

# Biblical Submission, Pt. 1

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[ 0 : 00 ] So I'm going to start, I believe, I don't know, I'll probably go two Sundays, a study on the word submission. Another word the Bible uses is subjection.

And it's a part of the natural order of this world that God created it. Regardless of the Bible, regardless of Bible truth and what we know and understand in the Lord Jesus Christ, it's evident in our world.

It's definitely evident and it exists in the animal kingdom where there's a wolf pack and there's an alpha male. And at times another will challenge his authority and he has to put him down and there's a fight.

If you are into hunting deer or any kind of animal in that genre, species, whatever, there's all kinds. The males fight for dominance and the rams butt heads and they drive at each other.

And there's this authority issue within the flock or within the herd. There's always that kind of thing. Going on, there's a display of dominance.

[ 1 : 01 ] And while it's evident in our physical world, it's also, it's a biblical concept. Submission. I want to call it a spiritual virtue. One that's expected by God.

It's expected from Him toward us. That it's demonstrated in our lives as children of God. As we seek to walk in the Spirit. And if we're led by the Spirit, we're going to submit.

And if we seek to obey the will of God and the Word of God, then we will submit. It'll be part of our lives is submission. Now, there's some related terms in the Bible that go hand in hand with this.

One of them is humility. You're not going to have submission if you're filled with pride. So, abasing yourself. You're going to have to have humility. A term that's biblical is honor to whom honor is due. Showing some submission. Preferring one another. Lowliness of mind. All of these terms and thoughts tend toward harmony. They tend toward unity. And ultimately, peace.

[ 2 : 01 ] And if there is submission according to a biblical standard and a biblical order, then there will absolutely be peace. And that, I think, is the ultimate goal. You can't put a price on peace.

In your home, you can't put a price on it. You might not think it's a big deal until it's not there. And then all you want is peace. And if there's no peace, you're going to not sleep well at night.

You're not going to eat well. It's going to drive you nuts in your work day. All your life until peace comes back. And then you can go forward.

And whether it's in the home, in the church, or even in a nation, peace is something I think you can't put a price on. So, those are some related terms to submission.

Some things that need to be in place. Some contrasting or some maybe conflicting ideas is when someone's puffed up. The Bible talks about variance and emulations, wrath and seditions and strife, tumults, pride.

[ 3 : 06 ] All of those things favor discord and disunity. And there will be no submission or subjection when those ideas are present. Now, I have you in Genesis 1 because this is the first time it shows up, pretty much the first time anything shows up in our Bible.

And submission is going to show up in this chapter. So, let's study it quickly because we're still just kind of introducing what we're going to do. Genesis 1 and find verse 26 through 28.

God is on day six of creation. And God said, Let us make man in our image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So, God created man in his own image. In the image of God, created he him, male and female, created he them, and God blessed them.

And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that

moveth upon the earth.

[ 4 : 20 ] I want you to notice that in verse 26, when he said, Let us make man in our image, he says, No, it's verse 27.

He says, Male and female, created he them. No, I'm missing this. There it is. Verse 26. God said, Let us make man in our image after our likeness. Let them have dominion over the fish of the sea. And then the them in the passage is male and female, created he them. And God blessed them. So, it's got to be Adam and Eve, and saying, Be fruitful, and multiply, and replenish. Have dominion, is what God says. And so, when he created man and his wife, he gave them dominion over the earth. Together, they were a king, and a queen. I don't know how we want to say that. But there was dominion given to this couple, over creation. Nobody challenged the authority that God gave to man.

[ 5 : 21 ] The fish did not challenge man. The birds, the cattle, the creeping things, nothing stepped out of line, to go against, or to violate the word of God, that he gave man dominion.

So, God gives man a wife. Notice, in chapter 2, in verse 18, Genesis 2, 18, the Lord God said, But it is not good that man should be alone.

I will make him and help meet for him. And out of the ground, the Lord God formed every beast of the field, every fowl of the air, and brought them unto Adam, to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, to the fowl of the air, to every beast of the field. Because in the moment, it's just Adam, and he has dominion over the whole thing. But for Adam, there was not found, and help meet for him.

Now, when God first introduces the need, or the thought for the wife, or the woman, Eve, the mother of all living, he calls her and help.

[ 6 : 30 ] Something, or someone that is, that the man is alone, and that's just not good. And so, God wants to give him a partner, someone that is meet, or someone that is suitable for him, that is a match to him.

And so, you know the story there below, he creates the woman, out of the rib of Adam, and brought her unto the man. So, God, the term though, I want you to see the term help.

That's the first thing that we hear of, when it comes to the woman. She's called and help. And the term just lends itself, to assume that Adam is the authority, and the other, and I don't mean to sound demeaning here, that, but the woman is the authority, assistant.

Just going off the word help. I don't, the word help, certainly does not lead you to believe, that they were equals. Although I mentioned God saying, let them have dominion, as a couple, as a human race, they were going to have dominion, over the whole creation.

Man was definitely the pinnacle, of this earthly creation. But within the dynamic, of husband and wife, God made the man first, and then brought the woman to him, as an help, or a helper.

[ 7 : 48 ] Headship and authority, is not declared, in certain terms though, up to this point. At least not in the text, as Moses gives it. We don't know that God's saying, woman you this, and man you that, he doesn't, doesn't give us any of that.

And so I am assuming, by the word help, that that order is in place already, but it's not declared. So then look into chapter 3. In chapter 3, we know how this, the sin came into the world, the fall of man. Verse number 6, where the woman is having a conversation, with the serpent. In verse 6, the woman saw that the tree, was good for food, that was pleasant to the eyes, a tree to be desired, to make one wise.

She took of the fruit, I don't need to cover, all these bases I'm sure, you know that was forbidden, that was against the command of God, thou shalt not eat of it. She took of the fruit, and did eat, and gave also unto her husband with her, and he did eat.

And there's something, that's completely out of line here, is that the woman violated, the command of God first, and then Adam, followed her lead.

[ 8 : 59 ] She did wrong, and then he went with her, and did wrong too. And I don't believe, that was ever the expectation, not the sin, but the expectation, that the man follows the lead, of the woman.

This relationship, was not built that way, and he is not, he is the lead her, not the other way around. That set up's a problem. When God deals with them, about their sin, look at now, verse number 16, he is going to address, the serpent, and then he's going to address, the woman, before he addresses the man.

In chapter 3, verse 16, unto the woman he said, I will greatly multiply, thy sorrow, and thy conception, in sorrow thou shalt, bring forth children. And now notice, these last two phrases, and thy desire, shall be to thy husband, and he, shall rule, over thee.

When God deals with them, about their sin, now he spells it out, plainly. If it wasn't spelled out, plainly before, I'm going to make it clear now. He declares to the woman, that her husband, Adam, is her boss.

He is in charge. She is to do, what he says, and again, don't take this, as a demeaning thing, or some lowly, just you're nothing. Don't ever go there, with that.

[10:19] Just understand, this is what God, had to spell out, for this couple, for this union, that he shall rule, over thee. He's talking, directly to Eve.

Do you got that? You don't go off, doing your own thing. You don't go off, making your own decisions. He is going to tell you. He is going to, you got something you need, or you want, you come and ask him about it.

Now I know, that doesn't sit well, with our society, and some of you ladies, already in your mind, or in your spirit, you're just kind of like, that just might grieve you, a little. And I'm not even getting to, that's not the lesson, this morning, okay?

But, it's going to come around, anyway, eventually. Right at the beginning, of the Bible, the very beginning, of the Bible, of the human race, of the first relationship, that existed on this earth, between man and woman, there's a contention, there's an issue, in the area, of submission.

And since this day, the Garden of Eden, thousands of years, have passed, millions and billions, of human beings, have lived on this planet, human relationships, have expanded, from just being a couple, to being a family, to being a people group, to being full on, nations, and kingdoms.

[11:37] And eventually, those societies, have developed, human governments, there's workforces, that are introduced, there is even, churches, with believers, that come together, in unity.

And in all of this world, in all of this planet, there are, relationship issues, and there are dynamics, and submission, has always been an issue.

Always, always, always been an issue, from Genesis, chapter 3, till today. Who submits to whom? And for how long, or to what degree, do I have to keep submitting, and staying under, another's authority?

Is it, whoever has the fastest sword? That's who you submit to. Is it, whoever has the most money? That's who you have to submit to. Is it, whoever has the biggest bark?

The loudest voice in the room? Because that's really, how it happens sometimes, in relationship conflicts. Whoever yells the loudest, the other one submits. And says, forget it, whatever.

[12:46] And they, they back off. But is that the way, God designed for this to be? Well, the only way, to understand what order, or what extent, that we, our role of submission, to authority is, the only way, to get solid answers, to get understanding, you know it as well as I do, it's to go to the word of God.

So that's what we want to do. Let's go, first, to James, chapter 4. James, chapter 4. Submission, is a spiritual, spiritual virtue.

issue. It is expected, to be demonstrated, by every single one of us, in some way.

So James, chapter 4, and let's look at verses 6 and 7. This one's very easy, to receive. Verse 6 says, But he giveth more grace, wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God, and he'll draw nigh to you. Now, it's easy, this is really obvious.

[14:09] The subject of our submission, the first subject, of our submission, is to God. It's to the Lord God, our creator, our God, our savior, all of the above.

It feels like it goes without saying, doesn't it? It feels like, yeah, of course, we're Christians, so submit to God. But the reality, and the reason we have to start here, is number one, he is the best, and the top, but beyond just that statement, all of our submission, all of it, in every category, in every authority, that finds itself in our life, below God, all of it, ultimately, falls under this command, to be in subjection to God.

Let me show you what I mean. We don't need James anymore, you got that, it's pretty clear. Look at Ephesians, chapter number five. Find Ephesians, chapter five, and just give you two examples of

this, meaning, every authority you submit to, in this life, it ultimately falls under the umbrella, of your submission to God.

And so, that's why it's easy to start with the Lord. Alright, look at chapter five, and verse 22.

Ephesians 5, 22, wives, submit yourselves, unto your own husbands, as unto the Lord.

If you take that phrase out of it, then, then, then, then, then, then what are you doing? You're just trying to get along. But as a wife, you're submitting to the, the authority in your life, the husband, why?

[15:47] Because you're doing it, because you're submitting to God. So you see that, look, it shows up again, look at chapter six, in verses five and six. Ephesians 6, verse five and six.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling and singleness of heart, as unto Christ. Not with eye service as men pleasers, but as the servants of Christ.

Not of your master, but of Christ. Doing the will of God from the heart. Submitting to Him is doing the will of God. So ultimately, you are submitting to God when you are obeying a secondary authority that God has placed in your life.

That should make pretty clear sense. I know, I know your mind can start to wander into these, what if, what if that, and we're not going to go there just yet. Just understand, if you want to call it a hierarchy, and God is always at the top of it, and our command and the first and foremost priority is to submit to Him, to what He said.

And if He said to do this, then we'll do that, because we're doing it for Him. And if He said do this, but I don't like that, but I'm going to do it because He told me to. That's the idea. Colossians chapter 3 says the exact same thing about these categories, and there's another one we'll look at in a little bit.

[17:08] So the believer, whoever you are, young, old, in whatever place in life you find yourself, the believer is to humbly subject themselves to whatever authority God placed over them.

Ultimately, we're doing it because we're submitting ourselves to the will of God. Now again, that's just a broad statement, a broad concept. It doesn't address every single issue that could possibly come up in your life or in that relationship.

There could be conflicts that you're not sure. There's a gray area. I know we're not covering that in this moment, but at least receive that. We submit to God first.

Submit yourselves, therefore, to God. above all else, and then we'll see a little bit more why later. Now come to 1 Peter chapter number 2, please.

1 Peter chapter number 2. The first subject of our subjection is God. No question. And beyond Him, I want to give you other categories, other subjects of our subjection or submission.

[18:17] And I'll show you the order in which we'll look at these from the Bible because they fall, they come in this book of 1 Peter one after another. And it's not saying that this is the pecking order or the hierarchy at all.

I don't know that that would be the case. But this is the order in which we're going to study this. 1 Peter chapter 2. And I'll just show you how it shows up one after the other here. Beginning in verse number 13 and 14.

Peter says, Submit yourselves to every ordinance of man for the Lord's sake. Whether it be to the king as supreme or unto governors as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well.

So the first category we'll get to is government. The next one in verse number 18. Servants, be subject to your masters with all fear.

Not only to the good and gentle but also to the froward. So then there's going to be this work relationship. This is here literal servants and literal masters.

[19:27] They are under the yoke is another term the Bible uses. But nevertheless it finds itself in this authority of employment. It's the best way to match it to our society today.

Alright, look at chapter 3 in verse 1. 1 Peter 3 verse 1. Here's another category. Likewise, ye wives be in subjection to your own husbands. So there's the third one.

It has to do with the marital one. We've already talked about that several times. And there's no mention of children in this one but it does show up a little bit kind of in chapter 5.

And so chapter 5 we could apply this to the home but it goes beyond the home for sure. Chapter 5 verse 5. Likewise, ye younger submit yourselves unto the elder.

And so there's these categories are coming one after another chapter by chapter in 1 Peter and they're all different and they're all different dynamics or different relationships and you yourself could fall into several of these at one time.

[ 20 : 33 ] You could be a young woman that must submit to an elder woman in your church in your life and at the same time you could have to submit to your parents and you could also have a job and so on and on.

So each of us could fall into several of these categories. We need to know what our expectations of God is and where we're supposed to submit. So chapter 5, the beginning was the younger to the elder but then finish the verse and the last category is this, So there's, nobody gets off the hook here.

Nobody on the planet is the top. God is the top. The Lord God is above all. We submit to Him. But when it comes down to it, even the guy that could be possibly the supreme on earth is commanded to submit to everybody else.

to have a humble spirit and to esteem others better than themselves and so we'll get to that when we have time. So the first category, come back to chapter 2, the first category is God.

That's an obvious one, right? So the second one and the one that we might have some trouble with is government. In chapter 2, again, verses 13 and 14, submit yourselves to every ordinance of man for the Lord's sake.

[ 22 : 02 ] Would you notice for the Lord's sake? Again, this command, just like it was for the wives and just like it was for the servants, here it is toward government. Why do you submit to them?

For the Lord's sake. Because you're submitting to God, then you're going to submit to the God-given government. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors as unto them that are sent by him for the punishment of evildoers.

We'll see something about that in a little bit. So, there's government. The Bible gives us several examples and it gives us several commands in this category of submission to human government. And the reason I say that is it's not just isolated into one little thought, one little category, and if you can just handle that, then you can ignore the rest. Now, the Bible, this goes through the book. And so, let me show you a few of these examples first and then we'll cover a command or two. Come back to Matthew 17 and let's just see how the Lord Jesus Christ submitted to human government.

[ 23 : 17 ] Even as king of kings, the king of the Jews, and when the kingdom of heaven was at hand and when he was the one to take the throne of David, he submitted to Gentile, get that, Gentile authority.

Matthew chapter 17 and let's take a look here at verses 24 through 27. And when they were come to Capernaum, they that received tribute, money, that's taxes basically, they came to Peter and said, doth your master pay tribute?

He saith yes. And when he was come into the house, Jesus prevented him saying, what thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? Of their own children or of strangers?

And Peter saith unto him of strangers. Jesus saith unto him and then are the children free. So the king doesn't charge his own kids. He charges you to pay for him, the king.

Now, don't think about the republican and like the setup of our government. Think about a king with his princes and all the nobles and the royalty. They don't pay for what they do, they charge you to pay for them.

[ 24 : 35 ] And Christ said, well then are the children free? Yeah, exactly. Now, notwithstanding, Jesus says, lest we should offend them, he's suggesting we are the children of the kingdom.

We are the Jews, the kingdom of heaven is ours. But notwithstanding, he says, lest we should offend them, it doesn't mean upset their mind, it means we would be offenders of their law.

Lest we should offend their law, violate their laws and then be subject to their punishment. Lest we should offend them, go thou to the sea, cast and hook, take up the fish that first cometh up and when thou hast opened his mouth I shall find a piece of money, take that and give unto them for me and thee.

Now, it's a remarkable thing what he does but what we can take is that he does in fact submit. It didn't come out of his wages, don't know that he had wages.

Judas carried a bag, there might have been some money in the bag that they could have from donations or whatever they had that they could have distributed for this but instead he just kind of pulled it out of thin air.

[ 25 : 44 ] Because God can do that. But nevertheless, he submitted for testimony's sake, no doubt, to not be a rebel, for them not to have any accusation against him.

He did not offend their law in any way. He's completely innocent and they could find no fault in that man all the way down to paying custom and tribute. Jesus inferred that the kingdom belonged to Israel and therefore he was free and Peter was free and all of them were free from any Gentile authority and tribute but the reality is that was not yet in operation.

It would be one day. It was at hand. But until then, Jesus Christ submitted to Gentile authority saying, lest we should offend them. You can't fulfill God's calling and will if you're locked up behind bars.

And so, you pay your tribute. You pay your taxes. And there's the example of Jesus Christ. Look at chapter 22 of Matthew.

Another example, 22. This one's a similar, has to deal with the money. Matthew 22 and this is 17 through 22.

[ 27 : 02 ] 22. These are some people coming to him, some Herodians or some disciples of the Pharisees with the Herodians and they're trying to trip up the Lord Jesus Christ to catch him in his words, to find him guilty and so they come up with this idea.

Verse 17, Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar or not? What's the question? Is it lawful?

They're not asking is it the law of Caesar or the Gentile the law of the land? No, they're saying according to the law of Moses, should we Jews be paying any tribute money to Gentiles?

We're not to have any connection to them. We're not to live with them, abide with them. Should we be paying them the money that we have and own? That's the question.

Is it lawful? Did Moses write in the book of Deuteronomy that we should give our money to the Gentiles and be subject to them? They're trying to trip him.

[ 28 : 07 ] They know what the law says and they can't find it and yet he did it and they're doing it and here's Jesus Christ answering them so discreetly and so wisely.

Jesus perceived their wickedness and said, why tempt you me, you hypocrites? This guy, man, he's something amazing. Just to walk behind him and hear him deal with these powerful men, these smart alecks, just to see his boldness and to see how he didn't blink an eye at them.

He didn't threaten them but they didn't cause him to veer to the right hand or to the left. He says, why tempt you me, you hypocrites? Show me the tribute money. And they brought him a penny.

They saith unto him, whose image? Whose is this image in superscription? Whose face is on the coin, they said. He said unto him, Caesar's. Then he said unto them, render therefore unto Caesar the things which are Caesar's, and unto God the things which are God.

When they heard these words, they marveled and left them and went their way. They couldn't, all they could do, their mouths are gaping, they had nothing to return. What an amazing response.

[ 29 : 16 ] You can't catch him in a corner. You can't put his back against the wall. He's three steps ahead of you, too wise for these fools to come at him. But nevertheless, what's the teaching?

Yeah, submit to Caesar. Give him the money that's his. That's exactly right. So when it comes to this category of whether you subject yourself to the laws of the Gentiles, or if you're a Jew to a Gentile, or if you're saved to the lost, or however you want to pitch it, the answer is yes.

Absolutely. What happens as a free American if the government does something against the Constitution? And they put some bill into and then everybody's on YouTube barking, it's against the Constitution, you don't have to do this.

What do you do? Do you obey the government that comes after you and says do it? Or do you stand up and wave a paper and say, no, this is against my rights? Who are you?

You better think about that stuff. The Lord God tells us to submit to the government. And if you want to claim that the government's a piece of paper, go ahead. But you'll probably find yourself behind bars and you won't be doing the will of God and you'll be suffering for Jesus in your mind, but you'll be delusional about that.

[ 30 : 38 ] Let's look at another example, look at Acts 25. And there's a load of these in the Bible, I'll just give you one more. Two from the Lord Jesus, one from the Apostle Paul.

Acts chapter 25. 25. And we're looking at examples of submitting to human government. I could show you passages in the Old Testament where somebody rebelled and it didn't go well.

I could show you passages in the Old Testament where they submitted and it went well based on what God was doing. But I'd rather stay on this side of Calvary for this moment. Acts 25.

And look at verse number 7 through 12. So here's the Apostle Paul. When he was come, the Jews came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove.

While he answered for himself, neither against the law of the Jews, neither against the temple, nor yet against Caesar have I offended anything at all.

[ 31 : 46 ] Paul's saying, I'm completely innocent. And what I'm being accused of. But Festus, willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem and there be judged of these things before me?

Then said Paul, I stand at Caesar's judgment seat, a Gentile, where I ought to be judged. Look at that. Why wouldn't he go to the Jews?

Well, they wanted his head. So he wanted to stay away from them, but he is right to appeal here like he does. Where I ought to be judged, to the Jews have I done no wrong, as thou very well knowest.

Now watch this, for if I be an offender, if I have violated the law, if I'm guilty, or have committed anything worthy of death, I refuse not to die.

The Apostle Paul, an innocent man, can talk like this. But what he's saying is, I am completely open to submitting myself to your laws.

[ 32 : 52 ] And if I violated those laws, then you've got me, and you can judge me according to your law. He is 100% appealing to saying, of course I'm innocent, but if I wasn't, then do what you will with me.

If you can prove me guilty, then I refuse not to die. But if there be none of these things whereof these accuse me, no man may deliver me unto them, I appeal unto Caesar.

So their law, he's using their law now. You can't turn me over to them, because you have nothing against me. You found nothing, you know this, he told him. You very well knowest.

So then he says, then Festus, in verse 12, when he had conferred with the council, answered, has thou appealed unto Caesar? Unto Caesar shalt thou go. And off goes Paul to be tried. And so this is kind of a mess that the apostle Paul got himself into.

But the point is that he not only recognized the governing authorities, but he subjected even his very life into their hands. And albeit it was the safer move of the two.

[ 34 : 01 ] So there's the apostle Paul showing us how to submit to authority. Beyond the examples, we're going to have to pause here, but beyond the examples, there are some very direct statements, commands in the Bible.

And we're going to go to Romans 13 next week when we come together. We don't have time to cover it all here because it's going to lead into back into 1 Peter. So we'll stop here, but what we're going to do next time is some straightforward commands that we are to obey, that we are to submit, that we are not to resist the powers that be.

And by the way, when Paul or when Peter, when these commands come from the word of God to the believer and say that you're not to resist, that you're to submit and obey, he doesn't put qualifiers on it and say, well, unless they're really wicked.

He doesn't say Republican, if a Republican's in, then, or if, but if a Democrat's in, if they're conservative or if they're liberal, if they're for abortion, then you better not, he doesn't put those qualifiers.

The command is submit. That's the command. And that's the one we're going to cover next Sunday morning and dig into that a little bit more because the first category is God.

[ 35 : 22 ] Ultimately, that covers all of this. And secondly, then it's the government. And then we'll start to get into the other relationships as we go. So let's take a break here and God willing, come back next week and continue on the study of biblical submission.