

# Mask Mandates and Romans 13

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- I. "Sorry but all of you are fighting the wrong battle. Making a big deal out of nothing. No child is going to die from wearing a mask. Scripture teaches in Romans 13 to obey the laws of the land. Unless they tell you to violate scripture and moral ethics, which wearing masks does not, you are to be quiet and do what you're told. You don't have to like it, just like there's many things at my two jobs I don't like. But unless they violate those two things, I need to be quiet and do what I'm told. This is just another arrogant attempt for parents to be anti authority. And just in case if you want to comment in question, if I am a parent or not, legally I am. And I would make my child wear a mask if that's what the law demanded. Even if it's a simple rule at a school, if they make the rule you are to obey it." (Anthony Lambertini)
- II. The comment above is typical of a lot of professing Christians today.
  1. Some of them have been deceived by hireling pastors who teach their flock to obey the government no matter what.
  2. Some of them don't have the courage to stand up against tyranny and obey God rather than men.
  3. None of them understand the scriptures when it comes to our responsibility to submit to civil authorities.
  4. Whatever the reason, the result is the same: they help pave the way for tyranny and persecution of Christians.
- III. The Bible commands us to submit to and obey civil government.
  1. Is there a limit to our submission?
  2. If so, how do we determine when to obey and when not to obey?
  3. In grey areas, how do we decide which laws to obey and which to disregard?
  4. Are mask mandates a law that we are obliged by God to obey?
- IV. Only God has ultimate authority; all other authority is limited.
  1. God is the sovereign ruler over all (**1Ch 29:11-12**).
  2. God will not give His glory to another (**Isa 48:11**).
  3. All power was given to Jesus Christ when He rose from the dead (**Mat 28:18**).
    - A. Power is authority.
    - B. Authority *n.* - 1. a. Power or right to enforce obedience; moral or legal supremacy; the right to command, or give an ultimate decision.
    - C. Therefore, all authority was given to Jesus.
  4. Jesus is the only potentate (**1Ti 6:15**).
    - A. Potentate *n.* - 1. A person endowed with independent power; a prince, monarch, ruler.
    - B. For a man to claim absolute authority over another person is for him to usurp the office of Jesus Christ.
- V. God requires us to obey principalities, powers, governors, and magistrates.
  1. God has ordained that there be powers, and that every person be subject unto them (**Rom 13:1**).

- A. Power *n.* - II. As a person, body, or thing. 6. a. One who or that which is possessed of or exercises power, influence, or government; an influential or governing person, body, or thing; in early use, one in authority, a ruler, governor.
  - B. Subject *adj.* - I. 1. That is under the dominion or rule of a sovereign, or a conquering or ruling power; owing allegiance or obedience to a sovereign ruler or state, a temporal or spiritual lord, or other superior.
  - C. For us to resist legitimate government powers who are executing legitimate laws is for us to resist the ordinance of God (**Rom 13:2**).
  - D. This even includes paying taxes (**Rom 13:6-7**).
    - i. Tribute *n.* - 1. a. A tax or impost paid by one prince or state to another in acknowledgement of submission or as the price of peace, security, and protection; rent or homage paid in money or an equivalent by a subject to his sovereign or a vassal to his lord.
    - ii. The power to tax is also limited, as is all other power.
    - iii. If taxes are so high that a person can't provide for his family, then he must opt for the higher law and not pay them, or at least part of them (**1Ti 5:8**).
    - iv. Gideon is an example of this (**Jdg 6:3-6 c/w Jdg 6:11-12**).
2. Christians are supposed to submit to every ordinance of man for the Lord's sake (**1Pe 2:13**).
- A. *Every ordinance* is clearly a qualified *every*, as will be shown in the remainder of this study.
    - i. "Every man" who died in the flood was a qualified "every" since Noah and his family didn't die in the flood (**Gen 7:21**).
    - ii. Church members are supposed to obey and submit to the pastor (**Heb 13:17**), but that doesn't mean that the pastor is free to make up rules and laws for them to obey (**1Pe 5:3**).
    - iii. The pastor can only require church members to obey God's rules and rules that are in keeping the scriptures, and so it is with civil authority.
  - B. We should submit to legitimate civil government to silence foolish men who say that we are against government (**1Pe 2:15**).
3. Christians are to be subject to principalities and powers, and obey magistrates (**Tit 3:1**).
- A. Principality *n.* - 1. The quality, condition, or fact of being principal; chief place or rank; pre-eminence. Now rare. 2. The position, dignity, or dominion of a prince or chief ruler; sovereignty; supreme authority. 3. The sovereignty, rule, or government of the prince of a small or dependent state.
  - B. Magistrate - 1. The office and dignity of a magistrate; magistracy. *Obs.* 2. A civil officer charged with the administration of the laws, a member of the executive government. chief magistrate, first magistrate: in a monarchy, the sovereign: in a republic, usually the president.
  - C. This means we have to obey the president when he is executing legitimate laws.
4. We should render unto Caesar the things which are Caesar's (**Mat 22:21**).

## VI. The purpose of civil laws and rulers

- 1. The purpose of civil laws and rulers is to punish evil and promote peace and justice.
  - A. Governors are to punish evil doers and praise them that do well (**1Pe 2:13-14**).
  - B. Rulers are to be a terror to evil works, not good works (**Rom 13:3**).
  - C. Rulers are to execute wrath on them that do evil (**Rom 13:4**).

- i. The evil which is to be punished by the ruler is NOT the act of refusing to obey the ruler's whimsical, dreamed-up rules, but rather doing truly evil things which God's word defines as evil.
  - ii. The ruler in Romans 13 is a *minister* (an executive) of God to execute wrath on evildoers on God's behalf, not a legislator and a tyrant who makes up illegitimate laws for his subjects to obey.
    - a. Minister *n.* - 1. a. A servant, attendant. 2. a. One who acts under the authority of another; one who carries out executive duties as the agent or representative of a superior.
    - b. The ruler is ordained of God to carry out the executive duties which God has given him to do, not to make up his own rules for people to follow.
  - iii. The ruler in Romans 13 is a *revenger* who acts on God's behalf to punish evildoers.
    - a. Revenger *n.* - One who revenges; an avenger.
    - b. Revenge *v.* - 1. a. *refl.* To avenge oneself; to take revenge *on* or *upon* (rarely *of*) a person *for* (or *of*) a wrong, injury, insult, etc., received or resented. 2. *trans.* To inflict punishment or exact retribution for (an injury, harm, wrong, etc., done to oneself or another).
    - c. Avenger *n.* - 1. He who avenges (the injured or the injury). 2. He who takes vengeance on, or punishes (the offender).
    - d. Avenge *v.* - 1. To take vengeance, inflict retributive punishment, exact satisfaction, or retaliate, on behalf of (an injured person, violated right, etc.); to vindicate.
    - e. Execute *v.* - 1. *trans.* To follow out, carry into effect (an intention, purpose, plan, instruction, or command.) c. To carry into effect ministerially (a law, a judicial sentence, etc.). Cf. 6. II. To do execution upon. 6. To inflict capital punishment upon; to put to death in pursuance of a sentence.
    - f. He avenges and revenges injury and violations that have been done against God and against men which God's law prohibits.
    - g. The ruler is not ordained by God to execute revenge against *his* (the rulers) enemies because they have broken *his* rules that *he* dreamed up.
  - iv. Nowhere in Romans 13 does it give rulers legislative power to dream up whimsical rules which forbid things which God's word does not define as evil.
2. God's law, not a tyrant, determines what is good and evil.
    - A. God's law is good (**Rom 7:12; 1Ti 1:8**).
    - B. Anything that is opposed to God's law is evil (**2Ki 17:13**).
  3. Therefore, we must obey every ordinance of man that forbids and punishes evil, as God defines it.
    - A. This would include laws against murder, theft, assault, fraud, extortion, rape, sodomy, breaking contracts, etc.
    - B. Christians would be also be obliged to obey civil laws against evil things that are "victimless crimes" such as fornication, sodomy, intoxication, and self-mutilation,

but they would not necessarily have to be in support of the state making such laws if they thought those laws should be enforced within the local church.

4. Laws that do not punish evil or praise good are not legitimate laws and we are therefore not required by God's law to obey them.
  - A. If a law is punishing or forbidding something that is not evil as God defines it, then it is not a legitimate law because it isn't performing the function for which God ordained civil law (**1Pe 2:14**).
    - i. We are to submit "unto governors, *as unto* them that are sent by him for the punishment of evildoers" (**1Pe 2:14**).
    - ii. As - 33. a. With prepositions, *as* has the general sense of *as far as, so far as*, and thus restricts or specially defines the reference of the preposition; e.g. *as against, as between. as anent, as concerning, as for, as to, as touching* (Fr. quant à), have all the sense of 'as it regards, so far as it concerns, with respect or reference to.'
    - iii. According to the definition of *as unto*, we must submit to governors *as far as* they are executing laws that punish evildoers.
    - iv. When they go beyond that, and exercise authority not delegated to them by God, we are not required to submit to them.
  - B. If a law is punishing or forbidding something that is good, then it is not a legitimate law because it is performing the opposite function for which God ordained civil law (**1Pe 2:14**).
  - C. If a government is praising evil and punishing good doers, then that government is illegitimate because it is doing the opposite of what God has ordained (**Rom 13:3-4**).
  - D. If a government is a terror to good works and doesn't execute wrath on them that do evil, then that government is illegitimate because it is doing the opposite of what God has ordained (**Rom 13:3-4**).
  - E. If the government is framing mischief by a law (**Psa 94:20**), then that government is illegitimate and God is against it (**Psa 94:21-23**).
  - F. Governments that call good evil and evil good are cursed by God (**Isa 5:20**).
5. Examples of illegitimate and unjust laws
  - A. Any law that requires someone to give a marriage license to two sodomites is an illegitimate law which must not be obeyed.
  - B. Any law that requires someone to participate in a sodomite wedding or participate in or condone sin in any way is an illegitimate law which must not be obeyed.
  - C. Any law or order that sanctions or allows the murder of innocent people such as abortion laws or military orders to kill people who are not aggressing against us are illegitimate and unjust laws which must be disobeyed.
  - D. Any law that mandates medical treatment against the will and conscience of a person.

## VII. What about mask mandates?

1. Are they even laws in the first place?
  - A. Many mask mandates are decreed by unelected bureaucrats, not elected legislatures.

- i. For instance, the Clay County (Missouri) mask mandate last year (2020) was ordered by Gary Zaborac who is the unelected Director of Public Health for the Clay County Public Health Center.
    - ii. "NOW, THEREFORE, under the power vested in me under appropriate local, state and federal regulations and other enabling provisions, I, Gary E. Zaborac, Director of Public Health for the Clay County Public Health Center and Health Officer for the County of Clay do hereby order the following: That all parts of Public Health Emergency Order Amended 07142020 dated July 14th, 2020, Phase 2, Step 2 shall remain in place including that all employees or visitors to any indoor public accommodation must wear face coverings in an area or while performing an activity which will necessarily involve close contact or proximity to co-workers or the public where six feet of separation is not feasible or cannot be maintained." (CCPHC Public Health Emergency Order, 8-21-20)
    - iii. The Director of Public Health in Clay County, MO is hired by the Board of Health Trustees, not elected by the residents of Clay County.
  - B. According to the US Constitution every state must have a republican form of government.
    - i. "The United States shall guarantee to every State in this Union a Republican Form of Government..." (US Constitution, Article IV, Section 4)
    - ii. Republican *adj.* - 2. a. Of or belonging to a republic; having the form or constitution of a republic; characteristic of a republic or republics.
    - iii. Republic *n.* - 1. The state, the common weal. *Obs.* (last usage in 1684 - over 100 years before the Constitution was written) 2. a. A state in which the supreme power rests in the people and their elected representatives or officers, as opposed to one governed by a king or similar ruler; a commonwealth.
    - iv. The people of the State of Missouri therefore must be ruled by their *elected* representatives, not by petty tyrants.
  - C. Therefore, any decrees made by an unelected bureaucrat like Gary Zaborac are not laws and do not need to be obeyed by the people of Clay County.
2. Is it evil to refuse to wear a face mask if the government says you must?
- A. Unlearned and ignorant Christians will say "yes" because 1) a mask mandate is a law given by civil authority, 2) it's evil to disobey civil authority, and 3) therefore, it's evil to refuse to wear a face mask if the government says you must.
  - B. This is faulty reasoning because it assumes that every law or mandate given by a civil authority is a law that we are obliged by God to obey.
  - C. But it is not true that every law or mandate given by civil authority must be obeyed because laws that are in conflict with God's law are not to be obeyed (**Act 5:29**).
  - D. Therefore, it is necessary to examine each law or mandate given by a civil authority to see if it is in conflict with God's word, whether it be a direct commandment or a principle taught in scripture (**1Th 5:21; Act 17:11; Pro 14:15**).

3. Does a mask mandate meet the scriptural criteria for a just law which Christians are obliged by God to obey?
  - A. Remember, the purpose of civil government is to punish evildoers and praise them that do well (**Rom 13:3-4; 1Pe 2:13-14**). (See Section VI)
  - B. Is appearing in public or private with an uncovered face evil?
    - i. There is no law in scripture forbidding people from appearing in public or private with an uncovered face.
    - ii. There is no law in scripture requiring a person to cover his face at any time for any reason.
    - iii. Where there is no law, there is no sin (**1Jo 3:4 c/w Rom 4:15**).
    - iv. Therefore, it is not a sin, and therefore is not evil, to appear in public or private with an uncovered face.
  - C. Is breathing fresh air freely, unimpeded by a face mask, evil?
    - i. There is no law in scripture forbidding people from breathing fresh air freely, unimpeded by a face mask.
      - a. Where there is no law, there is no sin (**1Jo 3:4 c/w Rom 4:15**).
      - b. Therefore, it is not a sin, and therefore is not evil, to breath fresh air freely unimpeded by a face mask.
    - ii. God gives to all breath (**Act 17:25**); no tyrant has the right to deny us this gift from God in its fullness as God intended.
    - iii. If Jesus would have lived under the tyrants that rule us today, and was ignorant and weak like the cowards among us, the disciples would not have received the Holy Ghost from Him (**Joh 20:22**).
  - D. Is speaking with a person face-to-face without a mask concealing the majority of the face evil?
    - i. There is no law in scripture forbidding people from speaking with a person face-to-face without a mask concealing the majority of the face.
      - a. Where there is no law, there is no sin (**1Jo 3:4 c/w Rom 4:15**).
      - b. Therefore, it is not a sin, and therefore not evil, to speak with a person face-to-face without a mask concealing the majority of the face.
    - ii. In fact, scripture encourages face-to-face communication (**2Jo 1:12; 3Jo 1:13-14**).
      - a. Face *n.* - 2. Phrases. d. **face to** (earlier *and, for*) **face**: looking one another in the face.
      - b. A person's face includes the forehead (in some cases), eyes, nose, mouth, and chin.
        - (i) Face *n.* - 1. The front part of the head, from the forehead to the chin; the visage, countenance: a. in man. (In *Anat.* sometimes with narrowed sense, as excluding the forehead: see quot. 1831.)
        - (ii) A facemask covers the majority of one's face (the nose, mouth, and chin).
      - c. Since 1) face-to-face communication, which scripture encourages and puts a premium on, means "looking one another in the *face*", and 2) a facemask covers the majority of the face, therefore face-to-face

- communication cannot take place while wearing a mask since one cannot look another *in the face* because most of the face is covered by the mask.
- d. Therefore, a mask mandate prohibits Christians from fulfilling God's intended method of communication with each other.
  - e. Therefore, mask mandates are evil.
- E. Is socializing using facial expressions evil?
- i. There is no law in scripture forbidding people from socializing using facial expressions.
    - a. Where there is no law, there is no sin (**1Jo 3:4 c/w Rom 4:15**).
    - b. Therefore, it is not a sin, and therefore is not evil, to socialize using facial expressions.
  - ii. In fact, scripture declares that the look on a person's face is critical to effective communication (**Pro 25:23; Gen 31:2; Neh 2:2; Isa 3:9**).
    - a. Countenance *n.* - 1. Bearing, demeanour, comportment; behaviour, conduct; sometimes spec. behaviour of two persons towards each other. 2. Appearance, aspect, look (*obs. exc. as transf. from 4*); also, a show or semblance *of* anything. 4. The look or expression of a person's face. (In early use often not easily distinguished from 1, 2, and in later use difficult to separate from 5.)
    - b. It is impossible to fully see the look on a person's face when he is wearing a mask which covers most of his face.
    - c. Thus it is extremely difficult to communicate effectively with a person whose face is covered.
    - d. Therefore, a mask mandate prohibits Christians from communicating effectively with each other as God intends them to.
    - e. Therefore, mask mandates are evil.
- F. Are activities such as appearing in public with an uncovered face, breathing fresh air freely, speaking face-to-face, and socializing using facial expressions good things?
- i. Yes, these are all good things because God's word doesn't prohibit them and in some cases encourages them.
  - ii. Common sense also demands that these are all good things.
- G. Being forced to wear a face mask forbids a person from doing the previously mentioned good things.
- H. Therefore, laws requiring people to wear face masks against their will do not punish evil, but rather punish good.
- i. Therefore, mask mandates are illegitimate laws which do not meet God's criteria for just laws.
  - ii. Therefore, Christians are not obligated to obey them.
4. Does a mask mandate for children meet the scriptural criteria for a just law Christians are obliged by God to obey?
- A. All of the previous points about the illegitimacy of mask mandates also apply to mask requirements for children.
  - B. In addition to that, mask mandates for children are evil for the following reasons.



- i. Scripture gives *parents*, not bureaucrats, the authority and duty raise and take care of children.
    - a. Parents' duties include:
      - (i) training their children (**Eph 6:1-4; Pro 22:6**).
      - (ii) commanding their children (**1Th 2:11; Gen 18:19**).
      - (iii) providing for the health and welfare of their children (**1Ti 5:8**).
    - b. If a father decides to have his child educated by a teacher (and therefore puts him under the teacher's limited authority), the child is still ultimately under the control and authority of the father (**Gal 4:1-2**).
  - ii. Remember, rulers are instituted by God for the punishment of evildoers and the praise of them that do well (**Rom 13:3-4; 1Pe 2:13-14**). (See Section VI)
    - a. It is not evil to instruct one's children to go in public bare-faced.
    - b. It is not evil to have one's children breath fresh air, interact socially with others, and learn to communicate effectively by reading facial expressions, none of which can be done properly while wearing a face diaper.
    - c. It is a good thing to protect one's children from forced masking that damages their physical, emotional, and psychological health, which many parents will attest to (more on this later).
    - d. Therefore, rulers have no right under God's law to force parents to force children to wear masks.
      - (i) For rulers to force parents to mask their children, and punish them if they don't, is for them to punish them that do well and to promote evil, which is directly opposed to the purpose that God instituted them for.
      - (ii) Therefore, they are not to be obeyed when they are not fulfilling God's decreed function for them.
      - (iii) In such a case we ought to obey God rather than men (**Act 5:29**).
5. Mask mandates prevent Christians from worshiping God in the way that He has commanded.
- A. The Bible commands us to "greet ye one another with an holy kiss" (**1Co 16:20**).
  - B. It tells us to "eat this bread, and drink this cup" (**1Co 11:26**) when the church assembles to partake of communion in remembrance of the Lord Jesus Christ's death for us.
  - C. Church members are to sing hymns to God in church (**Col 3:16**).
  - D. Church members cannot greet each other with an holy kiss, eat and drink at the Lord's table, and sing (properly) while wearing a face mask!
  - E. Therefore, mask mandates are in direct conflict with the word of God, and therefore must be disobeyed (**Act 5:29**).

6. Aren't mask mandates done for the sake of public health and therefore Biblically permissible?
  - A. In the Bible restrictions on personal freedom to limit the spread of infectious diseases was always limited to *the sick*, not the healthy (**Lev 13:4**).
  - B. It is unbiblical and *plain stupid* to quarantine and mask healthy people.
  - C. Furthermore, it has been well proven that mask mandates do not prevent Covid-19 transmission: <https://thefederalist.com/2020/10/29/these-12-graphs-show-mask-mandates-do-nothing-to-stop-covid/>.
  
7. Masks are the symbol of submission to tyranny.
  - A. The so-called Covid-19 "pandemic" would have never been possible without forcing people to wear masks which keeps everyone in fear and is a constant reminder of the greatly over-hyped danger of Covid-19.
  - B. If all of the professing Christians in this country would have simply refused to wear a mask, this whole scamdemic would have been over a long time ago.
  - C. As Christians we must maintain faith and a good conscience (**1Ti 1:19**).
    - i. If a Christian can't wear a mask in good conscience because of the reasons given in this series, then he must not violate his conscience by doing so.
    - ii. To wear a mask against one's conscience is sin (**Rom 14:23**).
  
8. Wearing face masks causes harm and is socially destructive.
  - A. Mask wearing dehumanizes people, making them into faceless zombies.
  - B. Masks prevent effective communication because a large part of communications is body language and facial expressions.
  - C. Mask wearing (especially for extended periods) is detrimental to health in variety of ways.
    - i. The following article gives numerous scientific reasons why mask wearing is harmful to a person's health: <https://healthimpactnews.com/2020/physician-and-medical-journal-editor-healthy-people-should-not-wear-face-masks>.
    - ii. Here are some quotes from the article.
      - a. "Face masks decrease oxygen, increase carbon dioxide, and alter breathing in ways that increase susceptibility and severity of CoVID-19." (Jim Meehan, MD, *Healthy People Should Not Wear Face Masks*, 7-3-2020)
      - b. "Mask wearers frequently report symptoms of difficulty breathing, shortness of breath, headache, lightheadedness, dizziness, anxiety, brain fog, difficulty concentrating, and other subjective symptoms while wearing medical masks. As a surgeon, I have worn masks for prolonged periods of time in thousands of surgeries and can assure you these symptoms do occur when surgical masks are worn for extended periods of time. The longer a surgical mask is worn, the more saturated with moisture it becomes, and the more significantly it inhibits the inflow of oxygen and outflow of carbon dioxide." (Ibid)
      - c. "In fact, clinical research shows that medical masks lower blood oxygen levels[R] and raise carbon dioxide blood levels.[R] The

deviations in oxygen and carbon dioxide may not reach the clinical criteria for hypoxia (low blood oxygen), hypoxemia (low tissue oxygen), or hypercapnia (elevated blood carbon dioxide), but they can deviate enough to cause even healthy individuals to become symptomatic, as occurred with the surgeons studied and published in this report: [Preliminary Report on Surgical Mask Induced Deoxygenation During Major Surgery.](#)" (Ibid)

- d. "Viral particles move through face masks with relative ease. Studies show that about 44% of viral particles pass through surgical masks, 97% pass through cloth masks, and about 5% through N95 masks. Increasing tidal volume (depth of breaths) results in literally sucking more air, more forcefully through and around the mask. Any SARS CoV-2 particles on, in, or around the mask are more forcefully suctioned into the mouth and lungs as a result of the compensatory increases in tidal volume." (Ibid)
  - e. "Seriously people- STOP BUYING MASKS! They are NOT effective in preventing general public from catching #Coronavirus, but if healthcare providers can't get them to care for sick patients, it puts them and our communities at risk!" (U.S. Surgeon General, Titter, 2-29-2020) (Ibid)
- D. Mask wearing is especially harmful for children physically, emotionally, and developmentally.
- i. Paul E. Alexander makes the case for this in his article called "Masking Children: Tragic, Unscientific, and Damaging."
  - ii. Dr. Alexander received his bachelor's degree in epidemiology from McMaster University in Hamilton, Ontario, a master's degree from Oxford University, and a PhD from McMaster University's Department of Health Research Methods, Evidence, and Impact.
  - iii. Here are some quotes from his article:
    - a. "A German-wide registry (not the optimal highest-quality study) used by 20,353 parents who reported on data from almost 26,000 children, found that the "average wearing time of the mask was 270 minutes per day. Impairments caused by wearing the mask were reported by 68% of the parents. These included irritability (60%), headache (53%), difficulty concentrating (50%), less happiness (49%), reluctance to go to school/kindergarten (44%), malaise (42%) impaired learning (38%) and drowsiness or fatigue (37%).'" (Paul E. Alexander, *Masking Children: Tragic, Unscientific, and Damaging*, <https://www.aier.org/article/masking-children-tragic-unscientific-and-damaging>, 3-10-2021)
    - b. "Concerns are being raised regarding psychological damage and why a mask is not 'just a mask.' There is tremendous psychological damage to infants and children, with potential catastrophic impacts on the cognitive development of children. This is even more critical in relation to children with special needs or those within the autism spectrum who need to be able to recognize facial expressions as part

of their ongoing development. The accumulating evidence also suggests that prolonged mask use in children or adults can cause harms, so much so that Dr. Blaylock states “the bottom line is that [if] you are not sick, you should not wear a mask.” Furthermore, Dr. Blaylock writes, “By wearing a mask, the exhaled viruses will not be able to escape and will concentrate in the nasal passages, enter the olfactory nerves and travel into the brain.”” (Ibid)

VIII. We ought to obey God rather than men.

1. When a civil law comes into conflict with God's law, we must always obey God's law.
2. We ought to obey God rather than men (**Act 5:29; Act 4:19-20**).
  - A. When the government forbids us to do something God commands us, we must disobey the government.
  - B. When the government commands us to do something that God forbids, we must disobey the government.
3. We should render unto Caesar the things which are Caesar's (**Mat 22:21**).
  - A. But not all things are Caesar's.
  - B. We must render unto God the things which are God's (**Mat 22:21**).
4. Examples of obeying God rather than men:
  - A. Daniel refused to obey the commandment of the king which said he could not pray to God (**Dan 6:7-10**).
  - B. Shadrach, Meshach, and Abednego refused to bow down to the idol that Nebuchadnezzar had made (**Dan 3:14-18**).
  - C. The Hebrew midwives refused the Pharaoh's order to kill the Hebrew babies (**Exo 1:17 c/w Heb 11:23**).
  - D. Esther broke the law by going in unto the king without being called (**Est 4:16**).

IX. What about other laws that are not in direct conflict with God's law?

1. Are Christians obliged to obey every ordinance that a government or a bureaucrat dreams up?
  - A. What if a mayor decrees that every pedestrian must only low-crawl on the sidewalks in his town because he could trip and hurt himself or others?
  - B. What if the county health department mandates that all residents get a vaccine to allegedly protect them from Covid-19?
  - C. What if the governor decrees that adult children are only permitted to speak to their parents once per year for no more than five minutes to cut back on time spent in idle chat?
  - D. What if a state legislature passes a law which states that all citizens of the state must dye their hair red, white, and blue to show their love for their country?
  - E. What if the president of the USA signs an executive order stating that every citizen must eat anchovies on Thursdays to promote good health?
  - F. None of these laws directly conflict with the law of God; so does that mean that we would be required to submit to them? Obviously not.
    - i. These laws do not punish evil and praise good, and are therefore not legitimate laws that have to be obeyed (see Section VI).

- ii. These laws would be totalitarian in nature and a lawmaker who enacted and enforced them would be usurping authority which is not his to wield.
- 2. Sometimes it is permissible to disobey civil laws.
  - A. Gideon threshed wheat by the winepress to hide it from the government (**Jdg 6:11-12**).
  - B. Paul evaded government thugs who were trying to capture him unjustly (**2Co 11:32-33**).
- 3. Sometimes laws should be obeyed for convenience or expediency.
  - A. Jesus paid taxes so the government would not be offended (**Mat 17:24-27**).
  - B. We should obey legitimate government laws for the Lord's sake and conscience sake, not for the government's sake (**1Pe 2:13; Rom 13:5**).