

The Exiled Life: 1 Peter 2:13-17

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 16 November 2025

Preacher: Jayson Turner

[0 : 00] Amen. Well, good morning, church. Good morning, church. There we go. I got to talk to Pastor Scott! This morning, he and Wendy are down in Northern California on a trip for the college. Scott gets to be with her.

And thankful for him getting time away. And they're going to attend a small little Bible church this morning. So it's good to hear from him. And Melissa's also in California. I don't know, why is everybody going to California?

For, I think, a parent weekend to visit their daughter at school. And so this is what you're left with. I do want to make mention, we have the Cumpstons in the house. So Josh and Carly there, can you guys stand for us so people know who you are?

A couple of our missionaries, they serve on the Kenai Peninsula in Alaska. Yeah. And they're here on deputation. They need to do a little more fundraising. And it's a good work. Our church supports them. And I know a number of individuals do.

But if you're interested in partnering with a really quality couple, doing a good work, and reaching places with the gospel that are very remote, make sure you go find this couple this morning after service.

[1 : 26] And I just want to encourage them and bless them and build them up while they're here. So if you have a copy of the scriptures, go ahead and turn open to 1 Peter. We're in chapter 2. We will be looking at verses 13 to 17 this morning.

But let me pray for our time. Ask God's blessing on our study. So would you join me in prayer? We're reminded of your words, Jesus, where you said, actually quoting from Deuteronomy, that man shall not live by bread alone, but by every word that comes from the mouth of God.

And we are here this morning, Lord, because we want to hear your words. We're desperate for your words. We languish. We don't do well.

There's no light to walk the path of life by when your words are silent in our lives. And Lord, we know oftentimes it's our fault. We don't abide as we ought.

But Lord, we're here this morning. And we're here to meet with you and to hear from you. So would you speak through your beautiful word? And thank you for the words that Peter penned, that you orchestrated.

[2 : 48] He's moved by your spirit, God. And so we trust that this is from your heart to us this morning. We commit our time. We pray encouragement on those that need encouragement this morning, conviction for those that are in desperate need of that.

And Lord, we'll give you thanks for how you mold us even a bit this morning as we're confronted by your truth. We love you, Jesus.

We commit our morning to you. In your name we pray. And all God's people said, amen. So we are hitting a transition in this letter that Peter has penned.

He's explaining to us how this sojourning exile life actually plays out.

And we began that transition last week where he called us to not live our lives as exiles while indulging the flesh.

[3 : 46] And Scott shared that with us last week. We live in that sort of rhythm. We're really harming ourselves. We're harming our own souls. There's a cost.

One of the costs centrally if we live a life where we're just waiting chest deep in sin is, and in particular for men, we lose courage.

Proverbs 28.1 says, you know, it's the righteous that are bold as a lion. The wicked flee when no one pursues. But the righteous, when we're walking with the Lord, we're bold.

And men, we need courage. Amen? We need courage to lead, to pursue our families, to represent Christ in the workplace.

And so we need to be men of courage. And man, let's not give a life to indulging the flesh. Well, this morning, Peter is going to continue this section addressing this exile behavior that we're to participate in.

[4 : 43] And he's going to focus on some different spheres of life. And you can think of them as concentric circles, starting off with what does it look like to be an exile in the world?

Then next week, what does it look like to be an exile at work? And then finally, in the week following, the weeks following, what it looks like to be an exile in terms of the way that we live as a family, our families.

And so this morning, we'll be looking at what does it mean to be an exile in the world? And specifically, what it looks like in relation to governing authorities.

So this should be interesting this morning. And I think it leads to a question, really the central question for us this morning, and that is what sort of citizens ought we to be as followers of Christ? This transcends who happens to be in political office at the time. And I would just say right up front here, if our citizenship is better when our candidate is voted for, is in office, I think it reveals a deficiency in our theology of government.

[6 : 02] A few other things that I think is important to say before we actually dive into the text. Salvation does not come through the Oval Office. It never has, it never will, regardless of what party happens to hold that position at the time.

Whoever is in office doesn't shake or limit God's sovereignty. Some Christians seem to think that God is more sovereign when their person is leading.

That's really bad Bible, church. And we ought not to think that way. Additionally, as we come to this text, I want us to, I want to also say that Peter is not writing a complete treatise on responsibility for all parties involved in government.

He's focused on how the believer is to respond to those in authority. Okay, so we're not seeing every facet. There's certainly responsibility for those entrusted with those roles of authority.

But this morning, for our study, we're focusing on what is the believer's response to those in that authority. So there's great relevance for us today, church.

[7 : 17] Amen? So let's look at the text and just dive in. We'll see how this goes. 1 Peter 2, beginning in verse 13. Peter writes, Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good.

For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God.

Honor everyone, love the brotherhood, fear God, honor the emperor, or honor the king. Now, I'm not so naive to not state kind of the obvious question or consternation perhaps in some of your spirits at this point, because this all sounds really good in a perfect world.

Amen? But we, in fact, do not live in a perfect world. And maybe the question on your mind is, how do we apply this? Like, Jay, what if the government is corrupt?

And, in fact, in Peter's day, the Roman government was persecuting Christians. And so maybe the question is, okay, fine, but what if they require me, as a believer, to act in a way contrary to God's laws?

[9 : 00] What's my responsibility? And there's definitely a place for this when man's laws contradict God's laws. The Bible is actually peppered with examples of civil disobedience.

So I don't want us to hear the instruction this morning thinking, carte blanche, we just always do what the leaders in office say we're to do, because there's times, as we have actually observed, if we're students of God's Word, where individuals chose to act in civil disobedience.

Pharaoh, demanding the midwives kill the infants. And in Exodus 1, it says, but the midwives feared God and did not do as the king of Egypt commanded them, but let the male child live.

And in fact, God even blessed those maidservants. They feared God and He actually gave them families of their own as a result. We have another example on the other, in that same era, Moses' parents.

It says in Hebrews 11, 23, by faith Moses, when he was born, was hidden for three months by his parents because they saw that the child was beautiful. And they were not afraid of the king's edict. [10:08] They didn't put their child to death. And I think there's a principle here, okay? When you think about, well, when do I obey? When do I practice? If I'm going to practice civil disobedience, I would say we don't always obey the greater authority in life, but we do aim to obey the greater good.

Okay? And the good is not what you define or I define. The good is defined by the God of goodness. So, let's be clear there.

We have other examples, not just when life is at risk, but Shadrach, Meshach, and Abednego, well, their lives, break the law by refusing to bow down to an idol, the king of Babylon, Daniel 3, 18, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up.

And civil disobedience in Scripture is not just limited to the Old Testament. In the New Testament, Peter and John ordered not to preach by the Sanhedrin, the ruling body of Israel, and they kept preaching. Acts 5, 29.

But Peter and the apostles answered, we must obey God rather than man. Now, all these examples, all those who disobeyed, I want us to notice they were all willing to take the consequences of their disobedience.

[11:34] And I think if there's ever occasion in life when we practice civil disobedience, it should always be done in humility, with fear and trepidation. It's not to be something where we have an arrogant posture.

Now, I don't think this is generally our issue yet in the U.S. Certainly there are some laws. You look in California, you look in Washington State, there's laws continue to marginalize parents, where maybe there will be civil disobedience that you will have to grapple with.

But I think principally our greater challenge is simply what Peter is talking about here. How do we be good citizens? And Peter here gives us some principles to carry this out.

And there's roughly four that I've identified within this passage as we consider this exile life. How do we live in the world and specifically to those in governing authority?

So let's begin here, verse 13 and 14. Read it again. Peter says, Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme or to governors as sent by him to punish those who do evil and to praise those who do good.

[13:00] Principle number one, how to be a good citizen. Christians are called to actually obey governing officials, both on a national level as well as on a local scale.

Paul said a similar thing in Titus 3.1. He says, Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work. Okay?

We've already talked about the exceptions. Okay? We've already noted, right, when this may not apply, when man's laws contradict God's laws.

But the command is clear otherwise, friends. It says, Be subject. Submission. Hupo taso. Hupo under. Taso to place.

To place oneself under. It's this idea of voluntary attitude. I am willing to follow you. Is this man's natural default setting?

[14:03] Submission. Liking to have authority over us? No. Man's default position is no King's Day.

That's man's default position. That's not a new idea because Adam and Eve had their own no King's Day in the garden. That is our default setting.

Right? We don't think as children, Man, I can't wait to grow up so I can have more authority over my life. Like, man, that'll be great if I could just have a government regulate my light bulbs and my cooking appliances and tell me what kind of firearm I can purchase.

Man, that will be so wonderful. I can't wait. That's not our default setting. What's natural for us, our default setting is rebellion.

But a huge aspect of living as exiles and sojourners is that we actually progressively lose this heart rebellion towards authority.

[15:13] And you can even think about Peter who grew in this area towards governing authorities as he's even writing this. years after the garden episode.

Recall, when Jesus was being betrayed, he brought a sword and he used it. Unfortunately, or fortunately, he was more passion than precision.

Right? Take that, Malchus. Right? Take off an ear. I got you, Jesus. Like, he's grown. And in fact, Peter is actually just getting started on authority and submission in this letter.

You have more to look forward to. It's not just towards governing authorities because next week, 1 Peter 2.18, servants be subject to your masters. We're talking about the workplace.

And if that doesn't really warm the cockles of your heart, 1 Peter 3.1, wives be subject to your own husbands. It's just going to keep this heart of rebellion God is wanting to work out in all of us.

[16:19] And so, Peter is addressing a problem that has plagued man since the garden where Adam threw off God's authority over his life. Now, maybe you're asking the question, Jay, to submit means that I'm saying that I'm somehow inferior.

You're not. Being in submission to others, it doesn't mean that one is inferior to that other individual or organization. In fact, we see submission in the Godhead, Luke 22.41, in the garden.

The night before Jesus was to be crucified, he withdrew from them about a stone's throw and knelt down and prayed, saying, Father, if you are willing, remove this cup from me. Nevertheless, not my will, not my will, but yours be done.

So, is God the Son inferior to God the Father? No, not at all. They're co-equal. They're co-eternal. They always have been and they always will be.

And so, I think if there's a chip on our shoulder towards authority, regardless if that's government or otherwise, that's not from the Lord. That's not from God.

[17:35] And I would say it's actually emblematic of our worst enemy, of Satan. That was his issue. We have an allusion to this in Isaiah 14. I think this is speaking actually of Satan.

Verse 13, You said in your heart, I will ascend to heaven above the stars of God. I will set my throne on high. I will sit on the mount of assembly in the far reaches of the north. I will ascend above the heights of the clouds.

I will make myself like the most high. I don't want authority over me. So, church, this is so counter-cultural.

Counter-cultural for us to be talking about this. And yes, we're living the exiled life. We belong to a different kingdom with different standards, different virtues.

And I would say a core evidence of grace in the life of the believer, it really is humility. It really is meekness. That's our king, right, who said, Mark 10, 45, he came to serve, not to be served, to give his life as a ransom.

[18:46] So, God has called us to yield on this one. In fact, the government is actually from his hand. Paul writes it this way in Romans 13, verses 1 and 2, 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. Therefore, whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.

Government was God's idea. We've already talked about civil disobedience. when man's laws contradict God's laws. But when they don't, we yield.

God set up this institution. It doesn't mean that it's run by infallible men and women. In fact, the first record of government as an institution is with Noah after the flood, where in Genesis 9, 6, it says, whoever sheds the blood of man, by man shall his blood be shed.

[20:02] For God made man in his own image. And we have the first example here of government in the scriptures, in the history of man. God here is giving man responsibility to steward his authority until his ultimate return.

And when Christ returned, when the king returns, guess what? Government will return to the rightful king. Isn't that what it says in Isaiah chapter 9?

Right? For unto us a child is born, and the government shall be upon his shoulders. And it will be an eternal government when Christ finally returns.

And the increase of that government and the peace, there'll be no end. But until that day, God's authority rests in the hands of fallible and often unredeemed people.

And maybe you're thinking, man, well that was easy for Peter to write. And Paul, they don't know our government.

[21:12] They didn't live through COVID. And the government overreached. They don't know. They're so Pollyannish. You know, Pilate, governor of Judea, washed his hands of Jesus' murder, had him beaten, turned him over to be crucified with no grounds.

Peter saw that, and he still wrote this. Herod Antipas executed John the baptizer after a drinking party and making him a dancing prize.

And then we know that Peter and Paul both martyred under the reign of Nero. So note, church, we do not have it harder than Christians of any era.

And especially those that Peter is writing to. And I think maybe a more core question for us then is where is rebellion seated in our hearts towards governing officials where their laws don't contradict God's laws?

We just see their laws as dumb. I don't think that way. perhaps you do. I had occasion to go to driving school.

[22 : 43] Your pastor went to driving school. Our neighborhood group this morning administered to me because our neighborhood group is full of speeders. I'm not alone.

But there was a Sunday morning. It was our kickoff morning where I stopped. I drove a different route to buy candy bars for the men. So I'm going down to Vision and I get down the little whoo at the bottom and then I got pulled over to the general store there.

It wasn't a wonderful morning for me. I didn't want to see any of you for about 20 minutes. So I went to driving school to get this ticket off my record and in the school the officer was teaching us how to drive correctly and said hey you know there's only two places in downtown Spokane where you can make a legal U-turn.

And in my heart I'm like what? Like I'm an Uber pastor. I U-turn all the time. Like if my passenger is on the I'm U-turning but I felt in my spirit like that's dumb.

I'm just being frank with you guys. That's what was going on. And in my spirit I might have even said oh I'm going to U-turn you know I mean it was it's in all of us. And then the officer proceeds to say hey and we're probably in this next year going to be removing all free you know right hand turns on reds downtown.

[24 : 12] So look forward to that church. And again in my spirit I was like that's kind of dumb. So I just think rebellion is seated in our hearts friends and where does that happen where we think somehow we're above the law.

It's not that man's laws are contradicting God's laws we just see them as sort of arbitrary and foolhardy. Oh I don't want to buy a license to go hunt or to fish.

I want to be able to talk on my cell phone in my car. Speed limit we've already talked about that. Lest we forget God established government in order to verse 14 to punish those who do evil and to praise those who do good.

Now I'm not suggesting I've ever seen the latter. I've never been praised like you know the Spokane PD never called me up and said hey Pastor Jay we know that you've been using your cruise control on the north south freeway to stay under the speed limit and we just we want to call and say thank you.

we've seen you make lane changes and see that you indicate and we're just calling to say good job like that's not going to happen but regardless government is good God intended for government actually to be a restrainer of evil it's a grace it's present in order to keep evildoers from overrunning the land without laws or laws enforced society moves to anarchy and I think you can see some of the tentacles of that even in some of our cities Portland often times I was driving I was driving Uber actually on Capitol Hill when the whole autonomous zone went in and that was chaos government is a grace Paul continues in Romans 13 verses 3 and 4 he says for rulers are not a terror to good conduct but to bad will you have no fear of the one who is an authority then do what is good and you will receive his approval for he is

[26 : 32] God's servant for your good but if you do wrong be afraid for he does not bear the sword in vain for he is a servant of God an avenger who carries out God's wrath on the wrong doer he does not bear the sword in vain like the sword is not just decoration don't take government lightly they have the power to punish us and God intended it to be that way now government is not infallible and yet it is still good that we have laws enforced by government agencies they are a tool God uses to restrain evil church I like how Dr.

Piper puts it he says the absence of some laws to protect some people is still better than the absence of all laws to protect everyone it's flawed but something is better than nothing it's good that there are consequences for disobedience for DUI that there's jail time you would hope that there would be it's good but it's not perfect and I think that there in line oftentimes the consternation the frustration but government is a grace I've driven two individuals who were both drug users who

were both incarcerated and they told me the exact same story and they said you know what we both got arrested these are different people different times in the last year here in Spokane and they said hey it was good that we went to jail it was a grace in our lives because it was the only thing that got us cleaned up and sober and off drugs it was a grace so let me commend us where we can obey where God's law isn't compromised then we ought to be the first in line to obey so gentlemen when you buy that hunting license do it with a smile okay even if you're like myself and still haven't shot your buck Peter now moves on to give us another reason for obedience here look at verse 15 he says for this is the will of God that by doing good you should put to silence the ignorance of foolish people and actually there's there's two reasons here it's God's will okay obey the law because it's God's will I mean that pretty much settles it but then we get another reason and it's our second principle of what it means to be a good citizen so don't only obedience to law is part of our apologetic it silences those critical of Christians maybe the unbeliever who thinks Christians don't live with great integrity we are to live in submission to the laws of the lesser magistrates those below God versus living a life where we're looking to work the system that undermines our witness like who when they were a child couldn't wait to grow up and belong to an HOA like man if I could just belong and be part of a home owner association I'd have my own community it would be great and they'd regulate things in my life I love that that can be hard when we lived on the west side we had an occasion in our neighborhood where there were HOAs and our fence was dilapidated and we had some people come over and repaired it and it looked beautiful but the bottom rail was facing the wrong direction it was facing the street and not our backyard and we literally were asked to take it down and rebuild it and so what did we do we had to take about 12 panels of our fence and flip them which was a lot of work and and yet we did it why because we wanted to have a witness in our neighborhood we didn't want to be the pastor the

Christian who thinks they're above the law and so we did it we didn't want our actions to invalidate the more important words the words of the gospel I think when we want to work the system and it just conveys that we're living a very partitioned life where faith has no bearing on the virtues that one lives by and people notice church amen they notice because you notice I'm not saying you're an HOA president like our lead pastor he's not even here it's not as much fun I still remember one of the very first elder meetings I attended as a 19 year old pastoral intern and I remember driving to the church where it was located on 148th and northeast 8th which means nothing to you guys there in

[32 : 23] Bellevue and I remember on 148th getting into the lane where you turn left and there's a light and you have to wait and it's a long light and it's a painful light and I still remember one of the elders who happened to be in front of me pulling up to the same light and instead of waiting at the light he turned he went across the lane and pulled into Hoagie's Corner a little dime store a little gas station area and then he pulled out onto the other street to get to the church I still remember that to this day and it shocked me I was like what I never said anything to him but it stuck with me and it actually bothered me this guy and he didn't want to wait and so he snuck into the and it's like I noticed people notice church people notice and it compromises our witness so doing good is obedience to the law but

I think it's also simply being an involved citizen we vote church God says that government is his servant and yet if his people don't vote that's a conflict it's a contradiction and I get it there will never be a perfect steward of the law until the king returns never but yes our Christian worldview ought to inform how we vote how could it not church but I think we theologically I don't know how you are a believer understanding government and then decide to opt out if God says this is actually my servant this is my tool and we decide well we're not going be part of that process all right let's move along send all your emails and concerns to scott liddell at fourth memorial dot com verse 16 live as people who are free not using your freedom as a cover up for evil but living as servants of God third principle just because we are free citizens of heaven doesn't mean we're lesser citizens of earth you ever seen and I've observed this with my own children but siblings older younger and then the older one has maybe been delegated authority to watch the younger and says hey you can do this not that you can watch this show not that show no you can't have a snack now it's your bedtime go to bed like these sorts of things and then the younger sibling decides well I'm going to challenge that authority and what do they say you're not the mom right you're not the mom well this is what Peter is!

is! addressing! here with arrogance that can creep into our hearts when we realize that King Jesus is our true authority in life and then we can decide well he's the true authority so I can just disregard lesser authorities right so we think we operate with special rules for humans different than the world like when that cop pulled me over on a Sunday that will go unnamed earlier this year when I bought candy bars for the men they were very expensive candy bars he pulled me over and I knew that I had coasted down the hill and it's a dumb law it's 30 miles an hour how do you it's of course that's why the motorcycle cops are there every

Sunday morning at 6 a.m. right they know they're gonna meet their quota in like two hours it's incredible but I didn't tell the officer hey officer actually I don't have to I don't have to abide by the speed limit because Jesus is my king could you imagine I'm I'm pastored I would that would really be bad I'm pastored I'm not gonna confess that at that point right special rules no just because we're free citizens of heaven doesn't mean we're lesser citizens of earth and I think Peter's confronting this and I think this is a temptation for believers to disregard government authority when that authority in our mind seems to be bad we'll just chuck it

[37 : 48] I would say in reality the freest people on planet earth ought to be the best citizens friends the greatest servants we should have a hard posture of submission deference even when the authority feels arbitrary or a bit daft this is an interesting story consider Jesus in relation to authority here in Matthew 17 24 27 to 27 Matthew writes 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 and 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 and when he said from others Jesus said to him then the sons are free however not to give offense to them go to the sea 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 now the application of this story is not you going man

I could really use one of those fishes right I mean it would solve a lot of problems it's kind of crazy fascinating but here Jesus has a really great question he says from whom do kings of the earth take toll or tax from their sons or from others and how does Peter respond from others and Jesus said to him then the sons are free essentially taking tax from a son defies logic essentially is what Jesus is saying because you're basically just paying yourself and what was Jesus point well since the temple was his father's house Jesus being God was exempt why should the son of God pay a tax to the father and yet he models submission obedience deference in this way there's nobody freer than Jesus and he says I'm still going to be a good citizen of earth I like how Martin Luther puts it he says a Christian is perfectly free is a perfectly free lord of all subject to none and then he says a Christian is perfectly dutiful is a perfectly dutiful servant of all subject to all and again Jesus models I didn't come to be served I came to serve so yes we obey the laws we're to outwork others we're going to cover that when we get to being an exile at work we don't have special considerations for Christians some bosses won't even hire Christians because they think they get special treatment well Jesus is my king I don't have to work as hard as other people because

I'm not really a citizen of earth my kingdom is of another world no we should be the best citizens while we're here well Peter ends the summary!

verse 17 he says honor everyone love the brotherhood fear God honor the emperor so we've just got a very clear sort of matrix of how we engage with different people honor all people all people why because they're made in the likeness of God it says in James 3 4 or 3 9 honor yeah honor all people we're to turn the other cheek there's humility forming in us and then we have a special relationship with believers it says love the brotherhood yeah love the brotherhood participate in one another's lives it's going to look different than how we honor everyone come alongside support one another care for one another pray for one another and all this stems from our proper relationship with

[42 : 46] God where it says fear God as we have a healthy reverence for our maker for our savior all the relationships downstream fall into place and then finally it says the emperor is no greater than anyone else far below God but still to be honored and I would say that's the final principle I want to leave us with this morning as what it means to be a good citizen as a follower of Jesus living this exiled life it's this fourthly honor the earthly king honor the earthly king But what if he's like Nero what if he sets forth and endorses policies that are anti-Christian we can still honor the king and let me give you two very practical ways that we can do this firstly let's pray let's pray for him or her pray this individual exercises wisdom we should also be praying for their salvation

Paul says it this way in 1st Timothy 2 he says first of all then I urge that supplications prayers intercessions and thanksgiving be made for all people for kings and all who are in high positions that we may lead a peaceful and quiet life godly and dignified in every way what thanksgivings for kings and those in high positions and some of you like are you feel that consternation not going to raise a glass to Ebenezer Scrooge the founder of our feast no way you know I actually knew a pastor who would not pray some years ago he would not pray for the president at the time not going to tell you who was you guys know I was on the west side maybe with somebody super concerned you have no idea you don't know but they would not pray for the president and every time they got up they would pray for those in the military but they made a point of never praying for the president and I think they were actually in disobedience to what God has asked of us we need to pray for those in leadership believing that God is sovereign over history and providentially active within it and I love what it says in Proverbs 21 1 that you know the hearts the heart of the king is like a stream of water in the hands of the Lord and he'll turn it where he wills so we need to pray that the Lord does that Lord bend their will so that they enact policies that honor life that honor you that's the first way we can practically honor the king and then secondly not just how we pray for them but it's how we speak about them we can confront policies but I think we need to be careful with our words we need to be careful with our rhetoric and I think we live in a time where it just continues to heat up and heat up and people just they live in a state of rage and anger and it's like that's unbecoming for believers but I think too we have to be careful that our language honors doesn't mean we have to agree but I think we have to be careful with derogatory words jokes and memes about leadership it's just it's unbecoming of those living this exiled life and it essentially harms our witness with the unbeliever we want to keep the gospel centered we want people to know that there's a savior they don't have to stand before holy god someday without an advocate and whatever we need to do to get the gospel in the hands of people and if it's simply man we need to sort of tone down our own rhetoric talk to the lord about these things I think that's a small sacrifice amen let's pray father maybe the most encouraging thing that we were reminded of this morning is that the that as the stewards lead in different places on this planet that's not forever that actually the king is going to return that Jesus you will return and your government will be unlike anything we've ever experienced on this planet peace and righteousness and it will be forever so lord help us to live in a very broken world with flawed leadership but lord help us do it in a way where there is actually a meekness about us and lord if there's a chip on our shoulder in some of these ways that spirit of god you sort of pricked us and convicted let us confess that to you lord and we would ask for your help we don't want to be a people that that shun or buck authority that have a hard time turning the other cheek give us wisdom to know lord when when perhaps there is something asked of us that's contrary to what you said is is good and what you've asked of us but let us be very wise in that lord we do thank you for those in leadership we give thanks and we ask that you would be at work in their lives we ask that you would give them wisdom but in all of it lord help us to be faithful and to be kind and lord to think about how we can honor you and make much of the gospel in these very short days we love you Jesus it's in your name we pray amen