

# 1 Timothy 6.1-2 God-Honouring Service

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[ 0 : 00 ] The Apostle Paul left Timothy, young Timothy, in Ephesus, and Timothy was charged by the Apostle Paul to confront false teachers who were misusing the law.

The way in which they were using the law was wrong, and they needed to be confronted, and they needed to be stopped. And this was Timothy's charge. He was commanded to do this. And then we see that as he's to confront these false teachers, we read in 1 Timothy 1 that the law is good if one uses it lawfully.

So while there was a misuse of the law, that doesn't mean that the law is bad or that the law is useless. But the law is good if one uses it lawfully. So there is a good and lawful use of the law. And there were the three uses of the law. One in that it restrains evil in society. And second is that it points out sin, which drives sinners to their understanding of their need of salvation and drives them to Christ.

And the third, if you remember, is the normative use of the law. And the normative use of the law is that Christians who have been regenerated and forgiven of all of their transgressions against the law, the law to Christians is a rule.

[ 1 : 19 ] It's a standard of how to live righteous lives, of what holy living looks like. And this normative use of the moral law in the life of believers, we see it, the underlying moral principles, we see it underlying a lot of the conduct which Christians, which the church is called to.

And there's a lot of conduct which is addressed in 1 Timothy now. And we will see that there's a lot of underlying moral principles of the law for the conduct of Christians.

So for this morning, we are just going to look at two verses. In chapter 6, it's verses 1 and 2. So we will read those two verses. Let as many bond servants as are under the yoke count their own masters worthy of all honor, so that the name of God and his doctrine may not be blasphemed.

And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved.

Lord, we thank you for your word. We thank you for this Lord's Day. And we thank you for the ministry of the word. And as we seek now to sit under the preaching of the word, we pray that you would bless both the preaching and the hearing of the word, that you would attend the preaching of the word by your spirit and your power, and that you would make your word effectual according to our needs.

[ 2 : 53 ] And we pray, Lord, that you would forgive us of all of our sins today. And we thank you for the gospel promise that all those who repent and turn to Christ for salvation will be saved.

I pray these things in Jesus' name. Amen. So in these two verses that we'll be examining this morning, what's going on here is that believers are to honor Christ in their present circumstances by respectful service to those in authority over them.

So we'll say it again. This is summarizing these two verses and this whole sermon. So believers are to honor Christ in their present circumstances by respectful service to those in authority over them.

So we will first look at the duty. There is a duty or a command in our texts. And then second, the reason, the reason for that duty. And then third, brethren. So where there are those relations amongst brethren.

So duty, reason, and brethren. Now, when we consider other relations, in the church there will be various relations. There will be marriages, there will be families, there will be children and parents.

[ 4 : 02 ] Marriage relations is rooted in creation. In creation order. If you remember in Ephesians 5.31, the marriage relations are rooted back in creation.

So it goes all the way back to creation before the fall. And you think of children and parents. Children and parents relations are defined in the fifth commandment.

To honor thy father and mother. In the fifth commandment, it goes back to nature and goes back to creation. Now, while the first birth didn't occur until after the fall, before the fall was certainly commissioned to be fruitful and multiply.

And God's providing Adam with a suitable helper to be fruitful and multiply. So by nature, we see these relations of marriage and of children.

But slavery is subsequent to the fall. Relations of slavery are not by nature. So slavery is subsequent to the fall.

[ 5 : 08 ] It is not by nature, but it is the result of some cause or circumstance. Okay, so slavery is the cause of some cause or circumstance. And some examples of that might be war.

Slavery can be the cause of war. Or of poverty. Slavery can be the circumstances of poverty. Or even theft. Theft of a person sold into slavery. Now, in regards to theft, man-stealing is forbidden in Scripture.

And to demonstrate the seriousness of it, in Exodus 21-16, which is Mosaic civil law, says, He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.

So it's clearly forbidden and is a very serious violation. And then in the New Testament, it also forbids it. In 1 Timothy 1-10, it tells us that the moral law convinces men that kidnapping is sin and that sinners are in need of salvation.

So in 1 Timothy 1-10, the moral law convinces us, convinces men, that kidnapping is sin. So man-theft, kidnapping, stealing of a person, is sin.

[ 6 : 31 ] The Bible also teaches of the inherent dignity of persons, persons who are made in the image of God. So that Jew, Gentile, slave, free, man, woman, or child are all made in the image of God and the inherent dignity of every person.

So, that being said, first of all, the duty. Within our text, there is a duty that is listed. The duty of preserving the honor, and that is in 1A.

Let as many bond servants, no, bond servants, or slaves, today, when we hear slave, all we think of might be racial slavery.

Because of someone's race, they are kidnapped and sold into slavery, or they're slaves merely on account of their race. This is not how this text is to be understood.

There's a lot more going on here, and it needs to be understood in its greater context. Now, slavery, or bond servants, was very common in the first century. It was very common.

[ 7 : 33 ] It was for reasons other than what we may think of slavery today, of what's in our memory or recollection of slavery. So, some examples of that is that it would be either voluntary slavery, or involuntary slavery.

So, examples of that is poverty. Because of somebody's poverty, they didn't have the means to put food on their own table, and provide for their own families. So, it would be indentured servitude, the voluntary contract of compensation for their servitude.

So, payment for their service. Because they can't provide for themselves, that somebody who is wealthy, a patron, they would be their slave, in order to be compensated for their service, because of their poverty, so they could provide.

Another might be debt bondage. That is servitude to cover off debt. Selling oneself to pay off their debt. This is voluntary. Another one would be penal. Penal would be punishment for crimes that were committed.

To pay off the crime which was committed. Another would be birth, children of enslaved parents. Or it could be military conquest, prisoners of war.

[ 8 : 51 ] Or, it could be man stealing, which is piracy, or kidnapping and selling into slavery. So, there's many different ways in which a person may have become a slave.

Some are voluntary, some are involuntary. Now, it says, let as many bond servants, so there were slaves, let as many slaves, as are under the yoke, the yoke of servitude.

Now, it was approximately one-third of the population then were slaves. That's a lot. About one-third of people were slaves. So, where there was a church, the church is not excluded from that.

So, in the church, probably about a third of them were also slaves. Under the yoke of servitude.

And, in that time, the Roman culture, the Roman socioeconomics, viewed slaves as chattel.

So, what that means is, basically, the Romans viewed their slaves as nothing more than private property. They would have seen them the same way they would have seen a horse. Or, if you have a tractor, the same way you would say a tractor, the same, only the same inherent rights, no more.

[10:08] And, that's how the Romans, the Roman culture, viewed slaves, which was a third of the population. It says, let as many bond servants as are under the yoke, count their own masters, worthy of all honor.

So, Christians who were slaves, and, who had masters who were unbelievers, but probably influenced by this Roman culture, would have been treated as personal property.

And, they are called here, to treat those unsaved, unconverted, unregenerate masters, to count them worthy of all honor.

This is, this would be a very difficult thing. Now, this worthy of honor, this is a theme we've seen recently, isn't it? We've seen widows. And, honor for widows is distribution.

It's provision. And, and then we see honor of elders. And, the honor for elders is, is compensation, remuneration, and, and respect.

[11:14] And, then now we see this word honor come up again, but this time with masters. So, how is the word honor applied to masters, as it is with slaves? Let's say it was because of poverty, voluntary servitude, because of poverty.

How is a slave, a poor slave, who requires the payment from their master, to count worthy their master? Well, it wouldn't be distribution like with, like with the widows, and it wouldn't be the compensation like the elders, but it would be payment, by way of service.

So, these slaves who are indentured, or in servitude to their masters, are to pay them, by way of their service. That is, by the respect, and obedience, of giving honor, and performing the duties.

And this, if you know your catechism well, falls under, the fifth commandment. The fifth commandment, of owing honor, and obedience, to relations of authority. You might think, isn't the fifth commandment, about children obeying their parents?

And we'll, we'll come back to that, we'll flesh it out. But the underlying moral principle, and remember how the law is good, when used lawfully, what that, good moral principle, underlying, the fifth commandment, is the owing of honor, and obedience, to relations of authority.

[12:40] Now, serving Christ, means, being subject, to God-ordained authorities. And God-ordained authorities, so, follow the, the, the progression here.

God has ordained human authorities. Okay? And those God-ordained authorities, are under God. So, we're, we're, we're defining it, and it, and it's within this, this definition.

They're, they're under God, but they're over man, for the glory of God, and the good of mankind, maintaining justice, and peace. This is the, the purpose, of God-ordained authorities, and it is good, because God has ordained it, and the God-ordained purpose of them, is good.

So, serving Christ, means being subject, to these God-ordained authorities. Now, because of the fall, humans, by sin, humans by nature, humans by our sin nature, we are a stiff-necked people.

It might not be nice to hear it, but it is true. Because of the fall, humans are a stiff-necked people, who crave after autonomy. Craving autonomy from God, craving autonomy from God's commands, craving autonomy, and the, the bizarre thing about it, is that we, what we want autonomy, by sinful nature from, is that which is good, and right, and just, and blessed.

[14:10] But, because of sin, we're blinded, and we're deceived, and we think that God is wrong, and that we will really actually find fulfillment, and disobeying God's righteous, and good, and blessed commands.

So, because of the fall, humans, are by nature, craving after autonomy. And John Calvin, he wrote, owing to the false opinion, of his own excellence, which every person entertains, say that again, owing to the false opinion, of his own excellence, which every person entertains, there is no one, who patiently endures, that others, should rule over him.

And then he goes on, explains it, and then, later on, he picks up again. He, God requires them, not only to be faithful and diligent, in performing their duties, but to regard, and sincerely respect them, as persons, placed in a higher rank, than themselves.

No man renders, either to a prince, or to a master, what he owes to them, unless, looking at the eminence, to which God has raised them, he honors them, because he is subject to them, for however unworthy, of it, they may often be, still, that very authority, which God bestows on them, always entitles them, to honor.

I think that really gets the point, is that, even though the person, himself, in that position of authority, may not be worthy of our respect, yet, that, God ordained position, of authority, entitles them, to the honor, of our respect, and performance, of our duties, which brings us, to our next point, that

preserving the honor, of higher authorities, is for, a God glorifying purpose, purpose, so preserving the honor, is for a purpose, and that purpose, is a God glorifying purpose, so second point, is the reason, we saw the duty, now we see the reason, for the duty, for preserving, the honor, let as many bond servants, as are under the yoke, count their own masters, worthy of honor, so that, so that, is a purpose clause, the purpose, so that, the name of God, and his doctrine, may not be blasphemed, now remember, how we started off, talking about, how the law is good, if one uses it lawfully, in a lot of,

[ 16 : 45 ] Christian conduct, we see the underlying, moral principle, of God's, of God's law, do you know, can you think, which of the ten commandments, is in view here, so that the name of God, and his doctrine, may not be blasphemed, it's the third commandment, the third commandment, is against blasphemy, of God's name, the third commandment, according to the catechism, the third commandment, requires, the holy, and reverent use, of God's names, titles, attributes, ordinances, word, and works, so living, in such a way, that causes others, to blaspheme, the name of Christ, to blaspheme, the name of God, falls, under the third commandment, so those, those who go, by the name of Christ, those who, who go, by the name of Christian, of being a Christian, but live, contrary, to Christ's commands, they bring dishonor, and reproach, to the name, of Christ, and his body, now it says, so that the name of God, so that's pretty easy, to grasp for, third commandment, blaspheme, the name of God, and then notice also, it says, and his doctrine, so that the name of God, and his doctrine, may not be blasphemed, if you were here, for our, our sermon series, through the book of Ephesians,

I said it so many times, that either you got, so used to it, you stopped listening, or you've memorized it, so we can divide Ephesians, into two parts, verses, chapters one to three, and then chapters four to six, if you remember chapters one to three, is about right doctrine, and chapters four to six, are about right conduct, that is doctrine, according to godliness, because, right doctrine, informs right conduct, that is doctrine, informs conduct, so, what then does wrong conduct, say about your doctrine, or, what, what does right conduct, say about your doctrine, or to put it another way, what does your conduct, say about your view of God, what does your conduct, say about your view of God, and his commands, here's, here's what I think, the point of this is, is that it's not ultimately, just about, earthly servitude, truth, it's about the gospel, and the gospel, and the gospel's radically, transformative effect, by the spirit of God, relocating, and reorienting sinners, from the course of this world, to Christ's kingdom, of righteousness, and life, we, by nature, crave, after autonomy, from God, and his commands, and his moral law, and the power, of the gospel, is that, it, uproots, us, from that nature, from that state, from that course, of the world, and it relocates us, and engrafts us, and, transfers us, into the kingdom of Christ, and reorients us, that is the radical, transforming work, of the gospel, and that those, who go by the name, of Christ, who have been, radically transformed, by the gospel, are reoriented, reoriented, towards Christ, and, a new desire, to obey his commands, a new desire, to live according, to God's,

God's moral standard, so if somebody, lives an immoral life, if somebody lives, contrary, to God's, moral commands, what does that, reflect on, in regards of, doctrine, in regards of, the gospel, so it's not, ultimately, just about, the relation, of a servant, and his, his master, it's about, the gospel, and the gospel's, radically transformative, effect, so, reverent, obedience, to God, and self-denial, for the sake, of the gospel, that is, for the sake, of the lost, and this, this part, of what we're looking at, of the, the relations, of servitude, are between, a believing master, and a, sorry, a believing servant, a believing slave, and an unbelieving master, and this is, in a time, where the Roman culture, viewed their slaves, as merely chattel, as mere, mere property, this indeed, would be, self-denial, but it's, reverence, obedience, to God, it's not, honor, because the person, who is their master, is worthy of it, but because God, reverent, obedience, to God, and self-denial, for the sake, of the gospel, so that brings us, to our third point, that the economic servitude, amongst brethren, was not dissolved, on account of spiritual equality, so having dealt with slaves, in servitude, to unbelieving masters, now transitions, to believing slaves, with believing masters, so amongst brethren, amongst brethren, performing the duties required, in verse two, and those, who have, believing masters, let them, not despise them, because they are brethren, so, think about this, but the other way, it's talking to slaves, slaves, who are Christians, who have masters, who are Christians, Christians, had slaves, in the first century, they're, believing masters, their masters, were believers, who have slaves, and that's why, it's important, to understand the context, because in this setting, Paul, is neither endorsing, nor condemning, slavery, he's merely stating, in your present condition,

glorify God, in it, so, believers, believing masters, had Christians, had slaves, and the context, and the use of that word, slaves, we need to, not understand it, as our culture today, may understand it, but then, many times, it was a better way of life, somebody who was in poverty, and could not provide, for their family, they, they sell themselves, as a slave, to somebody, who has the wealth, to be their patron, or to provide for them, and oftentimes, they are treated, as, as family, so, Christians, had slaves, and in, in this case, in the context, of verse two, it's believing masters, and the duty, of the, Christian slaves, to their masters, who are also brethren, remember, that Christians, did not view, other, human beings, the same way, that Romans did, Christians, viewed, all human beings, as being made, in the image of God, not as personal chattel, not as personal property, such as, as Rome, as the Romans did, now, if you want to understand, this a little bit better, read sometime, the book of Philemon, the book of Philemon, is that Philemon, was a, a slave owner, and, his slave, Onesimus, was a, a runaway slave, he ran away, and after he ran away, God saved him, and having saved him, the apostle Paul, sent him back to Philemon, and he sent him back, with, this letter, a letter, to Philemon, to receive, this runaway slave, back, recommending him, of the, the relations, amongst, believing slave, and believing master, but, for now, that there's a believing slave, and a believing master, now, there is, within that relation, there is, spiritual equality, both of them, are saved, there is spiritual equality, but yet, in the social, economic realm, there's servitude, so, there's this difficulty, and with, the spiritual equality, there is a temptation, that would be present, and that temptation, for them, would be to, not be so diligent, in their, in their service, not be so diligent, and serviceable, because those, who are over them, those whom are their superiors, their, the authority over them, their masters, were their, spiritual equals, or, that could be seen, as an excuse, with the presumption, of familiarity, well, because, well, because we're all, we're equals, in Christ, because we're believers, maybe I can get away, presumptuously get away, with not having to work, as hard, as the other slaves, so it's seen, as an excuse, to justify sloth, and the slave, notice, in the text, it says, but rather, those who have, believing masters, let them not despise them, let, let who, not despise who, says, let them not despise them, because they are brethren, because the masters, are brethren, so let the slaves, not despise the masters, because the masters, are brethren, might think, well, how, why would a slave, despise a master, because he's brethren, we despise his master, because he's brethren, because the slave, might think he can now, get away with being slothful, instead of working as hard, as the other slaves, but, the master, expects the same amount, of service, and diligent work, from all of his slaves, so then, the slave, despises his master, because he expects, a right work ethic, from his believing, servant, despise them, now Proverbs 30, 21 says, for three things, the earth is perturbed, yes, for four, it cannot bear up, for a servant, when he reigns, now we can't necessarily, relate to, servant, and master relations, but you can, you can imagine, if a young child, thought that he reigned, over his parents, how perturbed, the parents would be, now there is a duty here, there is a duty to show, honor, and obedience, to superiors, and that's respectful, diligent, productive service, now there's more,

[ 27 : 45 ] of God's moral law, underlying this, what, which of the ten commandments, do you think of, when I say, diligent, productive service, or diligent, productive work, work ethic, the fourth commandment, now when you think, of the fourth commandment, of, one day and seven, which is, to be sanctified, which is holy, which is to be set apart, for rest, but what else, is in the fourth commandment, there's an imperative, in the fourth commandment, six days you shall labor, six days you shall do your work, six days you shall accomplish, your tasks, six days you shall set your, affairs in order, in order to be able to rest, on the seventh day, so, in the fourth commandment, there's an imperative, to work, to be, to be productive, in our work, and, we, have, much ability, in our age, we can, we can just, jump in our cars, and drive over to, our independent grocers, and pick up a, a loaf of bread, so that we have food to eat, but when we think of the fact, that God's moral laws, inscribed in man's heart, from creation, think of Adam and Eve, and when, when, because of the fall, when they sinned, they were, cast out of the garden of Eden, and, the curse, was declared, when it was declared to Adam, succursed is the ground, because of you, in toil, you will eat of it, all the days, of your life, and by the sweat, of your face, you will eat your bread, they weren't able, when they were kicked out, of the garden of Eden, they weren't able, to just, go over, to their independent grocer, and get a loaf of bread, to eat, they had to labor, and toil, and sweat, in the cursed ground, in order to be, to eat, to, to live through each day, the next day, wasn't guaranteed to them, to get through today, they had to labor, in order to, to eat, and, the fourth commandment, while there is a day of rest, there are six days, with the imperative, of work, of work ethic, of being

productive, and diligent, and those who have, believing masters, let them not despise them, because they are brethren, but, rather, serve them, because, those who are benefited, are believers, and, beloved, people, who have interactions, with Christians, regardless of who they are, people should benefit, from their interactions, with Christians, who live by faith, and, not find them, to be a cause of stumbling, so, if somebody in this world, has an interaction, with a believer, with a Christian, the person of this world, should not find that Christian, to be a cause, of their stumbling, or a cause of them, to blaspheme, the name of God, or a cause, for them to bring, reproach, on the name of Christ, so, if that's the case, with anybody in the world, then all the more, with believers, all the more, with believers, that they should benefit, from their interactions, with Christians, who live by faith, and Timothy, is told here, teach, and exhort, these things, now, some concluding uses, to take out of this, now, a question to think about, is anybody, anybody, that's alive, the entire population, across the earth, is anybody, their own master, does anybody, have total autonomy, the truth is, that a person, is either, a slave to sin, or, they are purchased, and owned by Christ, it's one or the other, they're either a slave to sin, or they're purchased, and owned, by Christ, those who are purchased, by Christ, aren't so that, they can be self-autonomous, but it's to, follow Christ,

as his people, and what Christ, does with his people, we see in, the type, of Israel, Israel as a type, in the Old Testament, they were in bondage, in Egypt, and they were redeemed, from bondage, led through, a wilderness pilgrimage, brought safely, through the waters, of the Jordan, into a land, of rest, and, the greater exodus, is Christ, redeeming his people, from bondage, leading through, this wilderness, pilgrimage, his people, will be brought, safely, through the waters, of death, into, the land of rest, a new creation, eternal rest, so, which one are you, do you serve Christ, or do you serve, the world, the flesh, and the devil, the thing about sin, is it's deceptive, it makes us think, that it is, that it will, provide satisfaction, but, sin, the things of sin, creation, creation, makes a terrible God, and these things, do not provide, satisfaction, but, it's bondage, and it's misery, it's being in bondage, and enslaved, to sin, which produces, nothing, but misery, always needing, more, and it is not, blessedness, it is only, by being in Christ, only by being, united to Christ, that we are, freed from the bondage, of sin, that we are not, enslaved, to sin, so if you, are still, in bondage, to sin, the only way, out of the misery, of sin, the only way, out of the condemnation, of sin, the only way, out of the power, and dominion, of sin, the only way, out of the condemnation, which sin brings, which is, death, and eternal wrath, is to be, united to Christ, and the only way, to be united, to Christ, is by turning, from sin, to Christ, and following, after him, all those, who receive Christ, all those, who rest on Christ, will be saved, now the Baptist,

Catechism, questions 69, and 71, flesh, flesh out a little bit, further the fifth commandment, says the fifth commandment, requires, so I mentioned before, that I would come back, to this, but how the fifth commandment, we think, well it's honor, father and mother, so how does that, then apply to everyone, of, of, a position of authority, says the fifth commandment, requires the preserving, the honor, and performing the duties, belonging to everyone, in their several places, and relations, as superiors, inferiors, or equals, and then in question 71, it says, the reason annexed, to the fifth commandment, is a promise, of long life, and prosperity, as far as it shall serve, for God's glory, and their own good, to all such as, keep this commandment, now if you remember, in our study, in, in, the book of Ephesians, in parent-child relations, and the application, of the fifth commandment, the fifth commandment, remember it's, that you may live long, in the land, and what is the, what's underlying that, it's not just, that it only applies, to children, but with children, is where it begins, because children, are born under the authority, of their parents, and their parents, teach their children, the significance, of being under authority, and if a child, is obstinate, against their parents, what happens, when they move out, of the home, they are obstinate, against all authorities, and if they're obstinate, against all authorities, things will not go well, for them, that's why, the reason annexed, to the fifth commandment, is a promise, of long life, and prosperity, so third, Christians, are not, autonomous, Galatians 3, 28, tells us, that there is neither, slave nor free, and this is, in regards, to spiritual equality, and because there is, spiritual equality, is not an excuse, for insubordination, to earthly masters, that is to superiors, or to authorities, so if a child, if God saves, a child, while they're in the home, that child, is still under the authority, of their parents, becoming a Christian, is not an excuse, for insubordination, to earthly masters, now the gospel, transforms, relations from within, it doesn't dissolve them, so even with, these relations, of servitude, amongst brethren, it doesn't dissolve, the relations, the socio-economic relations, it transforms them, the gospel, transforms relations, from within, the Bible also tells us, to render to Caesar, what is

Caesar's, and, that the honor, and duties, to governing authorities, actually let's, let's read here quickly, because I think it's important, that just as important, is, the, the, the, the, the command, the imperative, to submit to authorities, is also, the sphere, of, that authority, and the purpose of it, because God has ordained authorities, for a purpose, and, that authority, is accountable to God, for their fulfilling, that purpose, and not, reversing, or violating, that purpose, so let's read Romans, 13, 1 to 7, because we, unless I'm mistaken,

I don't think anybody, here in our gathering, is a slave, and, and, is under the, servitude relations, of a master, but it does, relate, in regards to, as the seventh commandment, lines, lies out, preserving the honor, and performing the duties, belonging to everyone, and there's several places, and relations, as superiors, inferiors, or equals, which we see, as children and parents, or we may see it, in employment, employee, an employer, or in, in government, so Romans, 13, 1 to 7, speaks of, government, and remember, that the first part, of, verse 1, is slaves, who are called, to count worthy, of all honor, masters, who are unbelievers, who, because of, numerous things, were probably, difficult, to show honor to, probably, affected by the Roman culture, who treated, their slaves, as mere chattel,

[ 38 : 41 ] Romans 13, starting in 1, let every soul, be subject, to the governing authorities, for there is, no authority, except from God, and the authority, that exists, are appointed, by God, and what a comfort, that is, where authorities, are tyrannical, because, they are accountable, to God, because they are called, by God, to do God's purposes, and we serve, God, verse 2, therefore, whoever resists, the authority, resists the ordinance, of God, and those who resist, will bring judgment, on themselves, for rulers, are not a terror, to good works, but to evil, do you want, to be unafraid, of the authority, do what is good, and you will have, praise from the same, for he is God's minister, to you, for good, how wonderful, is that not wonderful, that God has ordained, for authorities, for rulers, to be not a terror, to good works, but to be a terror, to evil, and is that not, a wonderful thing, to have praise, from authorities, for doing good, verse 4, for he is God's minister, to you for good, the governing authorities, are God's ministers, but if you do evil, be afraid, for he does not, bear the sword, in vain, for he is God's minister, an avenger, to execute wrath, on him, who practices evil, so this, we see, is the first use, of the moral law, of restraining, evil in society, verse 5, therefore you must, be subject, not only because of wrath, but also for conscience sake, for because of this, you also pay taxes, for they are God's ministers, attending continually, to this very thing, render therefore, to all their due, taxes, to whom taxes are due, customs, to whom customs, fear, to whom fear, honor, to whom honor,

God's purposes, are good, and we can see, that when God's purposes, or when humans, act according to God's purpose, what a good thing it is, but in a sinful, sin-cursed, fallen world, that's not how, things always happen, but, how wonderful it is, for Christians, that when all things, are brought to perfect, consummation, in Christ's kingdom, that, there will not be, any corrupt authority, there will not be, any, reversing, of the, the sphere of authority, by, praising evil, or rewarding evil, and condemning, good, but, that Christ's rule, is perfect, and when all things, are brought into, perfect subjection, under Christ, there, there will be no, no corruption, in his kingdom, so, within, their sphere of authority, we are, not just, it's not just, the laws, that I agree with, but, submission to authorities, submission is when,

I don't agree, submission is when, I agree with it, no, submission is when, I don't agree, unless, of course, if they command, to do what God forbids, or if they forbid, what God commands, remember, governing authorities, are under God, but over man, so then, we obey God, and submit to the consequences, of the authorities, knowing, that they will give, an account to God, next is the honor, and duties to employer, so again, as far as I know, nobody here is, a slave, to a master, but we can comprehend, the same principle, as it would apply, to duties, of employees, to employers, by giving, respectful, diligent, productive, work, service, to our employer, who compensates us, for our work, and then also, stay at home moms, stay at home moms, who are supported, by their husbands, to work, at home, ask yourselves, would your work ethic, at home, would it cut the mustard, in secular employment, are you preserving the honor, and performing the duties, belonging to you, and fourth, and finally, a lack of preserving the honors, the duty, is preserving the honor, and performing the duties, the lack of that, the lack of preserving the honor, and performing the duties, to one's superior, to one's person of authority, whatever that may be, it ultimately, ultimately brings dishonor, to the highest authority, which is the Lord God Almighty, a Christian's conduct, towards authorities, is a reflection, of what we think, of God, let's pray,

Lord we praise you, that you are the Lord God Almighty, we praise you, that all power comes from you, we praise you, that you are the highest authority, and all authorities, that exist on earth, are because of you, and from you, and to be your ministers, according to that sphere, and we thank you Lord, that you are good, and that your way is good, and that you are righteous, and that you are just, and so Lord, we pray that your will, would be done, on this earth, and Lord, as we are in a, fallen, corrupt, sin cursed world, we thank you, that you, will judge, all wickedness, you will judge, all unrighteousness, and you will, set all things, into perfect subjection, under Christ, we thank you, for Christ's rule, and reign, and we pray, that you would come Lord Jesus, and that you would come quickly, and we pray, that your kingdom, would come, and for the consummation, of your kingdom, but while we, who are, your blood bought people, as pilgrims, in a foreign land, in a pilgrimage, on our way, we pray, that we would help, that you would help us, to bring honor, to your name, and how we live, in this world, and that while this world, is corrupt, and broken, that we, might not be a cause, of stumbling, or of reproach, you would help us, to trust in you, to do your will, and to, to live, as those, who bring, honor, to the name of Christ, pray these things, in Jesus name, amen.