall! Do you sit to try me according to the Law, and in violation of the Law order me to be struck?” But the bystanders said, “Do you revile God’s high priest?” And Paul said, “I was not aware, brethren, that he was high priest; for it is written, You shall not speak evil of a ruler of your people.”

3. As followers of the Lord Jesus, we do not seek to be troublemakers or rabble-rousers (1 Timothy 2:2). But we are called to live as a light in a dark world (Ephesians 5:6-10). Collectively, the church operates as a restraining influence on society (cf. Proverbs 4:18-19; Matthew 5:12-15). It is right for both our words and our actions to serve as a rebuke to the wickedness of the culture around us. In this way, we shine as a beacon for the gospel (cf. Matthew 5:16).

EXCEPTION 5: The Government does not have the right/authority to ORDER you TO TURN YOURSELF IN when they are seeking to persecute you for righteousness sake.

When a governing authority is persecuting the people of God, believers are permitted to flee and hide.

They are not to respond with violence, but they are also not required to turn themselves in to a **wicked authority** that **seeks their destruction**.

1. Throughout Scripture, it is not uncommon for God's people to flee persecution or to go into hiding.

The following examples illustrate that point:

- Jonathan ignored his father's order to kill David, and instead, helped David hide (1 Samuel 19:1-2; 20).
- David fled from Saul when Saul tried to kill him (1 Samuel 19:11-12, 18; 21:10).
- Obadiah hid the prophets of God from Jezebel (1 Kings 18:3-4).
- Judean officials encouraged Jeremiah and Baruch to hide from the wrath of King Jehoiakim (Jeremiah 36:19).
- Joseph and Mary fled from Herod to protect the life of baby Jesus (Matthew 2:13-15).

- Saul (Paul) fled from Damascus to avoid capture (Acts 9:23-24).

2. When believers disobey the government, in order to obey God, they should be willing to accept the consequences without violence.

The Bible allows believers to flee and hide, but when found, they are not to resist or respond with anger or revenge (Acts 5:40-42).

Busenitz, Nathan; Coates, James. God vs. Government: Taking a Biblical Stand When Christ and Compliance Collide (pp. 144-145). Harvest House Publishers. Kindle Edition.

1. The Position of the Government

2. The Placement of the Government

3. The Priority of Government

4. The Purpose of the Government

Romans 13:3

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

Promote what is Good and Punish what is Evil.

This verse is general in its affirmation of the God ordained purpose of Government.
It does not mean that Government will always do this.

Government ordained role is to Promote what is Good and Punish what is Evil.

Paul, had himself suffered a great deal at the hands of **rulers** who abused him for no other reason than his godly **good behavior**. But in that day, as throughout history, even the most wicked regimes were a deterrent to murder, theft, and many other crimes of the populace.

Although the fact far from justifies totalitarian government, frequently crimes rates under such systems are lower than those in the free world. Until recently, at least, such violations as murder, robbery, and rape were all but nonexistent in some communist countries. In Muslim nations, severe punishment has been a formidable deterrent to such crimes.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 223). Moody Press.

Even Pagan governments have law from God.

Romans 2:14–15 (NKJV)

¹⁴ for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

Romans 1:18–19 (NKJV)

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them.

Romans 1:32 (NKJV)

³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Therefore, through God's natural revelation in conscience and reason and under His universal common grace, even unregenerate rulers instinctively know right from wrong and consequently know that part of their duty is to punish evil behavior and to promote **good behavior**. Civil authorities also realize that basic

morality is essential to a workable society. No society can long survive wanton murder, theft, dishonesty, sexual immorality, and violence. **Good behavior** is essential for any nation's self-preservation. Without it, society self-destructs.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 223). Moody Press.

Pauls main point in these verse is that Government ordained role is to Promote what is Good and Punish what is Evil. So we can divide this into 2 responsibilities that Government has

1. Promote what is Good
2. Punish what is evil

1.Promote what is Good.

The is a Common Grace for all of humanity. Government is responsibly to provide preservation and protection for the Good.

Look at what Paul says,

Romans 13:3

For rulers are not a **terror** to good works, but to evil.

For that begins this verse as referring to what immediately precedes, but it is better to see it as giving an additional reason for being subject to the authorities. and how they can bring judgment.

Morris, L. (1988). [The Epistle to the Romans](#) (p. 462). W.B. Eerdmans; Inter-Varsity Press.

terror φόβος may mean “*the causing of fear.... Also concrete that which arouses fear, a terror*” (BAGD). The word brings out the truth that a secular state operates with compulsion, the use of the police force, etc

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

Isaiah 8:13 (NKJV)

¹³ The Lord of hosts, Him you shall hallow;
Let Him be your fear,
And let Him be your dread.

Deuteronomy 25:1 (NKJV)

25 “If there is a dispute between men, and they come to court, that *the judges* may judge them, and they justify the righteous and condemn the wicked,

Proverbs 14:35 (NKJV)

³⁵ The king’s favor *is* toward a wise servant,

But his wrath *is against* him who causes shame.

Even Peter stated generally and axion

1 Peter 3:13 (NKJV)

¹³ And who *is* he who will harm you if you become followers of what is good?

Romans 13:3

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

Paul says that God has given the Government as his servant for your good.

To promote an environment to get married, raise a family, teach your children. Build a home, take care of your parents and enjoy your grandchildren.

To Work and use your gifts and talents to honor and glorify God.

To worship God, invest in your church and church family. Help the poor. Enjoy God's Creation.

Spread the gospel, evangelize the sinner, disciple the saint, preach the truth and wait for His return.

In other words God has given us the government as his servant to provide the necessary environment to do all that he has called us to do for his glory. It would be impossible to do all that God would want you to do if you had anarchy and evil men running around with no restraints doing evil deeds and murdering and stealing and destroying.

So, since the government's primary responsibility is to promote what is good, and to punish what is the evil, the needed question here is who determines what is good. And who determines what is evil. This goes back to verse two. Where Paul says.

13:1For 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 (decree, commandment) of God,

Also in verse 3 and 4 the definite article is used with the good and the evil. Not just any good but

the good. Not just any evil but the evil. Not arbitrary but rather that which is defined by God's Law as good and evil.

- 3 For rulers are not a terror to the good works, but to the evil. Do you want to be unafraid of the authority? Do what is the good, and you will have praise from the same.
- 4 For he is God's minister to you for the good. But if you do the evil, be afraid

Government is responsible to implement God's law and create needed laws based on the principles in the Bible for a necessary for an orderly society.

The point Paul is making here is that the government has been appointed by God, not to create fear in those who do good, and are submissive and obey, but rather to create fear in those who do evil, so that the good can prosper. Think of it like this.

The government promotes, what is good and preserves

environment so goodness can prosper by doing these things.

1. Enforcing the Laws of God and creating laws for a need in a society.
2. Justly applying the law to those who violate it.
3. Granting punishment severe enough to deter the law breaker and criminal.
4. Protecting a nation from an evil aggressor in war.
5. Commending and praising and honoring those for doing good serving others and a nation and government.

Government exist for the exaltation of the law of God to give opportunity for righteousness to exalt a nation, and to punish the evil that would desire to destroy it.