

Selected Modern Readings

"Little reflection is needed for us to realize that our desires are very often ill-formed, ill-targeted, or ill-timed, or all of these at once. When we pray, 'we know not what we should pray for as we ought' (Rom. 8:26). We often do not know our true needs or even the true desires of our heart. We certainly are limited in knowing the needs of others. Our solution to a problem may not be the best one, and our sense of urgency may not at all be God's and based in reality. But we desire and pray all the same, and God brings our desires and prayers under His discreet management so as to satisfy His purposes and our desires more fully than we could have thought. Unwise yearnings get corrected, unworthy desires fall away, as the Spirit processes our requests, interceding for us 'according to the will of God' (Rom. 8:27). In time we may very well be relieved that He has wisely discriminated among our desires. For now, we may very well be burdened with a keen sense of loss."

Mood Tides (pg. 73)

~ Ronald Horton (1936-2019)

Calvary Baptist Church

Sunday, October 11, 2020

Making Disciples for the Glory of God

Order of Service

Call to Worship ~ Psalm 150:1-6

Song #237 ~ O, For a Thousand Tongues to Sing

Prayer

Scripture Reading: Psalm 48:1-14

Song #278 ~ Be Thou My Vision

Scripture Reading: Psalm 49:1-20

Prayer

Sermon ~ Romans 13:5-7

Prayer

Lord's Supper

Song #208 ~ Hallelujah! What a Savior!

Psalm 1:3

He will be like a tree firmly planted by streams of water,
which yields its fruit in its season and its leaf does not
withering; and in whatever he does, he prospers.

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Text: Romans 13:5-7

Theme: Present yourself as a sacrifice to God.

- I) All people ought to submit to the government because the government bears the sword (v. 3-5a).
 - A. The world submits to the government because of wrath, but we, as Christians, have a far more compelling reason to submit—conscience.
- II) Christians ought to submit to the government not only because it bears the sword, but also for conscience' sake (v. 5b-7).
 - A. What does Paul mean by the conscience?
 1. The Greek word is simply the combination of two words "with" and "knowledge". The conscience is directed by knowledge (cf. 1 Cor. 10:25-29). Even the unbeliever has a conscience.
 2. The unbeliever, like the believer, has a conscience (cf. Rom. 1:18-20 & 2:14-16). The conscience acts like a court room. You serve as judge, defendant, and prosecutor. But ultimately, your conscience knows that God is the ultimate judge of these secret court rooms. When you go against your conscience, you will find yourself lying awake at night trying to justify your decision, yet your conscience bears down.
 3. How do you wrestle through an issue that you are not sure about? Do you consider that you will give an account for every thought and deed (Rom. 14:12). We ought to pause and consider that we will give an account before God Himself (Rom. 14:22b).

- B. For your conscience' sake, you ought to pay taxes (v. 6).
 1. Your government is set up by God Himself to collect taxes.
 2. Paul changes the word "minister of God" to "servants of God". This word found in verse 6 can refer to a public servant, but it is often used in the OT to refer to someone ministering to God on behalf of the people (cf. Num. 4:37; 1 Sam. 2:18). Why does Paul change to this term in verse 6? Possibly to show that the government acts as God's servant on your behalf.
 3. As you consider paying your taxes next year, remember that the government is actually working on God's behalf for you.
- C. For your conscience' sake, render everything that is due to the government (v. 7).
 1. Paul mentions taxes—both normal taxes and customs—a second time. Why does Paul bring up taxes again? Probably because this is an area that we struggle with. Some people would wrongly argue that we do not owe the government, but Paul does not allow for this option (cf. Mark 2:17).
 2. Although Paul has already said that there is no need to fear authority when one's behavior is good (Rom. 13:3), fear is a legitimate motivator for good behavior (Rom. 13:4).
 3. To whom do we owe honor? We owe honor to our authorities. Do you still owe honor to your authorities when they mistreat you? Absolutely! A servant who is mistreated by his master ought to still honor his master just like Christ was submissive to His government authorities (cf. 1 Peter 2:17-25).