

# The God Ordained Purpose of Government. pt.2

## 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

Have you ever heard someone say,  
“You can’t legislate morality”

We often hear this in the attempt to silence the conservative, or Biblical viewpoint.

RC Sproul,

“that is a ridiculous statement. It is an exercise in absurdity.

If we would eliminate moral concerns from legislation, what would Congress be left to do in terms of the enactment of laws? Pass laws regarding the state bird?

Many of these people think that government should avoid wading into cultural battles. Or maybe they’re appealing to the idea that the Bill of Rights erects a “wall of separation” between church and state. Either way, they seem to miss an obvious fact.

As professor of politics Thomas G. West states in “[Constitution 101](#),” “Government has to be involved with morality.” That was something that the Founders clearly understood.

<https://onlinecoursesblog.hillsdale.edu/what-did-the-founders-think-about-legislating-morality/>

Dr. West sums up this idea:

You can't have a free country unless the people are relatively decent. . . . Government has a duty to promote some basic minimal moral expectations and requirements of people if they're going to be able to be responsible citizens of a free society.

The Founders passed laws promoting strong families and churches. They used public funds to provide moral teaching in schools and, in some states, religious instruction in churches. And they believed that public commendations and honorable speeches of statesmen exemplified the virtues the government sought to promote.

A people habituated to virtue will better govern themselves. In turn, the natural rights of life, liberty, and property will receive better protection. People will restrain themselves or act with courage even absent the supervision of government.

This greater sense of security contributes to greater enjoyment of the people's rights and is conducive to their happiness. That a virtuous populace produces such societal benefit explains why the Founders thought virtue of paramount governmental concern.

<https://onlinecoursesblog.hillsdale.edu/what-did-the-founders-think-about-legislating-morality/>

John Adams writes

To the Officers of the first Brigade of the third  
Division of the Militia of Massachusetts

October 11. 1798

Gentlemen,

“We have no Government armed with Power capable of contending with human Passions unbridled by morality and Religion. Avarice, Ambition Revenge or Gallantry, would break the strongest Cords of our Constitution as a Whale goes through a Net. Our Constitution was made only for a moral and religious People. It is wholly inadequate to the government of any other”

In an article written for “Answers in Genesis”

“Was the Roman Empire legislating morality when it abolished the bloody gladiator games, or was the British Empire wrong to outlaw slavery based on a [Christian](#) view of morality? Martin Luther King, Jr., opposed segregation because of biblical commands for equality. Were his efforts inappropriate?”

In reality, it is difficult to identify any law that contains no moral component. Laws preventing animal cruelty or environmental destruction, for instance, derive from a sense of humanity’s moral

interaction with other living things and natural resources. And does anyone seriously believe that laws preventing human sex trafficking are flawed because they are based on a moral ethos?

And governments are facing newer challenges today that they have never faced. There are new technological evils being committed every day. Identity theft, Computer fraud, digital laundering of money and now with the advent of AI, we are face with a whole new set of problems that will require laws against the immoral practices that AI create. Laws are needed to protect the good and innocent from the evil of society.

Laws are motivated by a number of moral concerns, including the protection of life, liberty, and property. Frequently, advocates on both sides of a legal issue, such as capital punishment, support their positions with moral arguments.

**So the question is really not whether we should legislate morality, but whose morality we will legislate.**

*Will we legislate the morality of the immoral God hating pagan, or will we legislate morality based on the absolute righteous law of the Eternal Holy God.?*

This does not mean that simply obeying the law will make a person good. Even though most laws may restrain sinful acts, few sins are actually covered in the criminal code. The law does not criminalize coveting your neighbor's property. Failing to honor our parents is not a crime. You can obey every single law in a society and still fall far short of living a **sin**-free life.

Instead, other forms of authority help shape those principles and convict sinners of the character traits the Creator expects of humans made in His image. In assessing moral issues that we should legislate, our focus should be on **God's** design for government and His bigger program for our submission to authority.

To say that a nation's laws must avoid any moral basis ignores centuries of laws spanning diverse religious and nonreligious cultures. More important, it is an impossible and antibiblical standard. Even if a society rejects God's authority, believers have an obligation to advocate God's standards for civil government as revealed in the **Bible**.

<https://answersingenesis.org/morality/should-we-legislate-morality/?srsltid=AfmBOorhJKh4eVInvrcwoczS5XHOyrvxvZDc0hYCNfLOsoh1kKn7v943V>

A anti-moral government or lack of government to enforce moral conduct will leave you with a society described in the book of Judges Judges 21:25 (NKJV)

<sup>25</sup> In those days *there was* no king in Israel; everyone did *what was* right in his own eyes.

## **Review:**

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.

We have 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.

### **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.  
So we can divide this into 2 responsibilities that  
Government has

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

We considered the Governments purpose in promoting, rewarding and protecting what is good in our last study.

.But before we leave that subject, I would like to add that even before the fall, God had ordained man to rule over and have dominion over the earth.

Genesis 1:26–28 (NKJV)

26 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” 27 So God created man in His *own* image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

*tn* Following the cohortative (“let us make”), the prefixed verb form with vav (ו) conjunctive indicates purpose/result (see Gen 19:20; 34:23; 2 Sam 3:21). God’s purpose in giving humankind his image is that they might rule the created order on behalf of the heavenly king and his royal court. So the divine image, however it is defined, gives humankind the capacity and/or authority to rule over creation

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

God has given humanity the authority to rule and subdue the earth.

That comes with certain freedoms:

In order to accomplish this,

There is the right to life. That is, the right to live the life that God has given to you up until He takes it away.

There is the right to work. In giving to men the responsibility to rule over the earth, work is a fundamental, inalienable right. The Bible says, “You do not work, you do not eat.” Work is a right given to men by God.

There is the right to have a family, the right to be with your family, the right to be with family when they are dying—those are God-given, inalienable rights. Also, the right to acquire property, to possess property, to own property is part of ruling and subduing the earth. It is part of exercising dominion over the earth.

If man is going to rule over the earth and exercise dominion and carry out his inalienable, God-given rights, what does he need, especially in a fallen world?

He needs government. Why? Government is in a place to protect people’s inalienable rights. The purpose of government is to facilitate mankind’s role in exercising dominion over the earth.

The government is fundamentally there to make sure we can fulfill our mission: to subdue the earth, to work, to worship, to be fruitful and multiply. The government is a God-ordained institution put in

place to ensure law and order, and to protect these God-given rights. So government is vital to mankind's ability to fulfill this mission, especially in a fallen world.

Busenitz, N., Coates, J., & MacArthur, J., Jr. (2022). [\*God vs. government: taking a biblical stand when christ and compliance collide\*](#) (p. 176). Eugene, OR: Harvest House Publishers.

And one of the first indications of the purpose of that God ordained human government is found in Genesis 9 and it is in regards to punishing evil and implementing a deterrent to evil.

Genesis 9:5–6 (NKJV)

<sup>5</sup> Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

<sup>6</sup> “Whoever sheds man's blood,  
By man his blood shall be shed;  
For in the image of God  
He made man.

This is seen in

Exodus 21:28–29 (NKJV)

<sup>28</sup> “If an ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox *shall be* acquitted.  
<sup>29</sup> But if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.

And even the clarity of the right to take human life in the protection of life and property.

Exodus 22:2 (NKJV)

<sup>2</sup> If the thief is found breaking in, and he is struck so that he dies, *there shall be* no guilt for his bloodshed.

## **Lesson**

This leads us to the second purpose listed in this passage, which is closely linked to the first.... the government is ordained by God to Punish evil.

And in its punishment of evil, it provides an environment for the promotion and protection of what is Good.

If society is overrun by evil and evil men, it is very difficult to see the flourishing of good.

And in my personal opinion, I see this purpose of punishing evil as essential to the survival of the nations, and peoples and communities. Men left to themselves will naturally destroy one another. I say naturally because, it is mans bent toward evil that is natural. His hearts is desperately wicked or sick as the prophet Jeremiah says.

History is full of examples of men who have been unrestrained in their evil.

Every day we hear of new depths of depravity that men will go to show their evil deeds. Even this week when I was in Florida, I read of a 12yr old that was being prosecuted for the murder fo another 12 year old.

And for students of Scripture we are well aware of the prophecy that God gives of humanity.

## **2 Timothy 3:1–5 (NKJV)**

**3** But know this, that in the last days perilous times will come: <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, <sup>4</sup> traitors, headstrong, haughty, lovers of pleasure rather than

lovers of God, <sup>5</sup> having a form of godliness but denying its power. And from such people turn away!

## **2 Timothy 3:12–13 (LSB)**

**12** Indeed, all who desire to live godly in Christ Jesus will be persecuted.

**13** But evil men and impostors will proceed *from bad* to worse, deceiving and being deceived.

## **1 Timothy 4:1–2 (NKJV)**

**4** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, <sup>2</sup> speaking lies in hypocrisy, having their own conscience seared with a hot iron,

## **2 Peter 3:3 (NKJV)**

<sup>3</sup> knowing this first: that scoffers will come in the last days, walking according to their own lusts,

The Bible says in

Galatians 1:4 (NKJV)

<sup>4</sup> who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

this is the characteristic of the age preceding the return of Christ.

Even in the parables of the Kingdom, Jesus reminds us of the need for government until the end of the age.

In the parable of the wheat and the tares, He states the wheat and the tares will grow together until the end.

**Matthew 13:30 (NKJV)**

<sup>30</sup> Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ’ ’ ”

**Matthew 13:37–42 (NKJV)**

<sup>38</sup> The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. <sup>39</sup> The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. <sup>40</sup> Therefore as the tares are gathered and burned in the fire, so it will be at the



end of this age. <sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, <sup>42</sup> and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

All indications are that we will need imperfect human government until Jesus returns and then after He will govern and He will do so with a Rod of iron to nations that disobey.

Isaiah 9:6–7 (NKJV)

- <sup>6</sup> For unto us a Child is born,  
 Unto us a Son is given;  
 And the government will be upon His shoulder.  
 And His name will be called  
 Wonderful, Counselor, Mighty God,  
 Everlasting Father, Prince of Peace.
- <sup>7</sup> Of the increase of *His* government and peace  
*There will be* no end,  
 Upon the throne of David and over His kingdom,  
 To order it and establish it with judgment and  
 justice  
 From that time forward, even forever.  
 The zeal of the Lord of hosts will perform this.

So in the mean time, as long as we live in the present evil age and have the God ordained institution of human Government we will need it to do what God has ordained it to do and that is punish evil doers

Let's look at the verses again,

- 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

In this verse the civil ruler is twice denominated "the minister of God," first for good to his people, and next for the punishment of evil doers. Civil rulers, then, as the ministers of God,

Haldane, R. (1858). [\*Exposition of the Epistle to the Romans; With Remarks on the Commentaries of Dr. MacKnight, Professor Moses Stuart, and Professor Tholuck\*](#) (p. 594). New York: Robert Carter & Brothers.

In the Greek the word *God's* comes first for emphasis. The ruler is *God's* servant, no less. And *servant* reminds us that he is no more; he is not God even if some rulers have had very exalted views of themselves and their functions. The word *servant* originally signified the service of a table waiter and denotes lowly service in general.

Morris, L. (1988). [\*The Epistle to the Romans\*](#) (p. 463). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

And he is a servant “to you”, an expression that adds a personal touch. The ruler’s function concerns the individual subject. And this function is “for good”

Morris, L. (1988). [\*The Epistle to the Romans\*](#) (p. 463). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

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Morris, L. (1988). [\*The Epistle to the Romans\*](#). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

A few more thoughts

1. Rulers are a terror to evil works
2. If you do evil, you should be afraid.
3. He has the authority of the sword.
4. The Rulers is an avenger of wrath on evil doers.
5. Be submissive because of the wrath they can bring.

It is clear from these initial thoughts that Government is meant to restrain evil. To create in the mind of evil men necessary fear of punishment to stop them from doing what they really want to do. By their God given delegated authority they, Created fear Create restraint. and are able to punish those who violate the law.

To be clear, I am not talking about the abuses of Government authority or the unjust punishment that can and does occur from government authorities. But what we we are talking about is what God has indeed given to the rulers to do and that is summed up by the words in verse 4

v. 4

The ruler, or servant of God in government,  
 “ does not bear the sword in vain; for he is  
 God’s minister, an avenger to *execute* wrath on  
 him who practices evil.”

The sword was not used for spankings or just a slapping on the wrist. It was for execution. To bring death. Punishment in the OT. was usually swift and severe but also just and spelled out by very detailed words from God.

It certainly is not insignificant that, although prisons were common in the pagan lands of biblical times, there is little record of their being used in ancient Israel. Criminals lost their lives or worked to pay reparations.

Merely incarcerating them served no good purpose. The reference to imprisonment in Ezra 7:26 was made in the middle of the fifth century b.c., after God's people had spent seventy years as captives in Babylon, where imprisonment was common. But longterm incarceration was never an option under divinely-revealed Old Testament law.

And although prisons had been common in Europe for centuries, they did not appear in America until the late eighteenth century. Interestingly, the idea was introduced by Quakers, probably on the grounds that imprisonment was more humane than corporal punishment.

But the United States now has the dual—and I believe related—distinctions of having the highest per capita number of prison inmates in the western world as well as the highest crime rate. Prisons are breeding grounds for crime, for homosexuality, and for brutality.

Because inmates are not able to make restitution for their crimes, there is no restoration of their dignity. Though certainly not meant to be, they are, in effect, government-sponsored crime schools. The fact that an unbelievably large percentage of criminals are never punished or even indicted encourages crime still further.

“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). How much more are men “given fully to do evil” when punishment is not executed at all.

MacArthur, J. F., Jr. (1991). [\*Romans\*](#) (Vol. 2, pp. 223–224). Chicago: Moody Press.

Some would rather us imprison people for life who have committed Crimes worthy death because they argued for the rights of the criminal of say that one murder does not justify another murder. And hence conclude that capital punishment would be a capital crime rather than a just depending of punishment for the evil doer.

A recent event in our local news was the potential parole of Susan Smith who had been convicted and placed in prison for rolling her car down into a lake in Union County with her 2 young boys strapped in their seats, drowning both of them.

She was sentenced life in prison for the crime, but at that time 1994 and 95, life sentence didn't mean life sentence, but she could be eligibly for parole in 30 year and then every 2 years consecutively from then.

Our memories and the memories of those determining the potential of parole where met with cries for justice from the family at the hearing last week. The horrific nature of the crime caused and unanimous vote to deny parole for Susan Smith. But also many of the family members believed that she should have been put to death rather that spend life in prison.

In order to promote and protect the good in society, human government must punish the evil. Consequently, those who **do what is evil** have reason to **be afraid**.

Because the **sword** is an instrument of death, the weapon here symbolizes the right of civil government to inflict punishment, including the ultimate penalty of death for crimes that deserve it. In the earliest period of human existence, the Lord instituted capital punishment. "Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man" (Gen. 9:6). When

Jesus told Peter, “Put your sword back into its place; for all those who take up the sword shall perish by the sword” (Matt. 26:52), he was reminding His disciple that the penalty for his killing one of Jesus’ enemies would be to perish himself through execution, which the Lord here acknowledges would be justified.

When Paul stood before the Roman governor Festus and made his appeal to Caesar, he said, “If then I am a wrongdoer, and have committed anything worthy of death, I do not refuse to die” (Acts 25:11). In saying that, he acknowledged that capital punishment was sometimes justified and that he would willingly accept it if he were to be found guilty of a capital crime.

Robert Culver again reminds us:

What must not be lost sight of is that, unpleasant as is the task of the jailor and the use of the whip, the cell, the noose, the guillotine, these things stand behind the stability of civilized society, and they stand there necessarily, for God has declared it so, in harmony with reality, rather than with apostate sociological opinion. Government, with its coercive powers, is a social necessity, but one determined by the Creator, not by the statistical tables of some university social research staff! No



society can successfully vote fines, imprisonment, corporal and capital punishment away permanently. The society which tries has lost touch with realities of man (his fallen sinful state), realities of the world, and the truth of divine revelation in nature, man's conscience, and the Bible. (*Toward a Biblical View of Civil Government*, p. 256)

When a society rejects capital punishment for even the most serious crimes, including murder, it comes under blood guiltiness from God. After Cain killed Abel, "The Lord said to Cain, 'Where is Abel your brother?' And he said, 'I do not know. Am I my brother's keeper?' And He said, 'What have you done? The voice of your brother's blood is crying to Me from the ground' " (Gen. 4:10). Like Satan, whom he unknowingly had come to serve, Cain was both a murderer and a liar (see John 8:44). Immediately after the Flood, God established the divine law of capital punishment for murder (Gen. 9:6). As part of the Mosaic law, God declared, "You shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it" (Num. 35:33).

Among other things, Israel was sent into Babylonian captivity because of the many bloody crimes in the nation that went unpunished. “Make the chain,” God said, “for the land is full of bloody crimes, and the city is full of violence. Therefore, I shall bring the worst of the nations, and they will possess their houses. I shall also make the pride of the strong ones cease, and their holy places will be profaned” (Ezek. 7:23–24). When a nation does not administer justice, it eventually falls under God’s justice.

Abortion is murder of unborn children, and a nation that permits and even encourages this ghastly execution of the most innocent and helpless of those created in God’s image cannot possibly escape His judgment. The land cries out for the blood of the millions upon millions of massacred babies. God will answer.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 225–227). Chicago: Moody Press.

The Bible is clear that Vengeance belongs to God.

Romans 12:19 (NKJV)

<sup>19</sup> Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, “*Vengeance is Mine, I will repay,*” says the Lord.

### Nahum 1:2–3 (NKJV)

- <sup>2</sup> God *is* jealous, and the Lord avenges;  
 The Lord avenges and *is* furious.  
 The Lord will take vengeance on His adversaries,  
 And He reserves *wrath* for His enemies;
- <sup>3</sup> The Lord *is* slow to anger and great in power,  
 And will not at all acquit *the wicked*.

### **2 Thessalonians 1:7–9 (NKJV)**

<sup>7</sup> and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, <sup>8</sup> in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

<sup>9</sup> These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

Yet God has delegate temporality, this vengeance to the civil authorities.

That is why Paul can say in Romans 12

### Romans 12:19 (NKJV)

<sup>19</sup> Beloved, do not avenge yourselves, but *rather* give place to wrath;

And if the Government fails in its responsibility, it sins against God and fails to do what it exist to do.

For this purpose God has put the sword into his hand, and has armed him with legal authority. To suffer crime, therefore, to pass unpunished, is a dereliction of duty in the magistrate. Instead of being a duty, it is a sin to neglect avenging the laws when they are transgressed

Haldane, R. (1858). *Exposition of the Epistle to the Romans; With Remarks on the Commentaries of Dr. MacKnight, Professor Moses Stuart, and Professor Tholuck* (p. 596). New York: Robert Carter & Brothers.

## 5 Therefore *you* must be subject, not only because of wrath

To this Paul adds *but also because of conscience*—a most significant addition. Christians obey the authorities not only because of what will happen to them if they do not but because it is right. They give positive and enthusiastic cooperation to promoting the right things the state does. “It is only such conscientious approbation which will make of our obedience a vital participation in the mission with which the civil authority is entrusted” (Leenhardt).

The failure to do one’s duty to the state is to violate one’s conscience as well as to invite

punishment.<sup>37</sup> Conscience is a powerful reinforcement of the outward directions to submit to the state. But once conscience is brought in, there is a limit: what is against conscience cannot be done. The believer may have to refuse obedience on the grounds of conscience. This is what members of the early church did (cf. Acts 5:29). Conscience at one and the same time obliges us to be obedient and sets a limit to that obedience.<sup>39</sup>

Morris, L. (1988). *The Epistle to the Romans* (p. 465). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

As God's own children, who are indwelt by the Holy Spirit, we should realize with spiritual instinctiveness that disobedience of and disrespect for government is wrong, whether or not those sins are punished, and that obedience of and respect for it are right, whether we are personally protected by it or not.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 227). Chicago: Moody Press.









