

**AN EXAMINATION  
OF  
ROMANS 13:1-7**

"Unless otherwise indicated, all Scripture quotations are from The King James Version (KJV)

Scripture quotations are also from The Holy Bible The World English Bible (WEB)

Scripture quotations are also from Young's Literal Translation (YLT)

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## INTRODUCTION

*“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”*

Romans 13:1-2 (KJV)

The vast majority of Christian “churches” in the United States of America have 501c3 “tax-exempt status” approved by the Internal Revenue Service (IRS). And because of this, the government has legal grounds to make demands on what can and cannot be said in these churches. So, what is “tax-exempt status”?

Dictionary.com defines “[Tax-exempt](#)” as follows:

### **Tax-Exempt**

### *Dictionary.com*

adjective

1. not subject or liable to taxation: *tax-exempt imports*.
2. providing income that is not taxable: *tax-exempt municipal bonds*.

Under [501\(c\) Organizations](#), Wikipedia, the Free Encyclopedia states:

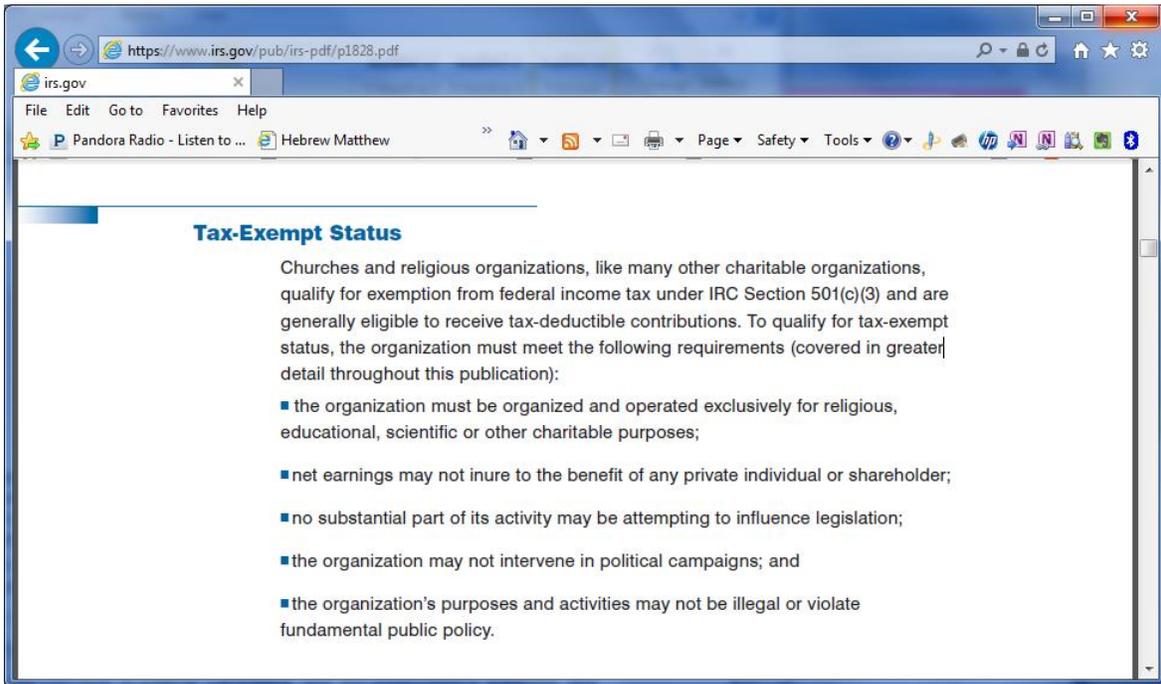
“A **501(c)(3)** or **501c3 organization**, also colloquially known as a **501c3**, is a United States nonprofit organization that has been approved by the Internal Revenue Service to be tax-exempt under the terms of section 501(c)(3) of the Internal Revenue Code. Most charitable non-profits in the United States that Americans commonly know of, and often make donations to, are 501(c)(3) organizations.

An approved 501(c)(3) exemption allows donors to the organization to reduce their own taxable incomes by deducting the amounts of their donations given, and thus to reduce their personal income taxes, and it allows the 501(c)(3) organization to avoid federal income taxes on the difference between revenues (donations, grants, service fees) received vs. expenses (wages, supplies, state and local taxes paid, etc.) in its main operations. In a for-profit business, that difference would represent taxable income and be taxed at federal corporate tax rates of 15 to 39 percent.<sup>[32]</sup> 501c3 status may also provide exemption from state and local corporate income taxes that range from 0 to 12 percent.”<sup>1</sup>

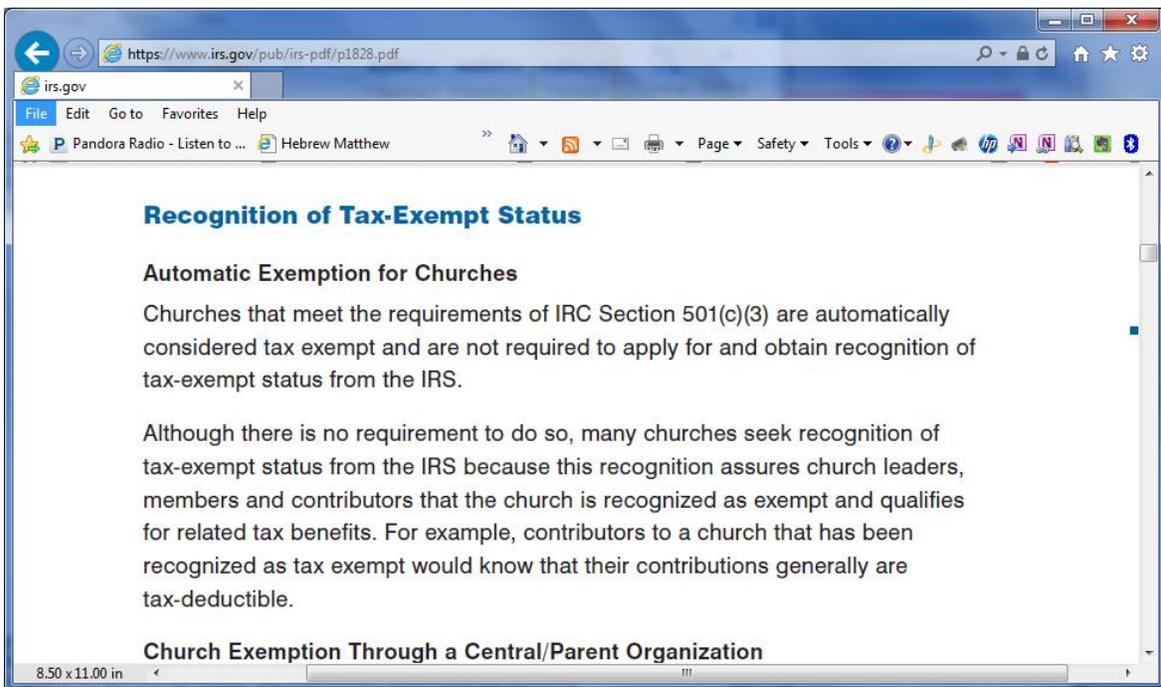
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<sup>1</sup> Wikipedia entries may be edited.

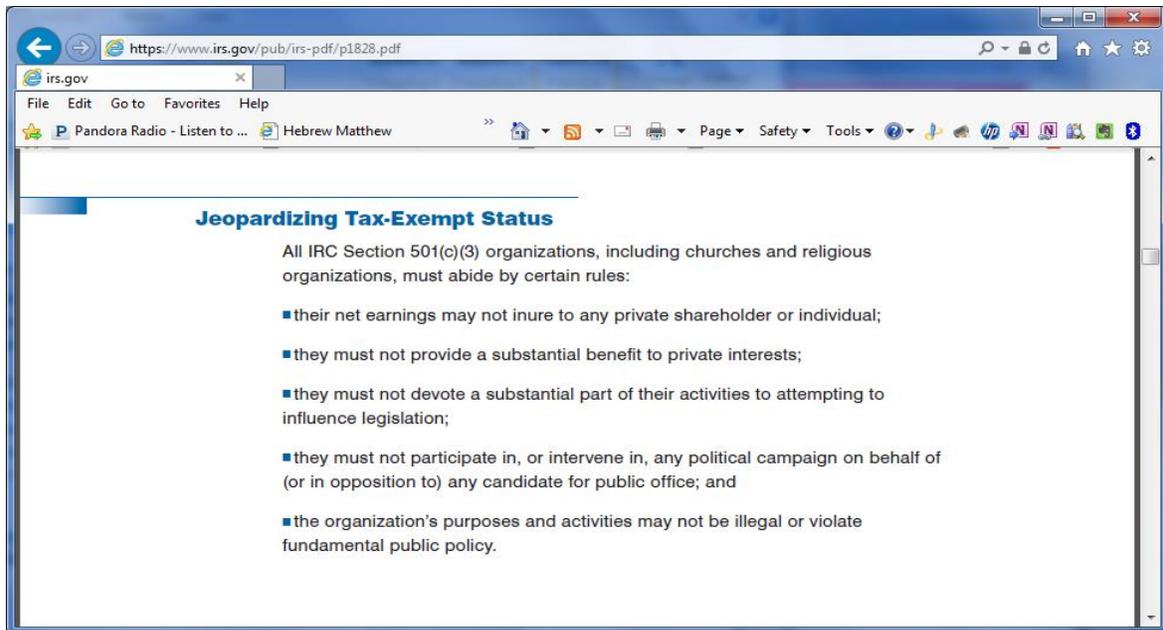
On page 2 of IRS Publication 1828, *501(c)(3) Tax Guide for Churches & Religious Organizations*, under [Tax-Exempt Status](#), it states the following:<sup>2</sup>



On page 2 of IRS Publication 1828, *501(c)(3) Tax Guide for Churches & Religious Organizations*, under [Recognition of Tax-Exempt Status](#), it states, in part:<sup>2</sup>



On page 4 of IRS Publication 1828, *501(c)(3) Tax Guide for Churches & Religious Organizations*, under [Jeopardizing Tax-Exempt Status](#), it states:<sup>2</sup>



The information provided above is only a partial outline of the information provided in the 40 pages of **IRS Publication 1828**. The above excerpts do not include the penalties, like auditing, that can be imposed on “churches” and “church leaders” who break the rules.

As you can see for yourself, in order to maintain tax-exempt status, “churches” under 501c (3) are obligated to “abide by certain rules” including the ever changing “fundamental public policy;” which is a nice way of saying the laws established by the government. So, whether it was a result of ignorance of the law or greed, these “churches” are now trapped and must pay the piper. This brings me to the reason for this study.

It is my understanding that various “church leaders” and “televangelists” are preaching submission to the “governing authorities.” They are using Romans 13 as their Biblical proof text to bring unsuspecting Christians into line to kowtow to whatever laws the government decrees. Why? Because these “church leaders” and “televangelists” have a personal interest in maintaining the status quo.

Most Christians have absolute faith in their “church leaders.” Some even refer to that person as their man or woman of God. Whatever they say goes, and most congregants never bother to check either the accuracy or the motivation behind their words.

To add fuel to the fire, many modern English translations of the Holy Bible have replaced the “higher powers,” in Romans 13:1 of the King James Version (KJV), to “governing authorities,” “state government” or just “governments” in general. As a result, I truly believe a number of well-meaning Christians will take their favorite Bible translation at face value, along with the words from their trusted “church leader” or “televangelist, and be deceived by those who are not so well-meaning.

However, instead of us focusing on the government, the church leaders or the various translations, I propose that we examine Romans 13 for ourselves to ensure that we are doing what is Biblically required of us. When we are armed with truth, we cannot be deceived.

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<sup>2</sup> “The IRS considers this publication a living document, one that will be revised to take into account future developments and feedback.” (refer to page ii)

## 'LET EVERY SOUL BE SUBJECT UNTO THE HIGHER POWERS'

Romans 13:1

According to the King James translation of **Roman's 13:1**, we are to "be subject unto higher powers"; however, the verse fails to identify who these "higher powers" are. Other English translations of the Holy Bible have taken upon themselves to inform us that these "higher powers" are either "governing authorities" or "governments" in general. Following are just a handful of English translations of **Romans 13:1**. For a complete list of English Bible translations, [click here](#).

### English Standard Version (ESV)

"Let every person be subject to the **governing authorities**. For there is no **authority** except from God, and those that exist have been instituted by God."

### GOD'S WORD Translation (GW)

"Every person should obey **the government in power**. No **government** would exist if it hadn't been established by God. The **governments** which exist have been put in place by God."

### The Message (MSG)

"Be a good citizen. **All governments** are under God. Insofar as there is peace and order, it's God's order. So live responsibly as a citizen. If you're irresponsible to **the state**, then you're irresponsible with God, and God will hold you responsible. Duly constituted **authorities** are only a threat if you're trying to get by with something. Decent citizens should have nothing to fear."

### New American Standard Bible (NASB)

"Every person is to be in subjection to the **governing authorities**. For there is no **authority** except from God, and those which exist are established by God."

### World English Bible (WEB)

"Let every soul be in subjection to the **higher authorities**, for there is no **authority** except from God, and those who exist are ordained by God."

- A couple of the above translations sound a lot like propaganda to me.

If you check the complete list of English Bible translations, it appears "governing authorities" wins out over the Kings James "higher powers"; however, that doesn't necessarily make "governing authorities" a more accurate translation.

So, before we "subject" ourselves to these "governing authorities" it would be nice to know who they are and what other passages in the Holy Bible have to say about them. Therefore the focus of this investigative study will be to answer these three questions:

1. What is the meaning of "Higher Powers"?
2. Who are these "Higher Powers"?
3. Who are we to subject ourselves to according to the Holy Bible?

Because many Bible concordances, dictionaries and lexicons refer to the King James Version (KJV), all scripture quotations will be from the King James Version (KJV), unless otherwise indicated.

## ➡ The Meaning of “Higher:”

*Strong's Exhaustive Concordance of the Bible* defines “Higher” as follows:

**Higher (Governing) - 5242 - υπερεχω huperecho** *hoop-er-ekh'-o* from υπερ - huper 5228 and εχω - echo 2192; **to hold oneself above**, i.e. (figuratively) **to excel**; participle (as adjective, or neuter as noun) **superior, superiority**;-- (Translated in the King James Version as) **better, excellency, higher, pass, supreme**.

### *Dictionary.com* *Partial Definition*

#### High

adjective, **higher, highest**.

1. having a great or considerable extent or reach upward or vertically; lofty; tall: *a high wall*.
2. having a specified extent upward: *The apple tree is now 20 feet high*.
3. situated above the ground or some base; elevated: *a high platform; a high ledge*.
4. exceeding the common degree or measure; strong; intense: *high speed; high color*.
5. expensive; costly; dear: *The price of food these days is much too high*.
6. exalted in rank, station, eminence, etc.; of exalted character or quality: *a high official; high society*.

adverb, **higher, highest**.

29. at or to a high point, place, or level.
30. in or to a high rank or estimate: *He aims high in his political ambitions*.
31. at or to a high amount or price.
32. in or to a high degree.
33. luxuriously; richly; extravagantly: *They have always lived high*.

According to *Vine's Expository Dictionary of New Testament Words* the Greek Word **υπερεχω (huperecho)** “is used metaphorically in Rom 13:1, of rulers, as the “higher” powers.”

### *Dictionary.com* *Definition*

#### Metaphor

noun

1. a figure of speech in which a term or phrase is applied to something to which it is not literally applicable in order to suggest a resemblance, as in “A mighty fortress is our God.”.
2. something used, or regarded as being used, to represent something else; emblem; symbol.

For more information on **υπερεχω (huperecho)**, follow this link to [Blue Letter Bible](#).

The Greek word **υπερεχω (huperecho)** occurs **5 times** in the King James Version (KJV) as follows: **higher** (1x), **better** (1x), **excellency** (1x), **pass** (1x), **supreme** (1x).

Following are the five occurrences:

**Romans 13:1**

“Let every soul be subject unto the **higher** <sup>(5242)</sup> powers. For there is no power but of God: the powers that be are ordained of God.”

**Philippians 2:3**

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other **better than** <sup>(5242)</sup> themselves.”

**Philippians 3:8**

“Yea doubtless, and I count all things but loss for the **excellency** <sup>(5242)</sup> of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,”

**Philippians 4:7**

“And the peace of God, which **passeth** <sup>(5242)</sup> all understanding, shall keep your hearts and minds through Christ Jesus.”

**1 Peter 2:13**

“Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as **supreme;**” <sup>(5242)</sup>

- Of the five occurrences, only 1 Peter 2:13 refers to “the king, as supreme.” In this instance, the king is the governing authority.

When everything we’ve learned about the Greek word **υπερεχω (huperecho)** is taken into consideration, are you convinced that the “higher,” in Romans 13:1, is specifically addressing “government” or “governing authorities”?

## ➡ The Meaning of “Power/Powers:”

*Strong's Exhaustive Concordance of the Bible* defines “Power/Powers” as follows:

**Power/Powers** (Other translations “**Authority/Authorities**”) – 1849 - **ἐξουσία exousia** *ex-oo-see'-ah* from ἐξέσται - exesti 1832 (in the sense of ability); **privilege**, i.e. (subjectively) **force, capacity, competency, freedom**, or (objectively) **mastery** (concretely, **magistrate, superhuman, potentate, token of control**), **delegated influence**: -- (Translated in the King James Version as) **authority, jurisdiction, liberty, power, right, strength**.

According to *Thayer's Greek-English Lexicon of the New Testament*, when the plural of **ἐξουσία (exousia)** is used it refers to beings from the heavenly realm. Thayer's states, in part, that “the leading and more powerful among created beings superior to man, spiritual potentates; used in the plural of a certain class of angels” (see **archē, dunamis, thronos, kuriotēs**):” (emphasis added).

- To view *Thayer's* complete entry on the Greek word **ἐξουσία (exousia)** [Click here](#).

### Archē

**Principality/Principlalities/Rulers/Magistrates/Power** – 746 - **αρχη arche** *ar-khay'* from αρχομαι - archomai 756; (properly abstract) **a commencement**, or (concretely) **chief** (in various applications **of order, time, place, or rank**):-- (Translated in the King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

**756** - αρχομαι archomai *ar'-khom-ahee* middle voice of αρχω - archo 757 (**through the implication, of precedence**); **to commence (in order of time)**:-- (Translated in the King James Version as) (rehearse from the) begin(-ning).

**757** - αρχω archo *ar'-kho* a primary verb; **to be first (in political rank or power)**:-- (Translated in the King James Version as) reign (rule) over.

### Dunamis

**Might/Power** – 1411 – δυναμις **dunamis** *doo'-nam-is* from δυναμαι - dunamai 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**):-- (Translated in the King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

**1410** - δυναμαι dunamai *doo'-nam-ahee* of uncertain affinity; **to be able or possible**:-- (Translated in the King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

### Thronos

**Thrones** – 2362 - θρονος **thronos** *thron'-os* from thrao (to sit); **a stately seat ("throne")**; by implication, **power** or (concretely) **a potentate**:-- (Translated in the King James Version as) seat, throne.

### Kuriotes

**Dominion** – 2963 - κυριοτης **kuriotes** *koo-ree-ot'-ace* from κυριος - kurios 2962; **mastery**, i.e. (concretely and collectively) **rulers**:-- (Translated in the King James Version as) dominion, government.

**2962** - κυριος kurios *koo'-ree-os* from kuros (**supremacy**); **supreme in authority**, i.e. (as noun) **controller**; by implication, **Master (as a respectful title)**:-- (Translated in the King James Version as) **God, Lord**, master, Sir.

“Powers” occurs **13 times** in the King James Version (KJV).

- Five (5) times the word “Powers” is from the Greek word **δυναμις (dunamis)**.

Following are the five occurrences:

**Matthew 24:29**

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the **powers** <sup>(1411)</sup> of the heavens shall be shaken:”

**Mark 13:25**

“And the stars of heaven shall fall, and the **powers** <sup>(1411)</sup> that are in heaven shall be shaken.”

**Luke 21:26**

“Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the **powers** <sup>(1411)</sup> of heaven shall be shaken.”

**Romans 8:38**

“For I am persuaded, that neither death, nor life, nor angels, nor **principalities**, <sup>(746)</sup> nor **powers**, <sup>(1411)</sup> nor things present, nor things to come,”

**Hebrews 6:5**

“And have tasted the good word of God, and the **powers** <sup>(1411)</sup> of the world to come,”

- Eight (8) times the word “Powers,” the same word used in Roman’s 13:1, is from the Greek word **ἐξουσία (exousia)**.

Since *Thayer’s* refers us to **archē** <sup>(746)</sup>, **dunamis** <sup>(1411)</sup>, **thronos** <sup>(2362)</sup>, **kuriotēs** <sup>(2963)</sup> we will see if they will help shed light on the Roman’s 13:1 meaning of “powers.”

Following are the eight occurrences:

**Luke 12:11**

“And when they bring you unto the synagogues, and unto **magistrates**, <sup>(746)</sup> and **powers**, <sup>(1849)</sup> take ye no thought how or what thing ye shall answer, or what ye shall say:”

**Romans 13:1**

“Let every soul be subject unto the higher **powers**. <sup>(1849)</sup> For there is no power <sup>(1849)</sup> but of God: the **powers** <sup>(1849)</sup> that be are ordained of God.”

**Ephesians 3:10**

“To the intent that now unto the **principalities** <sup>(746)</sup> and **powers** <sup>(1849)</sup> in heavenly places might be known by the church the manifold wisdom of God,”

### Ephesians 6:12

“For we wrestle not against flesh and blood, but against **principalities**,<sup>(746)</sup> against **powers**,<sup>(1849)</sup> against the rulers of the darkness of this world, against spiritual wickedness in high places.”

### Colossians 1:16

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be **thrones**,<sup>(2362)</sup> or **dominions**,<sup>(2963)</sup> or **principalities**,<sup>(746)</sup> or **powers**:<sup>(1849)</sup> all things were created by him, and for him:”

### Colossians 2:15

“And having **spoiled**<sup>(554)</sup> **principalities**<sup>(746)</sup> and **powers**,<sup>(1849)</sup> he made a shew of them openly, triumphing over them in it.”

### Titus 3:1

“Put them in mind to be subject to **principalities**<sup>(746)</sup> and **powers**,<sup>(1849)</sup> to **obey magistrates**,<sup>(3980)</sup> to be ready to every good work,”

**Obey Magistrates – 3980** - πειθαρχεω peitharcho *pi-tharkh-eh'-o* from a compound of πειθω - peitho **3982** and αρχω - archo **757**; **to be persuaded by a ruler**, i.e. (genitive case) **to submit to authority**; by analogy, **to conform to advice**:-- (Translated in the King James Version as) hearken, obey (magistrates).

**3982** - πειθω peitho *pi'-tho* a primary verb; **to convince (by argument, true or false)**; by analogy, **to pacify or conciliate** (by other fair means); reflexively or passively, **to assent (to evidence or authority)**, **to rely (by inward certainty)**:-- (Translated in the King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

**757** - αρχω archo *ar'-kho* a primary verb; **to be first (in political rank or power)**:-- (Translated in the King James Version as) reign (rule) over.

**Spoiled – 554** - απεκδυομαι apekduomai *ap-ek-doo'-om-ah-ee* middle voice from απο - apo **575** and εκδυω - ekduo **1562**; **to divest wholly oneself**, or **(for oneself) despoil**:-- (Translated in the King James Version as) put off, spoil.

**575** - απο apo *apo'* a primary particle; **"off,"** i.e. **away (from something near)**, in various senses **(of place, time, or relation)**; literal or figurative):-- (Translated in the King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**1562** - εκδυω ekduo *ek-doo'-o* from εκ - ek **1537** and the base of δυνω - duno **1416**; **to cause to sink out of**, i.e. **(specially as of clothing) to divest**:-- (Translated in the King James Version as) strip, take off from, unclothe.

The following charts show us that when it comes to the plural of “exousia” *Thayer’s Greek-English Lexicon of the New Testament* is right in every instance except in Roman’s 13:1 where we are left to guess who these “higher powers” may be.

#	Verse	Powers <i>exousia</i> (Strong’s # 1849)	Principalities/Magistrates <i>arche</i> (Strong’s # 746)	Thrones <i>thronos</i> (Strong’s # 2362)	Dominion <i>kuriotes</i> (Strong’s # 2963)
1	Luke 12:11	x	x		
2	<b>Romans 13:1</b>	x			
3	<b>Romans 13:1</b>	x			
4	Ephesians 3:10	x	x		
5	Ephesians 6:12	x	x		
6	Colossians 1:16	x	x	x	x
7	Colossians 2:15	x	x		
8	Titus 3:1	x	x		

#	Verse	Heavenly Realm	Earthly Realm	Heavenly and/or Earthly Realm
1	Luke 12:11			x
2	<b>Romans 13:1</b>			
3	<b>Romans 13:1</b>			
4	Ephesians 3:10	x		
5	Ephesians 6:12	x		
6	Colossians 1:16			x
7	Colossians 2:15	x		
8	Titus 3:1			x

Based on our findings so far, we could state that Romans 13:1 is possibly referring to angels and not human “governing authorities” but that would only be speculation. Therefore, the only thing left to do is follow Romans 13 to see where it leads us.

However, before we move on, as an aside, following is a list of every usage of *ἐξουσία* (*exousia*) from the King James Version (KJV). The five occurrences of *ἐξουσία* (*exousia*) in Romans 13:1-3 are excluded because they do not provide any identifying information.

The list is categorized in hopes that it will give us a better perspective as to how *ἐξουσία* (*exousia*) is used throughout the New Testament.

The Greek word *ἐξουσία* (*exousia*) occurs **103 times** in the King James Version (KJV) as follows: **power** (69x), **authority** (29x), **right** (2x), **liberty** (1x), **jurisdiction** (1x), **strength** (1x).

## Pertaining To God the Father and Christ Jesus

### Luke 12:4-5

“And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

<sup>5</sup> But I will forewarn you whom ye shall fear: **Fear him, which after he hath killed hath power<sup>(1849)</sup> to cast into hell;** yea, I say unto you, Fear him.”

### Acts 1:7

“And he said unto them, it is not for you to know the times or the seasons, which **the Father hath put in his own power.**”<sup>(1849)</sup>

### Romans 9:21

“**Hath not the potter power<sup>(1849)</sup> over the clay,** of the same lump to make one vessel unto honour, and another unto dishonour?”

### Jude 1:25

“**To the only wise God our Saviour,** be glory and majesty, dominion and **power,**<sup>(1849)</sup> both now and ever. Amen.”

### Revelation 16:9

“And men were scorched with great heat, and blasphemed the name of God, which hath **power<sup>(1849)</sup>** over these plagues: and they repented not to give him glory.”

### Matthew 9:4-8

“And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

<sup>5</sup> For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

<sup>6</sup> But that ye may know that **the Son of man hath power<sup>(1849)</sup> on earth to forgive sins,** (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

<sup>7</sup> And he arose and departed to his house.

But when the multitudes saw it, they marvelled, and **glorified God, which had given such power<sup>(1849)</sup> unto men.**”

### Matthew 28:18

“And Jesus came and spake unto them, saying, **all power<sup>(1849)</sup> is given unto me in heaven and in earth.**”

### Mark 2:10 (same as Matthew 9:6)

“But that ye may know that **the Son of man hath power<sup>(1849)</sup> on earth to forgive sins,** (he saith to the sick of the palsy,)”

### Luke 4:32

“And they were astonished at his doctrine: for his word was with **power.**”<sup>(1849)</sup>

### Luke 5:24 (same as Matthew 9:6)

“But that ye may know that **the Son of man hath power<sup>(1849)</sup> upon earth to forgive sins,** (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.”

### John 1:12

“But as many as received him, to them gave he **power**<sup>(1849)</sup> to become the sons of God, even to them that believe on his name:”

### John 10:15-18

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

<sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

<sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again.

<sup>18</sup> No man taketh it from me, but I lay it down of myself. **I have power**<sup>(1849)</sup> **to lay it down, and I have power**<sup>(1849)</sup> **to take it again.** This commandment have I received of my Father.”

### John 17:1-2

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

<sup>2</sup> **As thou hast given him power**<sup>(1849)</sup> **over all flesh,** that he should give eternal life to as many as thou hast given him.”

### John 19:10-11

“Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have **power**<sup>(1849)</sup> to crucify thee, and have **power**<sup>(1849)</sup> to release thee?

<sup>11</sup> Jesus answered, **Thou couldest have no power**<sup>(1849)</sup> **at all against me, except it were given thee from above:** therefore he that delivered me unto thee hath the greater sin.”

- “Power,” in verse 10, is included under “Human Governance.”

### Ephesians 1:17-21

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup> And what is the exceeding greatness of his **power**<sup>(1411)</sup> to us-ward who believe, according to the working of his mighty power,

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

<sup>21</sup> **Far above all principality,**<sup>(746)</sup> **and power,**<sup>(1849)</sup> **and might,**<sup>(1411)</sup> **and dominion,**<sup>(2963)</sup> and every name that is named, not only in this world, but also in that which is to come:”

### Colossians 2:8-15

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

<sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is **the head of all principality**<sup>(746)</sup> **and power:**<sup>(1849)</sup>

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

<sup>12</sup> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

<sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

<sup>14</sup> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

<sup>15</sup> And **having spoiled principalities** <sup>(746)</sup> **and powers,** <sup>(1849)</sup> he made a shew of them openly, triumphing over them in it.”

#### **Revelation 12:10**

“And I heard a loud voice saying in heaven, **Now is come salvation, and strength, and the kingdom of our God, and the power** <sup>(1849)</sup> **of his Christ:** for the accuser of our brethren is cast down, which accused them before our God day and night.”

#### **Matthew 7:28-29**

“And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

<sup>29</sup> For he taught them as one having **authority,** <sup>(1849)</sup> and not as the scribes.”

#### **Matthew 21:23-27**

“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what **authority** <sup>(1849)</sup> doest thou these things? and who gave thee this **authority?** <sup>(1849)</sup>

<sup>24</sup> And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what **authority** <sup>(1849)</sup> I do these things.

<sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

<sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet.

<sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what **authority** <sup>(1849)</sup> I do these things.”

#### **Mark 1:22-27**

“And they were astonished at his doctrine: for he taught them as one that had **authority,** <sup>(1849)</sup> and not as the scribes.

<sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out,

<sup>24</sup> Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

<sup>25</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him.

<sup>26</sup> And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

<sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with **authority** <sup>(1849)</sup> commandeth he even the unclean spirits, and they do obey him.”

#### **Mark 11:28-33**

“And say unto him, By what **authority** <sup>(1849)</sup> doest thou these things? and who gave thee this **authority** <sup>(1849)</sup> to do these things?

<sup>29</sup> And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what **authority** <sup>(1849)</sup> I do these things.

<sup>30</sup> The baptism of John, was it from heaven, or of men? answer me.

<sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

<sup>32</sup> But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

<sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what **authority**<sup>(1849)</sup> I do these things. ”

#### **Luke 4:36**

“And they were all amazed, and spake among themselves, saying, What a word is this! for with **authority**<sup>(1849)</sup> and **power**<sup>(1411)</sup> he commandeth the unclean spirits, and they come out. ”

#### **Luke 20:2-8**

“And spake unto him, saying, Tell us, by what **authority**<sup>(1849)</sup> doest thou these things? or who is he that gave thee this **authority**?<sup>(1849)</sup>

<sup>3</sup> And he answered and said unto them, I will also ask you one thing; and answer me:

<sup>4</sup> The baptism of John, was it from heaven, or of men?

<sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

<sup>6</sup> But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

<sup>7</sup> And they answered, that they could not tell whence it was.

<sup>8</sup> And Jesus said unto them, Neither tell I you by what **authority**<sup>(1849)</sup> I do these things.”

#### **John 5:26-27**

“For as the Father hath life in himself; so hath he given to the Son to have life in himself;

<sup>27</sup> And hath given him **authority**<sup>(1849)</sup> to execute judgment also, because he is the Son of man.”

#### **1 Corinthians 15:24**

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when **he shall have put down all rule and all authority**<sup>(1849)</sup> and **power**<sup>(1411)</sup> .”

#### **1 Peter 3:22**

“Who is gone into heaven, and is on the right hand of God; **angels and authorities**<sup>(1849)</sup> **and powers**<sup>(1411)</sup> being made subject unto him.”

## **Delegated “Power/Authority” Given To the Apostles and Disciples of Christ Jesus**

### **Matthew 10:1**

“And when he had called unto him his twelve disciples, **he gave them power** <sup>(1849)</sup> **against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.**”

### **Mark 3:13-15**

“And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

<sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> and **to have power** <sup>(1849)</sup> **to heal sicknesses, and to cast out devils:**”

### **Mark 6:7**

“And he called unto him the twelve, and began to send them forth by two and two; and **gave them power** <sup>(1849)</sup> **over unclean spirits;**”

### **Luke 10:19**

“Behold, I **give unto you power** <sup>(1849)</sup> **to tread on serpents and scorpions, and over all the power** <sup>(1411)</sup> **of the enemy: and nothing shall by any means hurt you.**”

### **Acts 8:18-19**

“And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

<sup>19</sup>Saying, **Give me also this power,** <sup>(1849)</sup> **that on whomsoever I lay hands, he may receive the Holy Ghost.**”

### **Revelation 2:26**

“And **he that overcometh, and keepeth my works unto the end, to him will I give power** <sup>(1849)</sup> **over the nations:**”

### **Mark 13:34**

“For the Son of Man is as a man taking a far journey, who left his house, and **gave authority** <sup>(1849)</sup> **to his servants, and to every man his work, and commanded the porter to watch.**”

### **Luke 9:1**

“Then he called his twelve disciples together, and **gave them power** <sup>(1411)</sup> **and authority** <sup>(1849)</sup> **over all devils, and to cure diseases.**”

### **Luke 19:15-17**

“And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

<sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten pounds.

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, **have thou authority** <sup>(1849)</sup> **over ten cities.**”

### Revelation 22:14

“Blessed are they that do his commandments, **that they may have right** <sup>(1849)</sup> **to the tree of life, and may enter in through the gates into the city.**”

## The Heavenly Realm

### Ephesians 3:10

“To the intent that now unto **the principalities** <sup>(746)</sup> **and powers** <sup>(1849)</sup> in **heavenly places** might be known by the church the manifold wisdom of God,”

### Colossians 1:14-16

“In whom we have redemption through his blood, even the forgiveness of sins:

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature:

<sup>16</sup> For by him were all things created, **that are in heaven, and that are in earth, visible** <sup>(3707)</sup> and **invisible,** <sup>(517)</sup> **whether they be thrones,** <sup>(2362)</sup> **or dominions,** <sup>(2963)</sup> **or principalities,** <sup>(746)</sup> **or powers:** <sup>(1849)</sup> all things were created by him, and for him:”

- Verse 16 obviously applies to both the heavenly and the earthy realms
- Romans 13:1 does not state which realm(s) Paul is referring to.

### Titus 3:1

“Put them in mind to **be subject to principalities** <sup>(746)</sup> **and powers,** <sup>(1849)</sup> to **obey magistrates,** <sup>(3980)</sup> to be ready to every good work,”

### Revelation 14:18

“And another **angel came out from the altar, which had power** <sup>(1849)</sup> **over fire;** and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.”

### Revelation 18:1

“And after these things I saw another angel come down from heaven, **having great power;** <sup>(1849)</sup> and the earth was lightened with his glory.”

**Invisible** – 517 αορατος aoratos *ah-or'-at-os* from α - a 1 (as a negative particle) and ορατος - horatos 3707; **invisible**:-- (Translated in the King James Version as) invisible (thing).

**Visible** – 3707 ορατος horatos *hor-at-os'* from οραω - horao 3708; **gazed at**, i.e. (by implication) **capable of being seen**:-- (Translated in the King James Version as) visible.

**3708** – οραω horao *hor-ah'-o* properly, **to stare at** (compare 3700), i.e. (by implication) **to discern clearly (physically or mentally)**; by extension, **to attend to**; by **Hebraism, to experience**; passively, **to appear**:-- (Translated in the King James Version as) behold, perceive, see, take heed.

## The Two Witnesses in the Book Of Revelation

### Revelation 11:6

“These have **power**<sup>(1849)</sup> to shut heaven, that it rain not in the days of their prophecy: and have **power**<sup>(1849)</sup> over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.”

## Satan and the Kingdom of Darkness

### Luke 4:4-8

“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup>And the devil said unto him, **All this power**<sup>(1849)</sup> **will I give thee**, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

<sup>7</sup> If thou therefore wilt worship me, all shall be thine.

<sup>8</sup> And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

### Luke 22:53

“When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the **power**<sup>(1849)</sup> of darkness.”

### Acts 26:18

“To open their eyes, and to turn them from darkness to light, and **from the power**<sup>(1849)</sup> **of Satan unto God**, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

### Ephesians 2:2

“Wherein in time past ye walked according to the course of this world, according to **the prince of the power**<sup>(1849)</sup> **of the air**, the spirit that now worketh in the children of disobedience:”

### Ephesians 6:12

“For we wrestle not against flesh and blood, but against **principalities**,<sup>(746)</sup> **against powers**,<sup>(1849)</sup> **against the rulers of the darkness of this world**, against spiritual wickedness in high places.”

### Colossians 1:10-13

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

<sup>11</sup> Strengthened with all **might**,<sup>(1411)</sup> according to his glorious **power**<sup>(2904)</sup>, unto all patience and longsuffering with joyfulness;

<sup>12</sup> **Giving thanks unto the Father**, which hath made us meet to be partakers of the inheritance of the saints in light:

<sup>13</sup> **Who hath delivered us from the power**<sup>(1849)</sup> **of darkness**, and hath **translated**<sup>(3179)</sup> us into the kingdom of his dear Son:”

**Power – 2904** - κρατος kratos *krat'-os* perhaps a primary word; **vigor** ("great") (literally or figuratively):-- (Translated in the King James Version as) dominion, might(-ily), power, strength.

**Translated – 3179** - μεθιστημι methistemi *meth-is'-tay-mee*, methistan.o meth-is-tan'-o from μετα - meta 3326 and ιστημι - histemi 2476; **to transfer**, i.e. **carry away, depose** or (figuratively) **exchange, seduce**:-- (Translated in the King James Version as) put out, remove, translate, turn away.

### Revelation 6:8

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. **And power**<sup>(1849)</sup> **was given unto them over the fourth part of the earth**, to kill with sword, and with hunger, and with death, and with the beasts of the earth. "

### Revelation 9:3

"And there came out of the smoke locusts upon the earth: and unto them was given **power**,<sup>(1849)</sup> as **the scorpions of the earth have power**."<sup>(1849)</sup>

### Revelation 9:10

"And they had tails like unto scorpions, and there were stings in their tails: and **their power**<sup>(1849)</sup> **was to hurt men five months**."

### Revelation 9:19

"For their **power**<sup>(1849)</sup> is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

### Revelation 13:2-7

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great **authority**.<sup>(1849)</sup>"

<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

<sup>4</sup> And **they worshipped the dragon which gave power**<sup>(1849)</sup> **unto the beast**: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? "

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and **power**<sup>(1849)</sup> was given unto him to continue forty and two months."

<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and **power**<sup>(1849)</sup> was given him over all kindreds, and tongues, and nations."

### Revelation 13:12

"And he exerciseth all the **power**<sup>(1849)</sup> of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

### Revelation 17:12-13

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive **power**<sup>(1849)</sup> as kings one hour with the beast.

<sup>13</sup> These have one mind, and shall give their power and **strength**<sup>(1849)</sup> unto the beast. "

### Revelation 20:6

“Blessed and holy is he that hath part in the first resurrection: on such **the second death hath no power**,<sup>(1849)</sup> but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

## Human Governance

### Luke 12:11

“And when they **bring you unto the synagogues, and unto magistrates**,<sup>(746)</sup> **and powers**,<sup>(1849)</sup> take ye no thought how or what thing ye shall answer, or what ye shall say:”

- There is a possibility that the “magistrates and powers” in this verse are not human.

### John 19:10-11

“Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that **I have power**<sup>(1849)</sup> **to crucify thee, and have power**<sup>(1849)</sup> **to release thee?**

<sup>11</sup>Jesus answered, **Thou couldest have no power**<sup>(1849)</sup> **at all against me**, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”

- Verse 11 is included under verses that “Pertain to God the Father and Jesus Christ.”

### Matthew 8:9

“For I am a man under **authority**,<sup>(1849)</sup> having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.”

### Luke 7:8

“For I also am a man set under **authority**,<sup>(1849)</sup> having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.”

### Luke 20:20

“And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the **power**<sup>(746)</sup> and **authority**<sup>(1849)</sup> of the **governor**.”<sup>(2232)</sup>

**Governors** – 2232 ηγεμων hegemon hayg-em-ohn' from ηγεομαι - hegeomai 2233; a leader, i.e. chief person (or figuratively, place) of a province;-- (Translated in the King James Version as) governor, prince, ruler.

2233 - ηγεομαι hegeomai hayg-eh'-om-ahee middle voice of a (presumed) strengthened form of αγω - ago 71; to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider;-- (Translated in the King James Version as) account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

### Luke 23:7

“And as soon as he knew that he belonged unto Herod's **jurisdiction**<sup>(1849)</sup>, he sent him to Herod, who himself also was at Jerusalem at that time.”

## Things under Human Control

### Acts 5:4

“Whiles it remained, was it not thine own? and **after it was sold, was it not in thine own power?**<sup>(1849)</sup> why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.”

### 1 Corinthians 7:37

“Nevertheless he that standeth stedfast in his heart, having no necessity, but **hath power**<sup>(1849)</sup> **over his own will**, and hath so decreed in his heart that he will keep his virgin, doeth well.”

### 1 Corinthians 9:4

“Have we not **power**<sup>(1849)</sup> to eat and to drink?”

### 1 Corinthians 9:5-6

“Have we not **power**<sup>(1849)</sup> to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup>Or I only and Barnabas, have not we **power**<sup>(1849)</sup> to forbear working?”

## Paul's Claims to Power/Authority

### 1 Corinthians 9:11-12

“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

<sup>12</sup>If others be partakers of this **power**<sup>(1849)</sup> over you, are not we rather? Nevertheless we have not used this **power**;<sup>(1849)</sup> but suffer all things, lest we should hinder the gospel of Christ.”

### 1 Corinthians 9:18

“What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that **I abuse not my power**<sup>(1849)</sup> **in the gospel.**”

### 2 Corinthians 13:10

“Therefore I write these things being absent, lest being present I should use sharpness, according to the **power**<sup>(1849)</sup> which the Lord hath given me to edification, and not to destruction.”

### 2 Thessalonians 3:7-10

“For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

<sup>8</sup>Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

<sup>9</sup>Not because we have not **power**;<sup>(1849)</sup> but to make ourselves an ensample unto you to follow us.

<sup>10</sup>For even when we were with you, this we commanded you, that if any would not work, neither should he eat.”

### **Acts 9:11-14**

“And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

<sup>12</sup> And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

<sup>13</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

<sup>14</sup> And here he hath **authority** <sup>(1849)</sup> from the chief priests to bind all that call on thy name.”

### **Acts 26:10**

“Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received **authority** <sup>(1849)</sup> from the chief priests; and when they were put to death, I gave my voice against them.”

### **Acts 26:12**

“Whereupon as I went to Damascus with **authority** <sup>(1849)</sup> and commission from the chief priests,”

### **2 Corinthians 10:8**

“For though I should boast somewhat more of our **authority**, <sup>(1849)</sup> which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:”

## **Paul's Doctrine**

### **1 Corinthians 8:9**

“But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

<sup>9</sup> But take heed lest by any means this **liberty** <sup>(1849)</sup> of yours become a stumblingblock to them that are weak.”

## **Other**

### **1 Corinthians 11:5-10**

“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

<sup>6</sup> For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

<sup>7</sup> For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

<sup>8</sup> For the man is not of the woman: but the woman of the man.

<sup>9</sup> Neither was the man created for the woman; but the woman for the man.

<sup>10</sup> For this cause ought the woman to have **power** <sup>(1849)</sup> on her head because of the angels.”

### **Hebrews 13:10**

“We have an altar, whereof they have no **right** <sup>(1849)</sup> to eat which serve the tabernacle.”  
I was so intrigue that I dug a little deeper.”

The above breakdown shows the following:

103 Occurrences of ἐξουσία (exousia)	
38 times	- Pertain to God the Father and Christ Jesus
10 times	- Delegated “power/authority” given to the Apostles and Disciples of Christ Jesus
5 times	- The Heavenly realm
2 times	- The Two witnesses in the Book of Revelation
19 times	- Satan and the realm of darkness
7 times	- Human Governance
5 times	- Things under human control
9 times	- Paul’s claim to authority
1 times	- Paul’s doctrine
2 times	- Other
5 times	- Romans 13:1-3

- As you can see, only seven (7) of the 103 occurrences of the word exousia (powers) deals exclusively (or specifically) with human governance.

So, what do you think? After reading the 103 occurrences of ἐξουσία (exousia), do you get a warm and fuzzy feeling that the “higher powers” are really referring to human governments?

Of course, if we take all of the (exousia) verses into consideration, we cannot honestly rule out the possibility that Paul was referring to human authority in Romans13:1; however, neither can we exclude the likelihood that Paul might be referring to, or at least including, the principalities and powers in the heavenly realm.

This brings up another interesting question. If Romans 13:1 is referring, even in part, to the heavenly realm, are we to “subject” ourselves to every principality and power? Based on what we’ve read so far, the answer is “No.”

Since we are questioning one of Paul’s epistles (letters) let’s see what Paul has to say in some of his other epistles (letters) concerning the heavenly principalities and powers:

#### Ephesians 6:12

“For we wrestle not against flesh and blood, **but against principalities,** <sup>(746)</sup> **against powers,** <sup>(1849)</sup> **against the rulers** <sup>(2888)</sup> **of the darkness of this world, against spiritual wickedness in high** <sup>(2032)</sup> **places.”**

- This is the only verse in the New Testament where the Greek word κοσμοκράτωρ *kosmokrator* (rulers-2888) is used. According to [Thayer’s Greek Lexicon](#), this applies to the devil, demons and world-rulers of this darkness. Are we to submit to them? Even Paul goes on to say in Ephesians 6:13 that we are to “take unto you the whole armour of God, that ye may be able to withstand in the evil day.”

### Ephesians 6:13

“Wherefore take unto you the whole armour of God, that ye may be able to **withstand** <sup>(436)</sup> in the evil day, and having done all, to **stand**.” <sup>(2476)</sup>

**High** – 2032 επουρανιος epouranios *ep-oo-ran'-ee-os* from επι - epi 1909 and ουρανος - ouranos 3772; **above the sky**:-- (Translated in the King James Version as) celestial, (in) heaven(-ly), high.

3772 – ουρανος ouranos *oo-ran-os'* perhaps from the same as ορος - oros 3735 (through the idea of elevation); **the sky**; by extension, **heaven (as the abode of God)**; by implication, **happiness, power, eternity**; specially, **the Gospel (Christianity)**:-- (Translated in the King James Version as) air, heaven(-ly), sky.

**Rulers** – 2888- κοσμοκρατωρ kosmokrator *kos-mok-fat'-ore* from κοσμος - kosmos 2889 and κρατεω - krateo 2902; **a world-ruler, an epithet of Satan**:-- (Translated in the King James Version as) ruler.

2889 - κοσμος kosmos *kos'-mos* probably from the base of κομιζω - komizo 2865; **orderly arrangement**, i.e. **decoration**; by implication, **the world (in a wide or narrow sense, including its inhabitants**, literally or figuratively (morally))):-- (Translated in the King James Version as) adorning, world.

2902 - κρατεω krateo *krat-eh'-o* from κρατος - kratos 2904; **to use strength**, i.e. **seize or retain** (literally or figuratively):-- (Translated in the King James Version as) hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

**Withstand** – 436 ανθιστημι anthistemi *anth-is'-tay-mee* from αντι - anti 473 and ιστημι - histemi 2476; **to stand against**, i.e. **oppose**:-- (Translated in the King James Version as) resist, withstand.

473 – αντι anti *an-tee'* a primary particle; **opposite**, i.e. **instead or because of (rarely in addition to)**:-- (Translated in the King James Version as) for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

**Stand** – 2476 ιστημι histemi *his'-tay-mee* a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively):-- (Translated in the King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

### Colossians 1:10-13

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

<sup>11</sup> Strengthened with all **might** <sup>(1411)</sup>, according to his glorious **power**, <sup>(2904)</sup> unto all patience and longsuffering with joyfulness;

<sup>12</sup> **Giving thanks unto the Father**, which hath made us meet to be partakers of the inheritance of the saints in light:

<sup>13</sup> **Who hath delivered us from the power** <sup>(1849)</sup> **of darkness**, and hath **translated** <sup>(3179)</sup> us into the kingdom of his dear Son:”

### Acts 26:18

“To open their eyes, and to turn them from darkness to light, and **from the power** <sup>(1849)</sup> **of Satan unto God**, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

If we agree that the Romans 13:1 “powers” exclude the principalities and powers of darkness, what is left for us to consider?

The “higher powers” could refer to:\*

1. God the Father and Jesus Christ.
2. Human governing authorities.
3. Both 1 and 2.
4. None of the above.

\*There are some “church leaders” and “televangelists” who consider themselves “higher authorities”; however, they are not.

It is recorded that Jesus Christ said the following regarding the scribes and the Pharisees who sought after praise and preeminence. Christ said His followers should not imitate them:

#### **Matthew 23:1-12**

“Then Jesus said to the crowds and to his disciples, <sup>2</sup> “The scribes and the Pharisees sit on Moses' seat, <sup>3</sup> so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. <sup>4</sup> They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. <sup>5</sup> They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, <sup>6</sup> and they love the place of honor at feasts and the best seats in the synagogues <sup>7</sup> and greetings in the marketplaces and being called rabbi by others. <sup>8</sup> **But you are not to be called rabbi, for you have one teacher, and you are all brothers.** <sup>9</sup> **And call no man your father on earth, for you have one Father, who is in heaven.** <sup>10</sup> **Neither be called instructors, for you have one instructor, the Christ.** <sup>11</sup> **The greatest among you shall be your servant.** <sup>12</sup> Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. (ESV)

- Jesus’s words were true then and are true now for all those with various titles and claims to authority. And take note that these “church leaders” and “televangelists” do not sit on the seat of Moses.

#### **Matthew 20:25-28**

“But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>26</sup> It shall not be so among you. But whoever would be great among you must be your servant, <sup>27</sup> **and whoever would be first among you must be your slave, <sup>28</sup> even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”** (ESV)

## 'THE POWERS THAT BE ARE ORDAINED OF GOD'

Romans 13:1b

### Romans 13:1

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are **ordained** of God."

**Ordained- 5021** - τασσω tasso *tas'-so* a prolonged form of a primary verb (which latter appears only in certain tenses); **to arrange in an orderly manner**, i.e. **assign or dispose (to a certain position or lot)**:-- (Translated in the King James Version as) **addict, appoint, determine, ordain, set.**

### ➡ This applies to Human Rulers:

It is recorded that just before Jesus' crucifixion, Jesus and Pontius Pilate had the following conversation:

### John 19:10-11

"Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that **I have power** <sup>(1849)</sup> to crucify thee, and have **power** <sup>(1849)</sup> to release thee?"

<sup>11</sup>Jesus answered, **Thou couldst have no power** <sup>(1849)</sup> **at all against me, except it were given thee from above**: therefore he that delivered me unto thee hath the greater sin."

In my opinion, the most amazing passage revealing God's power and authority over man is located in the Book of Daniel.

### Daniel 2:19-23

"Then the mystery was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven. <sup>20</sup> Daniel answered and said:

**"Blessed be the name of God forever and ever,  
to whom belong wisdom and might.**

<sup>21</sup> **He changes times and seasons;**

**he removes kings and sets up kings;**

**he gives wisdom to the wise**

**and knowledge to those who have understanding;**

<sup>22</sup> **he reveals deep and hidden things;**

**he knows what is in the darkness,**

**and the light dwells with him.**

<sup>23</sup> To you, O God of my fathers,

I give thanks and praise,

for you have given me wisdom and might,

and have now made known to me what we asked of you,

for you have made known to us the king's matter." (ESV)

In the following passage Daniel is speaking to king Nebuchadnezzar, the king of Babylon:

#### **Daniel 2:31-45**

“You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening.<sup>32</sup> The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze,<sup>33</sup> its legs of iron, its feet partly of iron and partly of clay.<sup>34</sup> As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.<sup>35</sup> Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

<sup>36</sup> “This was the dream. Now we will tell the king its interpretation.<sup>37</sup> **You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory,**<sup>38</sup> **and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold.**<sup>39</sup> Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth.<sup>40</sup> And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these.<sup>41</sup> And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay.<sup>42</sup> And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle.<sup>43</sup> As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.<sup>44</sup> **And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever,**<sup>45</sup> **just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.”** (ESV)

Below is the testimony of King Nebuchadnezzar:

#### **Daniel 4**

“King Nebuchadnezzar to all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied to you!<sup>2</sup> **It has seemed good to me to show the signs and wonders that the Most High God has done for me.**

<sup>3</sup> **How great are his signs,  
how mighty his wonders!  
His kingdom is an everlasting kingdom,  
and his dominion endures from generation to generation.**

<sup>4</sup> I, Nebuchadnezzar, was at ease in my house and prospering in my palace.<sup>5</sup> I saw a dream that made me afraid. As I lay in bed the fancies and the visions of my head alarmed me.<sup>6</sup> So I made a decree that all the wise men of Babylon should be brought before me, that they might make known to me the interpretation of the dream.<sup>7</sup> Then the magicians, the enchanters, the Chaldeans, and the astrologers came in, and I told them the dream, but they could not make known to me its interpretation.<sup>8</sup> At last Daniel came in before me—he who was named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods—and I told him the dream, saying,<sup>9</sup> “O Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, tell me the visions of my dream that I saw and their interpretation.<sup>10</sup> The visions of my head as I lay in bed

were these: I saw, and behold, a tree in the midst of the earth, and its height was great. <sup>11</sup> The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. <sup>12</sup> Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it.

<sup>13</sup> **"I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven."** <sup>14</sup> He proclaimed aloud and said thus: 'Chop down the tree and lop off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it and the birds from its branches. <sup>15</sup> But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. <sup>16</sup> Let his mind be changed from a man's, and let a beast's mind be given to him; and let seven periods of time pass over him. <sup>17</sup> **The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men.**' <sup>18</sup> This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you."

<sup>19</sup> Then Daniel, whose name was Belteshazzar, was dismayed for a while, and his thoughts alarmed him. The king answered and said, "Belteshazzar, let not the dream or the interpretation alarm you." Belteshazzar answered and said, "My lord, may the dream be for those who hate you and its interpretation for your enemies! <sup>20</sup> The tree you saw, which grew and became strong, so that its top reached to heaven, and it was visible to the end of the whole earth, <sup>21</sup> whose leaves were beautiful and its fruit abundant, and in which was food for all, under which beasts of the field found shade, and in whose branches the birds of the heavens lived— <sup>22</sup> it is you, O king, who have grown and become strong. Your greatness has grown and reaches to heaven, and your dominion to the ends of the earth. <sup>23</sup> And because **the king saw a watcher, a holy one, coming down from heaven** and saying, 'Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field, and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven periods of time pass over him,' <sup>24</sup> this is the interpretation, O king: **It is a decree of the Most High**, which has come upon my lord the king, <sup>25</sup> that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, and seven periods of time shall pass over you, **till you know that the Most High rules the kingdom of men and gives it to whom he will.** <sup>26</sup> And as it was commanded to leave the stump of the roots of the tree, **your kingdom shall be confirmed for you from the time that you know that Heaven rules.** <sup>27</sup> Therefore, O king, let my counsel be acceptable to you: **break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your prosperity.**"

<sup>28</sup> All this came upon King Nebuchadnezzar. <sup>29</sup> At the end of twelve months he was walking on the roof of the royal palace of Babylon, <sup>30</sup> and the king answered and said, "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?" <sup>31</sup> While the words were still in the king's mouth, there fell a voice from heaven, "O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you, <sup>32</sup> and you shall be driven from among men, and your dwelling shall be with the beasts of the field. And you shall be made to eat grass like an ox, and seven periods of time shall pass over you, **until you know that the Most High rules the kingdom of men and gives it to whom he will.**" <sup>33</sup> Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles' feathers, and his nails were like birds' claws.

<sup>34</sup> At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,  
and his kingdom endures from generation to generation;  
<sup>35</sup> all the inhabitants of the earth are accounted as nothing,  
**and he does according to his will among the host of heaven  
and among the inhabitants of the earth;  
and none can stay his hand  
or say to him, "What have you done?"**

<sup>36</sup> At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. <sup>37</sup> **Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble.**" (ESV)

- **This is also true of Jesus Christ, to whom God has given all authority:**

#### **Matthew 28:18**

"Jesus came to them and spoke to them, saying, **All authority** <sup>(1849)</sup> **has been given to me in heaven and on earth.**" (WEB)

#### **John 17:1-2**

"When Jesus had spoken these words, he lifted up his eyes to heaven, and said, **"Father**, the hour has come; glorify your Son that the Son may glorify you, <sup>2</sup> **since you have given him authority** <sup>(1849)</sup> **over all flesh**, to give eternal life to all whom you have given him." (ESV)

#### **John 5:26-27**

**"For as the Father has life in himself**, so he has granted the Son also to have life in himself. <sup>27</sup> **And he has given him authority** <sup>(1849)</sup> **to execute judgment**, because he is the Son of Man." (ESV)

#### **Acts 2:29-36**

"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> **Being therefore exalted** <sup>(5312)</sup> **at the right hand of God, and having received from the Father the promise of the Holy Spirit**, he has poured out this that you yourselves are seeing and hearing. <sup>34</sup> For David did not ascend into the heavens, but he himself says,

**"The Lord said to my Lord,**

**"Sit at my right hand,**

<sup>35</sup> **until I make your enemies your footstool."**

<sup>36</sup> Let all the house of Israel therefore know for certain that **God has made him both Lord and Christ, this Jesus whom you crucified.**" (ESV)

### 1 Peter 3:22

“Who is gone into heaven, and is on the right hand of God; **angels and authorities** <sup>(1849)</sup> **and powers** <sup>(1411)</sup> **being made subject unto him.**”

- According to the above passages, it is Jesus Christ who is “*The*” power that is “ordained of God.” According to Peter, “God has made him both Lord and Christ.” Therefore Jesus is our Lord and our Authority. Even “angels and authorities and powers” in heavenly places are under Him by decree of God the Father.
- As we have seen, God puts in place human authorities; however, their authority does not supersede (supplant, replace, surpass) that of Jesus Christ.

**Exalted** – **5312** ὑψοω hupsoo *hoop-so'-o* from ὑψος - hupsos **5311**; **to elevate** (literally or figuratively):-- (Translated in the King James Version as) exalt, lift up.

**5311** - ὑψος hupsos *hoop'-sos* from a derivative of ὑπερ - huper **5228**; **elevation**, i.e. (abstractly) **altitude**, (specially), **the sky**, or (figuratively) **dignity**:-- (Translated in the King James Version as) be exalted, height, (on) high.

If you take into consideration everything in this study so far, the “higher powers” refer to:

1. God the Father and Jesus Christ.
2. Human governing authorities.
3. Both 1 and 2.
4. None of the above.

# WHOSOEVER RESISTS THE POWER

Romans 13: 2-3

## Romans 13:2-3

“Whosoever therefore **resisteth** <sup>(498)</sup> the power, <sup>(1849)</sup> **resisteth** <sup>(436)</sup> the **ordinance** <sup>(1296)</sup> of God: and they that **resist** <sup>(436)</sup> shall receive to themselves **damnation**. <sup>(2917)</sup>

<sup>3</sup> For **rulers** <sup>(758)</sup> are not a **terror** <sup>(5401)</sup> to good works, but to the evil. Wilt thou then not be **afraid** <sup>(5399)</sup> of the power <sup>(1849)</sup>? do that which is good, and thou shalt have praise of the same:”

- I find it interesting that in both verses it refers to “*the* power” as if it is a referring to one particular power.
- The Greek word **διαταγή** (*diatage*), translated as “ordinance” in Roman 13:2, was only used twice in the New Testament. In light of what we discovered about “higher powers,” you may find the second passage interesting:

## Acts 7:51-53

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

<sup>52</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

<sup>53</sup> Who have received the law by the disposition <sup>(1296)</sup> of **angels**, and have not kept it.”

- Following is Acts 7:53 from various English translations.

### Acts 7:53

“You who received the law as delivered by angels and did not keep it.” (ESV)

### Acts 7:53

“You who received the law as **ordained by angels**, and yet did not keep it.” (NASB)

### Acts 7:53

“You who have received the law that **was given through angels** but have not obeyed it.” (NIV)

### Acts 7:53

“Who received the law by **arrangement of messengers**, and did not keep [it].” (YLT)

**Afraid** – 5399 - φοβέω phobeo *fob-eh'-o* from φόβος - phobos 5401; **to frighten**, i.e. (passively) **to be alarmed**; by analogy, **to be in awe of**, i.e. **revere**:-- (Translated in the King James Version as) be (+ sore) afraid, fear (exceedingly), reverence.

**Damnation** – 2917 - κρίμα krima *kree'-mah* from κρίνω - krino 2919; **a decision** (the function or the effect, for or against (“crime”)):--(Translated in the King James Version as) avenge, condemned, condemnation, damnation, + go to law, judgment.

**2919** - κρίνω krino *kree'-no* properly, **to distinguish**, i.e. **decide** (mentally or judicially); by implication, **to try, condemn, punish**:-- (Translated in the King James Version as) avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

**Ordinance/Disposition – 1296** - διαταγή diatage *dee-at-ag-ay'* from διατασσω - diatasso 1299; **arrangement**, i.e. **institution**:-- (Translated in the King James Version as) instrumentality.

**1299** - διατασσω diatasso *dee-at-as'-so* from δια - dia 1223 and τασσω - tasso 5021; to **arrange thoroughly**, i.e. (specially) **institute**, **prescribe**, etc.:-- (Translated in the King James Version as) appoint, command, give, (set in) order, ordain.

**Resists – 436** – ανθιστημι anthistemi *anth-is'-tay-mee* from αντι - anti 473 and ιστημι - histemi 2476; to **stand against**, i.e. **oppose**:-- (Translated in the King James Version as) resist, withstand.

**2476** - ιστημι histemi *his'-tay-mee* a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to **stand** (transitively or intransitively), used in various applications (literally or figuratively):-- (Translated in the King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

**Resists – 498** - αντιτασσομαι antitassomai *an-tee-tas'-som-ahee* from αντι - anti 473 and the middle voice of τασσω - tasso 5021; to **range oneself against**, i.e. **oppose**:-- (Translated in the King James Version as) oppose themselves, resist.

**473** - αντι anti *an-tee'* a primary particle; **opposite**, i.e. **instead or because of** (rarely in addition to):-- (Translated in the King James Version as) for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

**Rulers – 758** - αρχων archon *ar'-khone* present participle of αρχω - archo 757; **a first (in rank or power)**:-- (Translated in the King James Version as) chief (ruler), magistrate, prince, ruler.

**757** - αρχω archo *ar'-kho* a primary verb; to **be first (in political rank or power)**:-- (Translated in the King James Version as) reign (rule) over.

**Terror – 5401** φοβος phobos *fof'-os* from a primary phobomai (to be put in fear); **alarm or fright**:-- (Translated in the King James Version as) be afraid, + exceedingly, fear, terror.

The word translated “damnation” in verse 2 is a very strong word to use if in fact we are referring to the rules and laws of men. Do you really think we will be dammed for running a red light or failing to pay our taxes on time? To assist our investigation, let’s examine this word by seeing how it was used throughout the New Testament.

The Greek word **κριμα (krima)** occurs **28 times** in the King James Version (KJV) as follows: **judgment** (13x), **damnation** (7x), **condemnation** (5x), **be condemned** (1x), **go to law** (with G2192) (1x), **avenge** (with G2919) (1x).

Following are the 28 occurrences of the Greek word **κριμα (krima)**:

Mat. 7:2	“For with what <b>judgment</b> <sup>(2917)</sup> ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”
Mat. 23:14	“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater <b>damnation</b> .” <sup>(2917)</sup>
Mark 12:40	“Which devour widows' houses, and for a pretence make long prayers: these shall receive greater <b>damnation</b> .” <sup>(2917)</sup>
Luke 20:47	“Which devour widows' houses, and for a shew make long prayers: the same shall receive greater <b>damnation</b> .” <sup>(2917)</sup>

Luke 23:40	"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same <b>condemnation</b> ?" <sup>(2917)</sup>
Luke 24:20	"And how the chief priests and our rulers delivered him to be <b>condemned</b> <sup>(2917)</sup> to death, and have crucified him."
John 9:39	"And Jesus said, For <b>judgment</b> <sup>(2917)</sup> I am come into this world, that they which see not might see; and that they which see might be made blind."
Acts 24:25	"And as he reasoned of righteousness, temperance, and <b>judgment</b> <sup>(2917)</sup> to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."
Rom. 2:2	"But we are sure that the <b>judgment</b> <sup>(2917)</sup> of God is according to truth against them which commit such things."
Rom. 2:3	"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the <b>judgment</b> <sup>(2917)</sup> of God?"
Rom. 3:8	"And not <i>rather</i> , (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose <b>damnation</b> <sup>(2917)</sup> is just."
Rom. 5:16	"And not as <i>it was</i> by one that sinned, <i>so is</i> the gift: for the <b>judgment</b> <sup>(2917)</sup> was by one to condemnation, but the free gift <i>is</i> of many offences unto justification."
Rom. 11:33	"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable <i>are</i> his <b>judgments</b> , <sup>(2917)</sup> and his ways past finding out!"
<b>Rom. 13:2</b>	"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves <b>damnation</b> . <sup>(2917)</sup> "
1Cor. 6:7	"Now therefore there is utterly a fault among you, because ye go to <b>law</b> <sup>(2917)</sup> one with another. Why do ye not rather take wrong? why do ye not rather <i>suffer yourselves to be defrauded</i> ?"
1Cor. 11:29	"For he that eateth and drinketh unworthily, eateth and drinketh <b>damnation</b> <sup>(2917)</sup> to himself, not discerning the Lord's body."
1Cor. 11:34	"And if any man hunger, let him eat at home; that ye come not together unto <b>condemnation</b> . <sup>(2917)</sup> And the rest will I set in order when I come."
Gal. 5:10	"I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his <b>judgment</b> , <sup>(2917)</sup> whosoever he be."
1Tim. 3:6	"Not a novice, lest being lifted up with pride he fall into the <b>condemnation</b> <sup>(2917)</sup> of the devil."
1Tim. 5:12	"Having <b>damnation</b> , <sup>(2917)</sup> because they have cast off their first faith."
Heb. 6:2	"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal <b>judgment</b> ." <sup>(2917)</sup>
Jas. 3:1	"My brethren, be not many masters, knowing that we shall receive the greater <b>condemnation</b> . <sup>(2917)</sup> "
1Pet. 4:17	"For the time <i>is come</i> that <b>judgment</b> <sup>(2917)</sup> must begin at the house of God: and if <i>it first begin</i> at us, what shall the end <i>be</i> of them that obey not the gospel of God?"
2Pet. 2:3	"And through covetousness shall they with feigned words make merchandise of you: whose <b>judgment</b> <sup>(2917)</sup> now of a long time lingereth not, and their damnation slumbereth not."
Jude 1:4	"For there are certain men crept in unawares, who were before of old ordained to this <b>condemnation</b> , <sup>(2917)</sup> ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."
Rev. 17:1	"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the <b>judgment</b> <sup>(2917)</sup> of the great whore that sitteth upon many waters:"
Rev. 18:20	"Rejoice over her, <i>thou</i> heaven, and ye holy apostles and prophets; for God hath <b>avenged</b> <sup>(2917)</sup> you on her."

Rev. 20:4 “And I saw thrones, and they sat upon them, and judgment <sup>(2917)</sup> was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

- After reading the above verses, do you believe that the “damnation” spoken of in Romans 13:2 refers to breaking the laws of men or of God?

After careful review of the 28 occurrences of the Greek word κριμα (krima) the “higher powers” probably refer to:

1. God the Father and Jesus Christ.
2. Human governing authorities.
3. Both 1 and 2.
4. None of the above.

➡ Who are the “rulers” in Romans 13: 3? Are they the “higher powers”?

The Greek word αρχων (archon) occurs **37 times** in the King James Version (KJV) as follows: ruler (22x), prince (11x), chief (2x), magistrate (1x), chief ruler (1x).

Mat 9:18	“While he spake these things unto them, behold, there came a certain ruler, <sup>(758)</sup> and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.”
Mat 9:23	“And when Jesus came into the ruler's <sup>(758)</sup> house, and saw the minstrels and the people making a noise,”
Mat 9:34	“But the Pharisees said, He casteth out devils through the prince <sup>(758)</sup> of the devils.”
Mat 12:24	“But when the Pharisees heard <i>it</i> , they said, This fellow doth not cast out devils, but by Beelzebub the prince <sup>(758)</sup> of the devils.”
Mat 20:25	“But Jesus called them <i>unto him</i> , and said, Ye know that the princes <sup>(758)</sup> of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.”
Mar 3:22	“And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince <sup>(758)</sup> of the devils casteth he out devils.”
Luk 8:41	“And, behold, there came a man named Jairus, and he was a ruler <sup>(758)</sup> of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:”
Luk 11:15	“But some of them said, He casteth out devils through Beelzebub the chief <sup>(758)</sup> of the devils.”
Luk 12:58	“When thou goest with thine adversary to the magistrate, <sup>(758)</sup> <i>as thou art</i> in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.”
Luk 14:1	“And it came to pass, as he went into the house of one of the chief <sup>(758)</sup> Pharisees to eat bread on the sabbath day, that they watched him.”
Luk 18:18	“And a certain ruler <sup>(758)</sup> asked him, saying, Good Master, what shall I do to inherit eternal life?”

Luk 23:13	“And Pilate, when he had called together the chief priests and the <b>rulers</b> <sup>(758)</sup> and the people,”
Luk 23:35	“And the people stood beholding. And the <b>rulers</b> <sup>(758)</sup> also with them derided <i>him</i> , saying, He saved others; let him save himself, if he be Christ, the chosen of God.”
Luk 24:20	“And how the chief priests and our <b>rulers</b> <sup>(758)</sup> delivered him to be condemned to death, and have crucified him.”
Jhn 3:1	“There was a man of the Pharisees, named Nicodemus, a ruler <sup>(758)</sup> of the Jews:”
Jhn 7:26	“But, lo, he speaketh boldly, and they say nothing unto him. Do the <b>rulers</b> <sup>(758)</sup> know indeed that this is the very Christ?”
Jhn 7:48	“Have any of the <b>rulers</b> <sup>(758)</sup> or of the Pharisees believed on him?”
Jhn 12:31	“Now is the judgment of this world: now shall the <b>prince</b> <sup>(758)</sup> of this world be cast out.”
Jhn 12:42	“Nevertheless among the chief <b>rulers</b> <sup>(758)</sup> also many believed on him; but because of the Pharisees they did not confess <i>him</i> , lest they should be put out of the synagogue:”
Jhn 14:30	“Hereafter I will not talk much with you: for the <b>prince</b> <sup>(758)</sup> of this world cometh, and hath nothing in me.”
Jhn 16:11	“Of judgment, because the <b>prince</b> <sup>(758)</sup> of this world is judged.”
Act 3:17	“And now, brethren, I wot that through ignorance ye did <i>it</i> , as <i>did</i> also your rulers.” <sup>(758)</sup>
Act 4:5	“And it came to pass on the morrow, that their <b>rulers</b> , <sup>(758)</sup> and elders, and scribes,”
Act 4:8	“Then Peter, filled with the Holy Ghost, said unto them, Ye <b>rulers</b> <sup>(758)</sup> of the people, and elders of Israel,”
Act 4:26	“The kings of the earth stood up, and the <b>rulers</b> <sup>(758)</sup> were gathered together against the Lord, and against his Christ.”
Act 7:27	“But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler <sup>(758)</sup> and a judge over us?”
Act 7:35	“This Moses whom they refused, saying, Who made thee a ruler <sup>(758)</sup> and a judge? the same did God send <i>to be</i> a ruler <sup>(758)</sup> and a deliverer by the hand of the angel which appeared to him in the bush.”
Act 13:27	“For they that dwell at Jerusalem, and their <b>rulers</b> , <sup>(758)</sup> because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled <i>them</i> in condemning <i>him</i> .”
Act 14:5	“And when there was an assault made both of the Gentiles, and also of the Jews with their <b>rulers</b> , <sup>(758)</sup> to use <i>them</i> despitefully, and to stone them,”
Act 16:19	“And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew <i>them</i> into the marketplace unto the <b>rulers</b> ,” <sup>(758)</sup>
Act 23:5	“Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler <sup>(758)</sup> of thy people.”
Rom 13:3	“For <b>rulers</b> <sup>(758)</sup> are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:”
1Co 2:6	“Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the <b>princes</b> <sup>(758)</sup> of this world, that come to nought:”
1Co 2:8	“Which none of the <b>princes</b> <sup>(758)</sup> of this world knew: for had they known <i>it</i> , they would not have crucified the Lord of glory.”
Eph 2:2	“Wherein in time past ye walked according to the course of this world, according to the <b>prince</b> <sup>(758)</sup> of the power of the air, the spirit that now worketh in the children of disobedience:”
Rev 1:5	“And from Jesus Christ, <i>who is</i> the faithful witness, <i>and</i> the first begotten of the dead, and the <b>prince</b> <sup>(758)</sup> of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”

- After careful review of the 37 occurrences of the Greek word [αρχων \(archon\)](#), we see that “rulers” can be human or non-human.

However, taking everything into consideration from the beginning of this study, do you believe that the “higher powers” refer to?

1. God the Father and Jesus Christ.
2. Human governing authorities.
3. Both 1 and 2.
4. None of the above.

## ‘FOR HE IS THE MINISTER OF GOD’

Romans 13: 4-6

“For he is the **minister** <sup>(1249)</sup> of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the **minister** <sup>(1249)</sup> of God, a revenger to execute wrath upon him that doeth evil.

<sup>5</sup> Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

<sup>6</sup> For for this cause pay ye tribute also: for they are God's **ministers**, <sup>(3011)</sup> attending continually upon this very thing.”

- Verses 4, 6 – Two different words are translated as “minister.”

### Verse 4 –

**Minister – 1249** - διακονος diakonos *dee-ak'-on-os* probably from an obsolete diako (**to run on errands**; compare 1377); **an attendant**, i.e. (genitive case) **a waiter (at table or in other menial duties)**; specially, **a Christian teacher and pastor** (technically, **a deacon or deaconess**):-- (Translated in the King James Version as) deacon, minister, servant.

The Greek word **διακονος (diakonos)** occurs **30 times** in the King James Version (KJV) as follows:  
**minister** (20x), **servant** (7x), **deacon** (3x).

Mat 20:26	“But it shall not be so among you: but whosoever will be great among you, let him be your <b>minister</b> <sup>(1249)</sup> ;”
Mat 22:13	“Then said the king to the <b>servants</b> , <sup>(1249)</sup> Bind him hand and foot, and take him away, and cast <i>him</i> into outer darkness; there shall be weeping and gnashing of teeth.”
Mat 23:11	“But he that is greatest among you shall be your <b>servant</b> . <sup>(1249)</sup> ”
Mar 9:35	“And he sat down, and called the twelve, and saith unto them, If any man desire to be first, <i>the same</i> shall be last of all, and <b>servant</b> <sup>(1249)</sup> of all.”
Mar 10:43	“But so shall it not be among you: but whosoever will be great among you, shall be your <b>minister</b> : <sup>(1249)</sup> ”
Jhn 2:5	“His mother saith unto the <b>servants</b> , <sup>(1249)</sup> Whatsoever he saith unto you, do <i>it</i> .”
Jhn 2:9	“When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the <b>servants</b> <sup>(1249)</sup> which drew the water knew;) the governor of the feast called the bridegroom,”
Jhn 12:26	“If any man serve me, let him follow me; and where I am, there shall also my <b>servant</b> <sup>(1249)</sup> be: if any man serve me, him will <i>my</i> Father honour.”
Rom 13:4	“For he is the <b>minister</b> <sup>(1249)</sup> of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the <b>minister</b> <sup>(1249)</sup> of God, a revenger to <i>execute</i> wrath upon him that doeth evil.”
Rom 15:8	“Now I say that <b>Jesus Christ was a minister</b> <sup>(1249)</sup> of the circumcision for the truth of God, to confirm the promises <i>made</i> unto the fathers:”
Rom 16:1	“I commend unto you Phebe our sister, which is a <b>servant</b> <sup>(1249)</sup> of the church which is at Cenchrea:”
1Co 3:5	“Who then is Paul, and who <i>is</i> Apollos, but <b>ministers</b> <sup>(1249)</sup> by whom ye believed, even as the Lord gave to every man?”
2Co 3:6	“Who also hath made us able <b>ministers</b> <sup>(1249)</sup> of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”
2Co 6:4	“But in all <i>things</i> approving ourselves as the <b>ministers</b> <sup>(1249)</sup> of God, in much patience, in afflictions, in necessities, in distresses,”

2Co 11:15	"Therefore <i>it is</i> no great thing if his <b>ministers</b> <sup>(1249)</sup> also be transformed as the <b>ministers</b> <sup>(1249)</sup> of righteousness; whose end shall be according to their works."
2Co 11:23	"Are they <b>ministers</b> <sup>(1249)</sup> of Christ? (I speak as a fool ) I <i>am</i> more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."
Gal 2:17	"But if, while we seek to be justified by Christ, we ourselves also are found sinners, <b>is therefore Christ the minister</b> <sup>(1249)</sup> <b>of sin? God forbid.</b> "
Eph 3:7	"Whereof I was made a <b>minister</b> , <sup>(1249)</sup> according to the gift of the grace of God given unto me by the effectual working of his power."
Eph 6:21	"But that ye also may know my affairs, <i>and</i> how I do, Tychicus, a beloved brother and faithful <b>minister</b> <sup>(1249)</sup> in the Lord, shall make known to you all things:"
Phl 1:1	"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and <b>deacons</b> : <sup>(1249)</sup> "
Col 1:7	"As ye also learned of Epaphras our dear fellowservant, who is for you a faithful <b>minister</b> <sup>(1249)</sup> of Christ;"
Col 1:23	"If ye continue in the faith grounded and settled, and <i>be</i> not moved away from the hope of the gospel, which ye have heard, <i>and</i> which was preached to every creature which is under heaven; whereof I Paul am made a <b>minister</b> ; <sup>(1249)</sup> "
Col 1:25	"Whereof I am made a <b>minister</b> , <sup>(1249)</sup> according to the dispensation of God which is given to me for you, to fulfil the word of God;"
Col 4:7	"All my state shall Tychicus declare unto you, <i>who is</i> a beloved brother, and a faithful <b>minister</b> <sup>(1249)</sup> and fellow servant in the Lord:"
1Th 3:2	"And sent Timotheus, our brother, and <b>minister</b> <sup>(1249)</sup> of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:"
1Ti 3:8	"Likewise <i>must</i> the <b>deacons</b> <sup>(1249)</sup> <i>be</i> grave, not double-tongued, not given to much wine, not greedy of filthy lucre;"
1Ti 3:12	"Let the <b>deacons</b> <sup>(1249)</sup> be the husbands of one wife, ruling their children and their own houses well."
1Ti 4:6	"If thou put the brethren in remembrance of these things, thou shalt be a good <b>minister</b> <sup>(1249)</sup> of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

- There is not one occurrence of the Greek word **διακονος (diakonos)** referring to someone in secular government as a "minister."

## Verse 6 –

**Ministers – 3011** - λειτουργος leitourgos *li-toorg-os'* from a derivative of λαος - laos 2992 and εργον - ergon 2041; a public servant, i.e. a **functionary in the Temple or Gospel**, or (genitive case) a **worshipper (of God) or benefactor (of man)**:-- (Translated in the King James Version as) minister(-ed).

The Greek word **λειτουργος (leitourgos)** occurs **5 times** in the King James Version (KJV) as follows: **minister** (4x), **he that ministers** (1x).

Rom 13:6	"For for this cause pay ye tribute also: for they are God's <b>ministers</b> , <sup>(3011)</sup> attending continually upon this very thing."
Rom 15:16	"That I should be the <b>minister</b> <sup>(3011)</sup> of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."
Phl 2:25	"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that <b>ministered</b> <sup>(3011)</sup> to my wants."

Heb 1:7	“And of the angels he saith, Who maketh his angels spirits, and his <b>ministers</b> <sup>(3011)</sup> a flame of fire.”
Heb 8:1-2	“Now of the things which we have spoken <i>this is</i> the sum: <b>We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;</b> <b><u>A minister</u></b> <sup>(3011)</sup> <b>of the sanctuary, and of the true tabernacle,</b> which the Lord pitched, and not man.”

- There is not one occurrence of the Greek word **λειτουργος (leitourgos)** referring to someone in secular government as a “minister.”

➔ Romans 13:2-3 refers to “**the** power” and Romans 13:4 also gives the impression it is referring to a single individual, “for **he** is the **minister** of God,” instead of “**they** are **ministers** of God.” In addition, whoever “**he**” is, he bears a sword and is “a revenger to execute wrath.”

#### Romans 13:4

“For **he is the minister** <sup>(1249)</sup> **of God** to thee for good. But if thou do that which is evil, be afraid; for he beareth not the **sword** <sup>(3162)</sup> in vain: **for he is the minister** <sup>(1249)</sup> **of God, a revenger** <sup>(1558)</sup> **to execute wrath** upon him that doeth evil.”

**Sword – 3162** - **μαχαίρα** machaira *makh'-ahee-rah* probably feminine of a presumed derivative of **μαχη** - mache **3163**; a knife, i.e. dirk; figuratively, war, judicial punishment:-- (Translated in the King James Version as) sword.

**3163** - **μαχη** mache *makh'-ay* from **μαχομαι** - machomai **3164**; **a battle**, i.e. (figuratively) **controversy**: -- (Translated in the King James Version as) fighting, strive, striving.

**3164** - **μαχομαι** machomai *makh'-om-ahee* middle voice of an apparently primary verb; **to war**, i.e. (figuratively) **to quarrel, dispute**:-- (Translated in the King James Version as) fight, strive.

The Greek word **μαχαίρα (machaira)** occurs **29 times** in the King James Version (KJV) as follows: **sword** (29x).

Mat 10:34	“Think not that I am come to send peace on earth: I came not to send peace, but a <b>sword</b> . <sup>(3162)</sup> ”
Mat 26:47	“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with <b>swords</b> <sup>(3162)</sup> and staves, from the chief priests and elders of the people.”
Mat 26:51	“And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his <b>sword</b> , <sup>(3162)</sup> and struck a servant of the high priest's, and smote off his ear.”
Mat 26:52	“Then said Jesus unto him, Put up again thy <b>sword</b> <sup>(3162)</sup> into his place: for all they that take the <b>sword</b> <sup>(3162)</sup> shall perish with the <b>sword</b> . <sup>(3162)</sup> ”
Mat 26:55	“In that same hour said Jesus to the multitudes, Are ye come out as against a thief with <b>swords</b> <sup>(3162)</sup> and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.”
Mar 14:43	“And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with <b>swords</b> <sup>(3162)</sup> and staves, from the chief priests and the scribes and the elders.”
Mar 14:47	“And one of them that stood by drew a <b>sword</b> , <sup>(3162)</sup> and smote a servant of the high priest, and cut off his ear.”

Mar 14:48	“And Jesus answered and said unto them, Are ye come out, as against a thief, with <b>swords</b> <sup>(3162)</sup> and <i>with</i> staves to take me?”
Luk 21:24	“And they shall fall by the edge of the <b>sword</b> , <sup>(3162)</sup> and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”
Luk 22:36	“Then said he unto them, But now, he that hath a purse, let him take <i>it</i> , and likewise <i>his</i> scrip: and he that hath no <b>sword</b> , <sup>(3162)</sup> let him sell his garment, and buy one.”
Luk 22:38	“And they said, Lord, behold, here <i>are</i> two <b>swords</b> . <sup>(3162)</sup> And he said unto them, It is enough.”
Luk 22:49	“When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the <b>sword</b> ?” <sup>(3162)</sup>
Luk 22:52	“Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with <b>swords</b> <sup>(3162)</sup> and staves?”
Jhn 18:10	“Then Simon Peter having a <b>sword</b> <sup>(3162)</sup> drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.”
Jhn 18:11	“Then said Jesus unto Peter, Put up thy <b>sword</b> <sup>(3162)</sup> into the sheath: the cup which my Father hath given me, shall I not drink it?”
Act 12:2	“And he killed James the brother of John with the <b>sword</b> .” <sup>(3162)</sup>
Act 16:27	“And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his <b>sword</b> , <sup>(3162)</sup> and would have killed himself, supposing that the prisoners had been fled.”
Rom 8:35	“Who shall separate us from the love of Christ? <i>shall</i> tribulation, or distress, or persecution, or famine, or nakedness, or peril, or <b>sword</b> ?” <sup>(3162)</sup>
Rom 13:4	“For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the <b>sword</b> <sup>(3162)</sup> in vain: for he is the minister of God, a revenger to <i>execute</i> wrath upon him that doeth evil.”
Eph 6:17	“And take the helmet of salvation, and the <b>sword</b> <sup>(3162)</sup> of the Spirit, which is the word of God:”
Heb 4:12	“For the word of God <i>is</i> quick, and powerful, and sharper than any two edged <b>sword</b> , <sup>(3162)</sup> piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and <i>is</i> a discerner of the thoughts and intents of the heart.”
Heb 11:34	“Quenched the violence of fire, escaped the edge of the <b>sword</b> , <sup>(3162)</sup> out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”
Heb 11:37	“They were stoned, they were sawn asunder, were tempted, were slain with the <b>sword</b> : <sup>(3162)</sup> they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;”
Rev 6:4	“And there went out another horse <i>that was</i> red: and <i>power</i> was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great <b>sword</b> .” <sup>(3162)</sup>
Rev 13:10	“He that leadeth into captivity shall go into captivity: he that killeth with the <b>sword</b> <sup>(3162)</sup> must be killed with the <b>sword</b> . <sup>(3162)</sup> Here is the patience and the faith of the saints.”
Rev 13:14	“And deceiveth them that dwell on the earth by <i>the means of</i> those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a <b>sword</b> , <sup>(3162)</sup> and did live.”

- Are there any clues in the above list to let us know who it is who bears the sword? Perhaps the word “revenger” will give us a clue.

**Revenger – 1558** - **εκδικος** **ekdikos** *ek'-dik-os* from **εκ** - ek 1537 and **δικη** - dika 1349; **carrying justice out**, i.e. a **punisher**:-- (Translated in the King James Version as) a (re-)venger.

The Greek word **εκδικος** (**ekdikos**) occurs only **2 times** in the King James Version (KJV) as follows:  
**avenger** (1x), **revenger** (1x).

Rom 13:4	“For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a <b>revenger</b> <sup>(1558)</sup> to execute wrath upon him that doeth evil.”
1Th 4:6	“That no man go beyond and defraud his brother in any matter: because <b><u>that the Lord is the avenger</u></b> <sup>(1558)</sup> of all such, <b><u>as we also have forewarned you and testified.</u></b> ”

- In both instances, it is Paul who uses the Greek word **εκδικος** (**ekdikos**). In 1 Thessalonians 4:6 Paul gives us the identity of the “avenger” or “revenger.” Let’s see this verse in context.

#### **1 Thessalonians 4:1-8**

“Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

<sup>2</sup> For ye know what commandments we gave you by the Lord Jesus.

<sup>3</sup> For this is the will of God, even your sanctification, that ye should abstain from fornication:

<sup>4</sup> That every one of you should know how to possess his vessel in sanctification and honour;

<sup>5</sup> Not in the lust of concupiscence, even as the Gentiles which know not God:

<sup>6</sup> That no man go beyond and defraud his brother in any matter: **because that the Lord is the avenger of all such, as we also have forewarned you and testified.**

<sup>7</sup> For God hath not called us unto uncleanness, but unto holiness.

<sup>8</sup> He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.”

- If we can agree that Paul is referring to Jesus Christ than it must be Jesus who carries the sword. Under the occurrences for “sword” Hebrews 4:12 stands out:

#### **Hebrews 4:7-13**

“Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

<sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day.

<sup>9</sup> There remaineth therefore a rest to the people of God.

<sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

<sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

<sup>12</sup> **For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

<sup>13</sup> **Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**”

- This reminds me of Revelation 1:16 and Revelation 2:12, 16:

#### **Revelation 1:9-17**

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

<sup>11</sup> Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

<sup>12</sup> And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

<sup>13</sup> **And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.**

<sup>14</sup> **His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;**

<sup>15</sup> **And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.**

<sup>16</sup> **And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.**

<sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:"

#### **Revelation 2:12-16**

"And to the angel of the church in Pergamos write; **These things saith he which hath the sharp sword with two edges**;

<sup>13</sup> I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

<sup>14</sup> But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

<sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

<sup>16</sup> **Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.**"

- It now appears that Romans 13:5 ties into verse 4:

**Romans 13:4-5**

“For he is the **minister** of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the **sword**) in vain: for he is the **minister** of God, a **revenger** to execute wrath upon him that doeth evil.

<sup>5</sup> Wherefore ye must needs be **subject**, <sup>(5293)</sup> not only for wrath, but also for conscience sake.”

- Who are we to be subject to? According to the above, we are to be subject to “**the minister**” who is “a revenger,” who, according to Paul, is Jesus Christ.
- Okay, so where do the “ministers” in Romans 13:6 come into play?

**Subject/Submit - 5293** - υποτασσω hupotasso *hoop-ot-as'-so* from υπο - hupo **5259** and τασσω - tasso **5021**; **to subordinate**; reflexively, **to obey**:-- (Translated in the King James Version as) be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

**5259** - υπο hupo *hoop-o'* a primary preposition; **under**, i.e. (with the genitive case) **of place (beneath)**, or with verbs (**the agency or means, through**); (with the accusative case) **of place (whither (underneath) or where (below) or time (when (at))**):-- (Translated in the King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

**5021** - τασσω tasso *tas'-so* a prolonged form of a primary verb (which latter appears only in certain tenses); **to arrange in an orderly manner**, i.e. **assign or dispose (to a certain position or lot)**:-- (Translated in the King James Version as) addict, appoint, determine, ordain, set.

Now, with a major piece of the puzzle in place, who do you think the “higher powers” refer to?

1. God the Father and Jesus Christ.
2. Human governing authorities.
3. Both 1 and 2.
4. None of the above.

# RENDER TO ALL THEIR DUES

Romans 13:6-7

## Romans 13:6-7

“Wherefore ye must needs be **subject**, not only for wrath, but also for conscience sake. <sup>6</sup> For for this cause pay ye tribute also: for they are God's **ministers**, <sup>(3011)</sup> attending continually upon this very thing. <sup>7</sup> **Render** <sup>(591)</sup> therefore to all their **dues**: <sup>(3782)</sup> tribute <sup>(5411)</sup> to whom **tribute** <sup>(5411)</sup> is due; **custom** <sup>(5056)</sup> to whom **custom**; <sup>(5056)</sup> **fear** <sup>(5401)</sup> to whom **fear**; <sup>(5401)</sup> **honour** <sup>(5092)</sup> to whom **honour**.” <sup>(5092)</sup>

- Starting in verse 6 we transition from “**he** is the minister” to “**they** are God’s ministers.”
- In addition, recall that the words “minister” and “ministers” are from two different Greek words.”

### Verse 4 –

**Minister** – 1249 - διακονος diakonos *dee-ak'-on-os* probably from an obsolete diako (**to run on errands**; compare 1377); **an attendant**, i.e. (genitive case) **a waiter (at table or in other menial duties)**; specially, **a Christian teacher and pastor** (technically, **a deacon or deaconess**):-- (Translated in the King James Version as) deacon, minister, servant.

### Verse 6 –

**Ministers** – 3011 - λειτουργος leitourgos *li-toorg-os'* from a derivative of λαος - laos 2992 and εργον - ergon 2041; **a public servant**, i.e. **a functionary in the Temple or Gospel**, or (genitive case) **a worshipper (of God) or benefactor (of man)**:-- (Translated in the King James Version as) minister(-ed).

- Verse 6 appears to tie into verse 5 in that for the sake of Christ and “also for conscience sake” we pay tribute.

**Customs** 5056 - τελος telos *tel'-os* from a primary tello (**to set out for a definite point or goal**); properly, **the point aimed at as a limit**, i.e. (by implication) **the conclusion of an act or state** (termination (literally, figuratively or indefinitely), **result** (immediate, ultimate or prophetic), purpose); specially, **an impost or levy (as paid)**:-- (Translated in the King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Due** – 3782 - οφειλη οpheile *of-i-lay'* from οφειλω - ophailo 3784; **indebtedness**, i.e. (concretely) **a sum owed**; figuratively, **obligation**, i.e. (**conjugal**) **duty**:-- (Translated in the King James Version as) debt, due.

**3784** - οφειλω οpheilo *of-i'-lo, or (in certain tenses), its prolonged form*, οpheileo of-i-leh'-o probably from the base of οφελος - ophelos 3786 (**through the idea of accruing**); **to owe** (pecuniarily); figuratively, **to be under obligation (ought, must, should)**; **morally, to fail in duty**:-- (Translated in the King James Version as) behave, be bound, (be) debt(-or), (be) due(-ty), be guilty (indebted), (must) need(-s), ought, owe, should.

**3786** - οφελος ophelos *of'-el-os* from ophello (**to heap up**, i.e. **accumulate or benefit**); **gain**:-- (Translated in the King James Version as) advantageth, profit.

**Fear/Terror** – 5401 - φοβος phobos *foh'-os* from a primary phobomai (**to be put in fear**); **alarm or fright**:-- (Translated in the King James Version as) be afraid, + exceedingly, fear, terror.

**Honour** – 5091 - τιμαω timao *tim-ah'-o* from τιμος - timios 5093; **to prize**, i.e. **fix a valuation upon**; by implication, **to revere**:-- (Translated in the King James Version as) honour, value.

**5093** - τιμιος timios timioteros tim-ee-o'-ter-os, and the superlative timiotatos tim-ee-o'-tat-os from τιμη - time 5092; **valuable**, i.e. (objectively) **costly**, or (subjectively) **honored, esteemed**, or (figuratively) **beloved**:-- (Translated in the King James Version as) dear, honourable, (more, most) precious, had in reputation.

**Honor – 5092** - τιμη time *tee-may'* from τινω - tino 5099; **a value**, i.e. **money paid**, or (concretely and collectively) **valuables**; by analogy, **esteem** (**especially of the highest degree**), or **the dignity itself**:-- (Translated in the King James Version as) honour, precious, price, some.

**5099** - τινω tino *tee'-no*, tio tee'-o (which is only used as an alternate in certain tenses) **to pay a price**, i.e. **as a penalty**:-- (Translated in the King James Version as) be punished with.

**Render – 591** - αποδιδωμι apodidomi *ap-od-eed'-o-mee* from απο - apo 575 and διδωμι - didomi 1325; **to give away**, i.e. **up, over, back, etc.** (in various applications):-- (Translated in the King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

**Tribute – 5411** - φορος phoros *for'-os* from φερω - phero 5342; **a load (as borne)**, i.e. (figuratively) **a tax** (properly, **an individual assessment on persons or property**; whereas τελος - telos 5056 is usually a general toll on goods or travel):-- (Translated in the King James Version as) tribute.

Romans 13:6-7 brings to mind something Jesus said to Peter:

#### **Matthew 17:24-27**

“When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?”<sup>25</sup> He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?”<sup>26</sup> And when he said, “From others,” Jesus said to him, “Then the sons are free.<sup>27</sup> **However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself.**” (ESV)

Later in the Book of Matthew it is recorded that the Pharisees wanted to trap Jesus into saying the wrong thing regarding the paying of taxes:

#### **Matthew 22:15-22 Mark 12:13-17, Luke 20:20-26**

“Then the Pharisees went and plotted how to entangle him in his words.<sup>16</sup> And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances.<sup>17</sup> Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?”<sup>18</sup> But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites?<sup>19</sup> Show me the coin for the tax.” And they brought him a denarius.<sup>20</sup> And Jesus said to them, “Whose likeness and inscription is this?”<sup>21</sup> They said, “Caesar's.” Then he said to them, **“Therefore render to Caesar the things that are Caesar's, and to God the things that are God's.”**<sup>22</sup> When they heard it, they marveled. And they left him and went away.” (ESV)

- ➡ We pay taxes and customs, but we are not to bow down to every order of man. Following are both Old and New Testament examples that confirm this.

### EXAMPLE 1

If you attended a church as a child, I'm sure you probably remember the story of Daniel and the lions' den. Can you recall why Daniel was cast into the lions' den?

#### Daniel 6

"It pleased Darius to set over the kingdom 120 satraps, to be throughout the whole kingdom; <sup>2</sup>and over them three high officials, of whom **Daniel was one, to whom these satraps should give account, so that the king might suffer no loss.** <sup>3</sup>Then this Daniel became distinguished above all the other high officials and satraps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom. <sup>4</sup>Then the high officials and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him. <sup>5</sup>Then these men said, "We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God."

<sup>6</sup>Then these high officials and satraps came by agreement to the king and said to him, "O King Darius, live forever! <sup>7</sup>All the high officials of the kingdom, the prefects and the satraps, **the counselors and the governors are agreed that the king should establish an ordinance and enforce an injunction, that whoever makes petition to any god or man for thirty days, except to you, O king, shall be cast into the den of lions.** <sup>8</sup>Now, O king, establish the injunction and sign the document, so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be revoked." <sup>9</sup>Therefore King Darius signed the document and injunction.

<sup>10</sup>When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously. <sup>11</sup>Then these men came by agreement and found Daniel making petition and plea before his God. <sup>12</sup>Then they came near and said before the king, concerning the injunction, "O king! Did you not sign an injunction, that anyone who makes petition to any god or man within thirty days except to you, O king, shall be cast into the den of lions?" The king answered and said, "The thing stands fast, according to the law of the Medes and Persians, which cannot be revoked." <sup>13</sup>Then they answered and said before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or the injunction you have signed, but makes his petition three times a day."

<sup>14</sup>Then the king, when he heard these words, was much distressed and set his mind to deliver Daniel. And he labored till the sun went down to rescue him. <sup>15</sup>Then these men came by agreement to the king and said to the king, "Know, O king, that it is a law of the Medes and Persians that no injunction or ordinance that the king establishes can be changed."

<sup>16</sup>Then the king commanded, and Daniel was brought and cast into the den of lions. The king declared to Daniel, "May your God, whom you serve continually, deliver you!" <sup>17</sup>And a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet and with the signet of his lords, that nothing might be changed concerning Daniel. <sup>18</sup>Then the king went to his palace and spent the night fasting; no diversions were brought to him, and sleep fled from him.

<sup>19</sup>Then, at break of day, the king arose and went in haste to the den of lions. <sup>20</sup>As he came near to the den where Daniel was, he cried out in a tone of anguish. The king declared to Daniel, "O Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?" <sup>21</sup>Then Daniel said to the king, "O king, live forever! <sup>22</sup>My God sent his angel and shut

**the lions' mouths, and they have not harmed me, because I was found blameless before him; and also before you, O king, I have done no harm.**" <sup>23</sup> Then the king was exceedingly glad, and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his God. <sup>24</sup> And the king commanded, and those men who had maliciously accused Daniel were brought and cast into the den of lions—they, their children, and their wives. And before they reached the bottom of the den, the lions overpowered them and broke all their bones in pieces.

<sup>25</sup> Then King Darius wrote to all the peoples, nations, and languages that dwell in all the earth: "Peace be multiplied to you. <sup>26</sup> **I make a decree, that in all my royal dominion people are to tremble**

**and fear before the God of Daniel,  
for he is the living God,  
enduring forever;  
his kingdom shall never be destroyed,  
and his dominion shall be to the end.**

<sup>27</sup> **He delivers and rescues;  
he works signs and wonders  
in heaven and on earth,  
he who has saved Daniel  
from the power of the lions.**"

<sup>28</sup> So this Daniel prospered during the reign of Darius and the reign of Cyrus the Persian." (ESV)

- An ordinance was established for the entire kingdom just to catch one man because there were those in power who were jealous and envious of Daniel because "Daniel became distinguished above all the other high officials and satraps, because an excellent spirit was in him." They also knew they could entrap him because Daniel was faithful to his God.
- Even knowing that the ordinance was signed and in place Daniel remained faithful. He rendered "to God the things that are God's" which always take precedence over the things that are man's (laws, ordinances and rules of men that go against the laws of God).

## EXAMPLE 2

Do you recall king Nebuchadnezzar and how God made him a king of kings?

### Daniel 2:31-33, 36-38 English Standard Version (ESV)

"You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. <sup>32</sup> The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, <sup>33</sup> its legs of iron, its feet partly of iron and partly of clay...

<sup>36</sup> "This was the dream. Now we will tell the king its interpretation. <sup>37</sup> **You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, <sup>38</sup> and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold.**" (ESV)

The Prophet Jeremiah also recorded the following:

### **Jeremiah 27:1-10**

“In the beginning of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the Lord. <sup>2</sup> Thus the Lord said to me: “Make yourself straps and yoke-bars, and put them on your neck. <sup>3</sup> Send word to the king of Edom, the king of Moab, the king of the sons of Ammon, the king of Tyre, and the king of Sidon by the hand of the envoys who have come to Jerusalem to Zedekiah king of Judah. <sup>4</sup> Give them this charge for their masters: ‘**Thus says the Lord of hosts, the God of Israel: This is what you shall say to your masters: <sup>5</sup> “It is I who by my great power and my outstretched arm have made the earth, with the men and animals that are on the earth, and I give it to whomever it seems right to me. <sup>6</sup> Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and I have given him also the beasts of the field to serve him. <sup>7</sup> All the nations shall serve him and his son and his grandson, until the time of his own land comes. Then many nations and great kings shall make him their slave.**

<sup>8</sup> “**“But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, declares the Lord, until I have consumed it by his hand.** <sup>9</sup> So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, ‘You shall not serve the king of Babylon.’ <sup>10</sup> For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish.” (ESV)

- According to the above passage, all of Judah was to “serve” King Nebuchadnezzar.

Another popular story we heard in church was about Shadrach, Meshach, Abed-Nego and the fiery furnace. Like Daniel, they remained faithful to God and did not bow to a false god, even at the commands of king Nebuchadnezzar.

### **Daniel 3**

“Nebuchadnezzar the king made an image of gold, whose height was sixty cubits, and its width six cubits: he set it up in the plain of Dura, in the province of Babylon. <sup>2</sup> Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. <sup>3</sup> Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. <sup>4</sup> Then the herald cried aloud, To you it is commanded, peoples, nations, and languages, <sup>5</sup> that whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, you fall down and worship the golden image that Nebuchadnezzar the king has set up; <sup>6</sup> and whoever doesn’t fall down and worship shall the same hour be cast into the middle of a burning fiery furnace. <sup>7</sup> Therefore at that time, when all the peoples heard the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up. <sup>8</sup> Therefore at that time certain Chaldeans came near, and brought accusation against the Jews. <sup>9</sup> They answered Nebuchadnezzar the king, O king, live for ever. <sup>10</sup> You, O king, have made a decree, that every man that shall hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, shall fall down and worship the golden image; <sup>11</sup> and whoever doesn’t fall down and worship shall be cast into the middle of a burning fiery furnace. <sup>12</sup> **There are certain Jews**

whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego; these men, O king, have not respected you. They don't serve your gods, nor worship the golden image which you have set up. <sup>13</sup> Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. <sup>14</sup> Nebuchadnezzar answered them, Is it on purpose, Shadrach, Meshach, and Abednego, that you don't serve my god, nor worship the golden image which I have set up? <sup>15</sup> Now if you are ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and worship the image which I have made, good: but if you don't worship, you shall be cast the same hour into the middle of a burning fiery furnace; and who is that god that shall deliver you out of my hands? <sup>16</sup> **Shadrach, Meshach, and Abednego answered the king, Nebuchadnezzar, we have no need to answer you in this matter. <sup>17</sup> If it happens, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. <sup>18</sup> But if not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up.** <sup>19</sup> Then was Nebuchadnezzar full of fury, and the form of his appearance was changed against Shadrach, Meshach, and Abednego. He spoke, and commanded that they should heat the furnace seven times more than it was usually heated. <sup>20</sup> He commanded certain mighty men who were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. <sup>21</sup> Then these men were bound in their pants, their tunics, and their mantles, and their other clothes, and were cast into the middle of the burning fiery furnace. <sup>22</sup> Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. <sup>23</sup> These three men, Shadrach, Meshach, and Abednego, fell down bound into the middle of the burning fiery furnace. <sup>24</sup> **Then Nebuchadnezzar the king was astonished, and rose up in haste: he spoke and said to his counselors, Didn't we cast three men bound into the middle of the fire? They answered the king, True, O king. <sup>25</sup> He answered, Look, I see four men loose, walking in the middle of the fire, and they are unharmed; and the aspect of the fourth is like a son of the gods.** <sup>26</sup> **Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spoke and said, Shadrach, Meshach, and Abednego, you servants of the Most High God, come out, and come here. Then Shadrach, Meshach, and Abednego came out of the middle of the fire. <sup>27</sup> The satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power on their bodies, nor was the hair of their head singed, neither were their pants changed, nor had the smell of fire passed on them. <sup>28</sup> Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel, and delivered his servants who trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. <sup>29</sup> Therefore I make a decree, that every people, nation, and language, which speak anything evil against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god who is able to deliver after this sort.** <sup>30</sup> Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon." (WEB)

- They did not compromise even though they knew it would probably cost them their lives.
- They remained faithful.
- We are not to bow down to the gods of men. This includes the laws of men that go against the laws of God.

**Luke 12:4-5**

“I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. <sup>5</sup> But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him!” (ESV)

**EXAMPLE 3**

It is recorded in 1Peter 2:13-17 that Peter, the Apostle to Jesus Christ, said the following:

**1 Peter 2:13-17**

“Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; <sup>14</sup> Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup> **For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:** <sup>16</sup> As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. <sup>17</sup> Honour all men. Love the brotherhood. Fear God. Honour the king.”

However, it is also recorded that on more than one occasion, Peter stood his ground against those supposedly in authority over him in order to remain faithful to the Lord. Following is one example:

**Acts 4:1-31**

“As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, <sup>2</sup> being upset because they taught the people and proclaimed in Jesus the resurrection from the dead. <sup>3</sup> They laid hands on them, and put them in custody until the next day, for it was now evening. <sup>4</sup> But many of those who heard the word believed, and the number of the men came to be about five thousand.

<sup>5</sup> In the morning, their rulers, elders, and scribes were gathered together in Jerusalem. <sup>6</sup> Annas the high priest was there, with Caiaphas, John, Alexander, and as many as were relatives of the high priest. <sup>7</sup> When they had stood them in the middle of them, they inquired, “By what power, or in what name, have you done this?”

<sup>8</sup> **Then Peter, filled with the Holy Spirit, said to them, “You rulers of the people, and elders of Israel, <sup>9</sup> if we are examined today concerning a good deed done to a crippled man, by what means this man has been healed, <sup>10</sup> be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, in him does this man stand here before you whole. <sup>11</sup> He is ‘the stone which was regarded as worthless by you, the builders, which has become the head of the corner.’ <sup>12</sup> There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!”**

<sup>13</sup> Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled. They recognized that they had been with Jesus. <sup>14</sup> Seeing the man who was healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> saying, “What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can’t deny it. <sup>17</sup> **But so that this spreads no further among the people, let’s threaten them, that from now on they don’t speak to anyone in**

this name.”<sup>18</sup> They called them, and commanded them not to speak at all nor teach in the name of Jesus.

<sup>19</sup> But Peter and John answered them, **“Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves, <sup>20</sup> for we can’t help telling the things which we saw and heard.”**

<sup>21</sup> When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified God for that which was done. <sup>22</sup> For the man on whom this miracle of healing was performed was more than forty years old.

<sup>23</sup> Being let go, they came to their own company, and reported all that the chief priests and the elders had said to them. <sup>24</sup> When they heard it, they lifted up their voice to God with one accord, and said, “O Lord, you are God, who made the heaven, the earth, the sea, and all that is in them; <sup>25</sup> who by the mouth of your servant, David, said,

‘Why do the nations rage,  
and the peoples plot a vain thing?

<sup>26</sup> The kings of the earth take a stand,  
and the rulers take council together,  
against the Lord, and against his Christ.’

<sup>27</sup> “For truly, in this city against your holy servant, Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together <sup>28</sup> to do whatever your hand and your council foreordained to happen. <sup>29</sup> **Now, Lord, look at their threats, and grant to your servants to speak your word with all boldness, <sup>30</sup> while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy Servant Jesus.”**

<sup>31</sup> When they had prayed, the place was shaken where they were gathered together. **They were all filled with the Holy Spirit, and they spoke the word of God with boldness.”** (WEB)

- If we consider the atrocities that are now being committed against Christians we would do well to remember the words of Shadrach, Meshach, and Abed-Nego:

#### **Daniel 3:17-18 World English Bible**

“If it happens, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. <sup>18</sup> But if not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up.” (WEB)

So, what do you think? Who are the Higher Powers?

## CONCLUSION

In addition to the reasons given at the beginning of this study, there is also a key end time's factor to consider. I for one believe the doctrine on the pre-tribulation rapture is a deception. So many Christians will be so focused on getting raptured before the great tribulation they will not be prepared for the things coming upon this world.

### Luke 21:25-28

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

<sup>26</sup> **Men's hearts failing them for fear, and for looking after those things which are coming on the earth:** for the powers of heaven shall be shaken.

<sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory.

<sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

Even now, as they hear of thousands upon thousands of Middle Eastern Christians being raped and slaughtered, many western Christians still hold to the belief that they are out of here before the great tribulation. As a result, many are not paying attention to the signs of the time. Many are complacent and open to a sugar coated sermon or two on how it's a good Christian's duty to conform to government laws. After all, Roman's 13 says so – right? So, like sheep led to the slaughter, they will never see what's coming.

I also believe we are in the last of the last days before the return of Jesus Christ. The Word of God says,

### Matthew 24:12-13

“And **because lawlessness will be increased, the love of many will grow cold.** <sup>13</sup> But the one who endures to the end will be saved.” (ESV)

If so many “Christians” are now willing to bow down and embrace the very laws of men that contradict and condemn the laws of God concerning marriage and morality; what would they do if the antichrist commanded them to bow down and worship him? Will they worship the antichrist and take his mark based on a sermon or two from their favorite preacher on what it means to be a good Christian? Since they are so convinced that they are out of here before the great tribulation, would they even recognize the antichrist?

If we consider the signs of the times, all of us would do well to remember the following:

### Daniel 7:25

“Thus he said: ‘As for the fourth beast,  
there shall be a fourth kingdom on earth,  
which shall be different from all the kingdoms,  
and it shall devour the whole earth,  
and trample it down, and break it to pieces.

<sup>24</sup> As for the ten horns,  
out of this kingdom ten kings shall arise,  
and another shall arise after them;

he shall be different from the former ones,  
and shall put down three kings.

<sup>25</sup> And **he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws:** and they shall be given into his hand until a time and times and the dividing of time.”

#### **Revelation 14:9-12**

“Then another angel, a third one, followed them, saying with a loud voice, **“If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, <sup>10</sup> he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. <sup>11</sup> And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.”** <sup>12</sup> Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.” (NASB)

You don't have to believe as I do; however, if one day you hear your favorite preacher preaching on how it's a Christian's duty to obey the laws of the land, and perhaps using Romans 13 as their proof text, I hope you recall this little study.