

A CHRISTIAN AND EARTHLY POWERS

Matt 17:24-27

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, **Doth not your master pay tribute?** **25 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? **26 Peter saith unto him, Of strangers.** Jesus saith unto him, Then are the children free. **27** Notwithstanding, **lest we should offend them,** go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee

Matt 22:16-21 (Luke 20:20-25)

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither (1)carest thou for any man: for **(2)thou regardest not** the **(3)person of men.** **17** Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? **18** But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? **19 Shew me the tribute money.** And they brought unto him a penny. **20** And he saith unto them, **Whose is this image and superscription?** **21** They say unto him, Caesar's. Then saith he unto them, **(4)Render therefore unto Caesar** the things which are Caesar's; and unto God the things that are God's.

Definitions

(1) Carest 3199 melo (mel'-o); a primary verb; to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters): KJV-- (take) care.

(2) Regardest 991 blepo (blep'-o); a primary verb; to look at (literally or figuratively): KJV-- behold, beware, look (on, to), perceive, regard, see, sight, take heed. 1) to see.

(3) person of men-4383 prosopon (pros'-o-pon); from 4314 and ops (the visage, from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person: KJV-- (outward) appearance, X before, countenance, face, fashion, (men's) person, presence.c) the appearance one presents by his wealth or property, his rank or low condition 1) outward circumstances, external condition 2) used in expressions which denote to regard the person in one's judgment and treatment of men

(4) Render 591 (ap-od-eed'-o-mee); from 575 and 1325; **to give away, i.e. up, over, back,** etc. (in various applications): KJV-- deliver (again), give (again), (re-) **pay** (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield. 2) to pay off, to discharge what is due a) a debt, wages, tribute, taxes.

Matt 27:2 And when they had bound him, they led him away, and delivered him to **Pontius Pilate the governor.**(KJV)

Matt 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? **And Jesus said unto him, Thou sayest.**(KJV)

Matt 27:13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? **14 And he answered him to never a word;** insomuch that the governor marveled greatly.(KJV)

Matt 27:27-32

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. **28** And they stripped him, and put on him a scarlet robe. **29** And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! **30 And they spit upon him, and took the reed, and smote him on the head.** **31** And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. **32** And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.(KJV)

John 10:17-18

17 Therefore doth my Father love me, **because I lay down my life, that I might take it again.** **18 No man taketh it from me, but I lay it down of myself.** I have power to lay it down, and I have power to take it again. **This commandment have I received of my Father.**(KJV)

John 18:19-23

19 The high priest then asked Jesus of his disciples, and of his doctrine. **20** Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. **21** Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. **22** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? **23** Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?(KJV)

John 18:35-40

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? **36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.** **37** Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. **Every one that is of the truth heareth my voice.** **38** Pilate saith unto him, **What is truth?** And when he had said this, he went out again unto the Jews, and saith unto them, **I find in him no fault at all.** **39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?** **40** Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19:1-11

1 **Then Pilate therefore took Jesus, and scourged him.** **2** And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, **3** And said, Hail, King of the Jews! and they smote him with their hands. **4** Pilate therefore went forth

again, and saith unto them, Behold, I bring him forth to you, that ye may know **that I find no fault in him.** **5** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! **6** When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. **7** The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. **8** When Pilate therefore heard that saying, he was the more afraid; **9** And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. **10** **Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?** **11** **Jesus answered, Thou couldest have no power at all against me, except it were given thee from above:** therefore he that delivered me unto thee hath the greater sin.

Acts 23:1-5

1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. **2** **And the high priest Ananias** commanded them that stood by him to smite him on the mouth. **3** **Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?** **4** And they that stood by said, Revilest thou God's high priest? **5** **Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.**(KJV)

Acts 26:27-29

27 King Agrippa, believest thou the prophets? I know that thou believest. **28** **Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.** **29** And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.(KJV)

Rom 13:1-7

1 Let every soul be subject unto **the higher powers.** For there is no power but of God: **the powers that be are ordained of God.** **2** Whosoever therefore **(1)resisteth** the power, **(2)resisteth** the **(3)ordinance** of God: and they that resist shall receive to themselves damnation. **3** For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: **4** For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. **5** **Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.** **6** For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. **7** Render therefore to all their **(4)dues: (5)tribute** to whom tribute is due;**(6)custom** to whom custom; **(7)fear** to whom fear; **(8)honour** to whom honour. (KJV)

Definitions

(1)resisteth the power -498 antitassomai (an-tee-tas'-som-ahee);from 473 and the middle voice of 5021; to range oneself against, i.e. oppose: KJV-- oppose themselves, resist.1) to range in battle against 2) to oppose oneself, to resist

(2)resisteth-436 anthistemi (anth-is'-tay-mee);from 473 and 2476; to stand against, i.e. oppose: KJV-- resist, withstand.

3)ordinance of God-1296 diatage (dee-at-ag-ay');from 1299; arrangement, i.e. institution: KJV-- instrumentality.

(4)dues -3782 opheile (of-i-lay');from 3784; indebtedness, i.e. (concretely) a sum owed; figuratively, obligation, i.e. (conjugal) duty: KJV-- debt, due.

(5)tribute-5411 phoros (for'-os); from 5342; a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property; whereas 5056 is usually a general toll on goods or travel): KJV—tribute, especially the annual tax levied upon houses, lands, and persons

(6)custom-5056 telos (tel'-os); from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically, an impost or levy (as paid): KJV-- + continual, custom, end (-ing), finally, uttermost. Compare 5411.

(7)fear-5401 phobos (fob'-os);from a primary phebomai (to be put in fear); alarm or fright: KJV-- be afraid, + exceedingly, fear, terror.

(8)honour-5092 time (tee-may');from 5099; a value, i.e. money paid, or (concretely and collectively) valuables; a valuing by which the price is fixed; by analogy, esteem (especially of the highest degree), or the dignity itself: a) used of the honor which one has by reason of rank and state of office which he holds; KJV-- honour, precious, price, some.

Rom 13:8

8 **(1)Owe** no man any thing, but to love one another: for he that loveth another hath fulfilled the law.(KJV)

Definition: (1)Owe no man any thing-3784 opheilo (of-i'-lo); (through the idea of accruing); to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty: KJV-- behove, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should.

1 Cor 6:1-10

1 Dare any of you, having a matter against another, go to law before the **(1)unjust**, and not before the saints? **2** Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? **3** Know ye not that we shall judge angels? how much more things that pertain to this life? **4** If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. **5** I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? **6** But brother goeth to law with brother, and that before **the unbelievers**. **7** Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?

why do ye not rather suffer yourselves to be defrauded? **8** Nay, ye do wrong, and defraud, and that your brethren. **9** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, **10** Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.(KJV)

Definition: (1)unjust-94 adikos (ad'-ee-kos); from 1 (as a negative particle) and 1349; unjust; by extension wicked; by implication, treacherous; specially, heathen: KJV-- unjust, unrighteous.

Phil 3:17-21

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. **18** (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: **19** Whose end is destruction, whose God is their belly, and whose glory is in their shame, **who mind earthly things.** **20** For our **(1)conversation** is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: **21** Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Definitions: (1) Conversation-417 (pol-it'-yoo-mah);; a community, i.e. (abstractly) citizenship (figuratively): KJV-- conversation. 1) the administration of civil affairs or of a commonwealth 2) the constitution of a commonwealth, form of government and the laws by which it is administered 3) a state, a commonwealth; the commonwealth of citizens

Titus 3:1-3

1 Put them in mind to be subject to principalities and powers, **to obey magistrates**, to be ready to every good work, **2** To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. **3** For **we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures,** living in malice and envy, hateful, and **hating one another.**

2 Pet 2:9-11

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: **10** But chiefly them that walk after the flesh in the lust of uncleanness, and **(1)despise (2)government.** Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. **11** Whereas angels, which are greater in power and might, bring not (3)railing (4)accusation against them before the Lord.(KJV)

Definitions

(1)despise-2706 kataphroneo (kat-af-ron-eh'-o);from 2596 and 5426; to think against, i.e. disesteem: KJV—despise, to think little or nothing of

(2)government-2963 kuriotes (koo-ree-ot'-ace);from 2962; mastery, i.e. (concretely and collectively) rulers: KJV-- dominion, government, power, lordship 2) in the New Testament: one who possesses dominion

(3)railing-989 blasphemous (blas'-fay-mos); from a derivative of 984 and 5345; scurrilous, i.e. calumnious (against men), or (specially) impious (against God): KJV-- blasphemer (-mous), railing, speaking evil, slanderous, reproachful, railing, abusive

(4)accusation-2920 krisis (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): KJV-- accusation, condemnation, damnation, judgment.

Jude 1:8-9

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. **9** Yet **Michael the archangel**, when **contending with the devil** he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord **(1)rebuke** thee.(KJV)

Definition: **(1)rebuke** thee-2008 epitimao (ep-ee-tee-mah'-o); from 1909 and 5091; to tax upon, i.e. censure or admonish; by implication, forbid: 3) to adjudge, to award, in the sense of merited penalty 4) to tax with fault, to berate, to chide, to rebuke, to reprove, to censure severely, to admonish or charge sharply: KJV-- (straitly) charge, rebuke.

Rev 12:7-9

7 And there was war in heaven: **Michael and his angels fought against the dragon; and the dragon fought and his angels, 8** And prevailed not; neither was their place found any more in heaven. **9** And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.(KJV)

Rev 13:7-9 (see also Luke 4:1-8)

7 And **it was given unto him** to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. **8** **And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.** **9** **If any man have an ear, let him hear.**(KJV)