

Obeying and Disobeying Civil Authority

Tit 3:1; 1 Pet 2:13-17; Rom 13:6-7; Mt 22:21; 4:10

The Fiery Furnace

Dan 3:4-6 was in direct conflict with God's commandment, which forbids bowing down to or serving what is not God (Dan 3:16-18).

What did the king do? (Dan 3:20)

And after God delivered them, what did the king say? (Dan 3:28)

By preserving these three God-fearing disciples in the fire and thus changing the king's word, God demonstrated before all the world, through this greatest of earthly kingdoms, that with the question of "religion" civil governments have no right whatsoever to command people to do anything against the Word of God. True religion is a realm outside the sphere of civil authority, and all in that faith or persuasion should be left free to obey their supreme ruler and king, God Almighty, according to the dictates of their own conscience.

Although civil authority is ordained by the same God, it is not ordained to direct us in disobedience to Him, for only God directs our lives and behavior (1 Pet 2:12). Submission to civil authority is absolute (1 Pet 2:13), but obedience is relative (Acts 5:29). We always maintain a submissive attitude to civil authority, but we cannot disobey our Father.

The Den of Lions

Dan 6:5-7 — This decree forbade the worship of his God and was in direct conflict with the first commandment, which forbids the worship of any other God. This was the misuse of authority for the purpose of persecution (Dan 6:10-15).

Dan 6:20 — What was Daniel's reply? (verses 21-22)

So here again the higher authority of Daniel's God was demonstrated by the most remarkable miracle, in the view of this great nation and its king. Civil governments have no right to direct, prescribe, or proscribe the free exercise of religion, which should be left to the dictates of each man's own conscience, or the Word of God in this case.

Peter and John

The edict of the Jewish rulers in Acts 4:18 was in contradiction to the Messiah's commission of Mk 16:15.

And what was the reply of Peter and John? (Acts 4:19-20)

What did the Jewish rulers do to them? (Acts 5:17-18)

And what did the angel of God then do? (Acts 5:19-20)

So here again is demonstrated that governments or civil authorities have no right to interfere with the free exercise of religion — that is, true religion (Jms 1:26-27). When the law of men conflicts with the Word of God,

we are to obey God rather than men (civil government). When we are as Rom 8:14, with a good conscience we are to obey God regardless of the consequences (Acts 5:28-29).

Good Government versus Bad Government

Obedience is to be rendered to all human governments in obedience to the will of God. This is speaking of the necessary governments of this world (Gen 9:1-7; 1 Pet 2:13-17) with true authority that will recognize good and evil (1 Pet 2:14), as it speaks of the governors sent by God for the punishment of evildoers and the praise of those who do good. They know evil religion from true religion only by evidence, or by their fruit, or else they are imposters posing as governors who represent God's authority.

Pilate did his best to defend Yahshua, finding no fault as he was accused.

There is a presumption in favor of civil authority that any refusal to obey must be sin. But obedience to civil law can be sin — sin against God and man. There are cases so clear that no one can question the refusal to obey human government (Acts 5:28-29) in conflict with the law of God. His word is supreme to His people. But the governors sent by Him will always make the right decision to recognize our innocence in the face of persecutors, as Pilate did.

Ecc 5:8 — The perversion of civil authority. God is higher than any other authority. We are to obey the powers of the nations when they are in harmony with our God. We recognize Him as our highest authority and obey His laws and His Word. Daniel prayed to his God, contrary to their law. Only when earthly government is contrary to the authority given to them does it transcend its sphere and come in conflict with the consciences of just men. Daniel was a true friend of civil government, but would not compromise when Satan rose up to destroy through corrupt human civil government (kings or rulers).

A bad man will violate a good law and a good man will refuse to obey a bad law. They can judge a bad law by the good law of God. The truth is this and should be known to all: that the purpose of worldly authority is the wellbeing of man. Law and authority are nothing in themselves. "We, the people" is the power behind government. The good of all government is the welfare of its people, which they, the government, serve. In itself, government has no value. In the USA, corrupt government is on the rise. It is no longer a government "of the people, by the people, and for the people." The machinery of government is valuable only for the work it does. In and of itself it has no value, except for the greediness of its corrupt governors who work for themselves and not the good of the people.

Our God and His Son Yahshua are the supreme rulers of the world, even over Satan, and He will deliver His people when they pray to Him. Our allegiance is to Him beyond all human potentates or tribunals, and this is saying nothing in disparagement of civil authority exercised in its rightful domain, over civil things. Dan 2:44-45 is the end of all other kinds of authority.

Rom 14:12 — Again, obedience is to be rendered to all human governments in obedience to the will of God, according to His word and authority. These governments are recognized as a necessity in the nature of the case, and their existence is seen and judged to be in accordance to the divine will of God. Otherwise we are not His people and He cannot protect us. Ps 2:1-5 — This is a promise to all who pray for it (1 Tim 2:1-8; Mt 6:9-13), and Dan 2:44 is the end of all corrupt governmental power against God.

The Unjust Judge

Rom 13:4,6; Ps 7:11 — So how is it that unjust ministers in the world are God's ministers, as Rom 13:6 says, if

they are unjust when God is just? So where are God's ministers today, who do what God's ministers do? (Rom 13:4)

Ps 2:2-3; 83:2-4 — So are these unjust judges God's ministers?

Ps 7:11 — So who is the unjust judge? (Rev 22:11)

In the case of Richard Cantrell, we have to show what the unjust judge left out of the law — in bold print. They betrayed themselves in the cost of prosecution of the persecuted by not even making Richard Cantrell pay the fine or go to jail. So they condemned themselves by the trumped up charges of practicing medicine without a license. The unjust judge and the prosecuting attorney left out of the proceeding the most essential part of the law that defines what it means to practice medicine without a license.

Constitution — a body of fundamental principles or established precedents according to which a state or organization is governed; the composition or forming of something; a person's physical or mental state.

Constitution has to do with what a nation is made of, its character, as in France which is threatened by God's goodness, by the wonder working of the Body of Messiah, in which each member does its part (Eph 4:16). France is a satanic regime, and unjust governmental system.

Constitute is to be actually as it is designated to be — the way in which a nation is founded, which is never to be violated. The only way it is violated is by the low-life, so-called citizens of the state or nation, or those who are elected by them, and those who elect low-life politicians not for the nation's welfare but for themselves.

The constitution is the way in which a government, state, or society is made by the system of fundamental laws and principles, a document or set of documents in which these laws and principles written down, as in the Constitution of the United States, the document containing fundamental laws. It consists of seven organized articles, adopted in 1789, and 27 amendments. "A government for the people and by the people," a government according to the character of the written document — principles securing the freedom of the people to do good and right.

Ps 4:2-3 — "How long... will you turn my glory into shame? How long will you love worthlessness and seek falsehood? But know that God has set apart for Himself who is godly (My representation), God-like (like me), whom I hear when he calls."

Ps 7:8-11 — David's righteousness is the basis on which he stands in his pleadings with God (1 Jn 3:22)

So when do we disobey civil government? Thomas Jefferson believed that when a government began to be tyrannical, civil disobedience was justified.