

A Question about Duty to Authority

Matthew 22:15-22

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Introduction:

Today, we come to that place in Matthew's Gospel where Jesus' enemies put questions to Him to try to trap Him and get Him trouble...

- But they are dealing with a man who, like no other man, has perfect control of His speech and speaks nothing but truth.
 - He never slips.
- The first of their questions is found in Matthew 22:15-22, namely:
 - "Is it lawful to pay taxes to Caesar, or not?"
- This was a burning question for many in Jesus' day.
 - The Romans had conquered Israel and had established authority over them.
 - The presence of Roman soldiers in every city continually reminded the Jews that they were a people in subjection to an ungodly alien authority...
 - The palaces of Roman appointed magistrates like Herod or Pontius Pilate were monuments that they answered to Roman law...
 - But perhaps the most painful reminder of Rome's presence came when income taxes and property taxes and customs and duties on goods were levied and collected.
 - And the most despised of all these taxes was the poll tax or head tax that was put upon the head of every adult male Israelite...
 - This is the one referred to in this passage—
 - The word in the Greek is *khnsov* which is related to our word **census**.
 - It was a tax that grew out of the census, or head count of the people.
 - It was bad enough to pay taxes on property,
 - but this tax was on the person!
 - The Jews felt that they belonged to God rather than to Caesar!
 - This tax was imposed on them in AD 6 and sparked the insurrection of Judas of Galilee.
 - Judas argued that because God is the only God and Lord, the census tax should not be paid to Rome.
 - Though he was put down by the Romans,

- the sentiment remained alive among the Zealot movement and led to the rebellion of AD 66 that eventuated the Roman destruction of Jerusalem and the temple in 70 AD.
- Scriptural opposition to this tax was based especially upon Deut 17:15 which says,
 - Deut 17:15: “you shall surely set a king over you whom the LORD your God chooses; *one* from among your brethren you shall set as king over you; you may not set a foreigner over you, who *is* not your brother.”
 - “Surely,” it was argued, “if we are not to set a pagan king over us, neither ought we to support one.”
- Now this tax question is that question that was brought to Jesus in our text...
 - “Is it lawful (or proper) to pay taxes to Caesar, or not?”
- This is a question that seems to resurface again and again among God’s people...
 - “What if the money is being used to fund abortions?”
 - “What if it is being used to fund an unjust war?”
 - “What if it is being used to fund the persecution of God’s people?”
 - “What if it is being used to redistribute wealth in an unjust manner (either robbing the poor or robbing the rich)?”
 - “What if it is being used to support the decadent lifestyle of the magistrate—or is going sideways to line their own pockets?”
 - “What if it is being used to support an idolatrous religion?”
 - Does this make it improper for us to pay our taxes?

And related to the question of taxes is the whole question of obedience to authority when that authority is ungodly...

- For example, what if the day comes when the government requires us to send our children to government schools—will we be obliged to obey?
- Or what if the government prohibits us to tell people the good news of Christ or to meet for public worship?
- Are we bound to obey them today when they have told us not to chastise our children with a rod?
- What if a Christian woman is married to a man who refuses to pay taxes and orders her not to pay them either... which authority is she to obey—her husband, or the civil authority?
- What if a husband or a father orders you to worship in a way that God has not appointed? Are you obliged to obey?
- What if a church synod orders a congregation to support missionaries who are not true to the gospel? Are they obligated to obey, or should they rebel as Machen did when he was ousted the United Presbyterian Church and started the OPC?

- What if your employer orders you to work on the Lord's Day, and the work called for is not a work of necessity or mercy?

There are many hard questions pertaining to authority that can be asked.

- As we examine the one that was brought to Jesus and how he answered it,
 - I want to show you three directives that will help you when you have a hard question about obeying those in authority over you, especially when they are ungodly.
 - These directives are not all expressly stated in our text, but each of them is deduced from it.
- First of all, when you have a hard question to answer...

I. Check your sincerity.

- What I mean is, when you have a question like this tax question,
 - You should begin by asking yourself if you really and truly want to know what God's will is about the matter.
 - You need to ask yourself,
 - "Why am I asking this question?"
 - "Why am I questioning this particular duty?"
 - "Do I really want to know what God wants me to do?"
 - "Am I really concerned to find out what His will so that I might do it?"
 - I am convinced that the many of the questions we struggle with melt away if we would follow this simple directive...
 - No one ever likes to admit—even to himself—that he is not sincere, but self examination is needed before the Lord.

A. It is very clear in our text that the men who presented this tax question to Jesus were not at all sincere.

1. Matthew tells us that they asked this question for purely political reasons—
 - a. In verse 15, he says what was back of it...
 - He says that the Pharisees went and plotted how they might entangle Jesus in His talk...
 - They are not interested in discovering the truth about how they might please God with regard to their taxes!
 - They are only asking this question because they want to trap Jesus!
 - b. They felt they could get Him with this question whichever way He answered!

- 1) If He says that taxes ought to be paid to Caesar, they can have good occasion to stir up the people against Him...
 - After all, if He is the Messiah, isn't He supposed to free them from Roman domination?
 - Isn't that what the multitude (who, in the opinion of the Pharisees, was becoming far too friendly with Jesus) wanted from Jesus?
 - 2) If He answers, no, that taxes ought not to be paid,
 - then they can turn Him over to the Romans as an insurrectionist!
 - Perhaps he will suffer the same fate that Judas of Galilee did in AD 6 when He led his rebellion against the payment of the census tax!
2. Look at how craftily they set this all up...
- a. First, notice that they send their disciples rather than going themselves...
 - They themselves had become open opponents of Jesus and had publicly questioned his authority...
 - They were well known to Him.
 - If they were to come to Him with this question, He would surely suspect something...
 - But if their disciples who were unknown to him ask it, perhaps he will be caught off guard...
 - especially if these disciples pretend to be His admirers!
 - b. That is the second part of the set up—
 - they try to set Him up for a fall by flattering Him...
- 1) Look at what these snakes say to Him in verse 16:
 - “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think?”
 - They suppose that by buttering him like this, they will get the answer they want!
 - They expected Him to say that taxes should not be paid to the Romans and then they could hand Him over!
 - “We know you are a faithful teacher and that you will tell us what you really think. You won't be swayed by the fear of man. You will tell us what is true without equivocation.”
 - 2) What a contrast between the character of these men and the character of Jesus they describe so well!

- Everything they say about Jesus and His teaching is true of Him!
 - He is true and He does speak the way of God in truth without concern about what anyone thinks...
 - They know what teacher ought to be like
 - But it is certainly not true of them!
 - Surely the Holy Spirit gives us a marvellous contrast here!
 - These very men who are commending Jesus for His sincerity in handling the truth of God are in that very commendation acting as the worst of hypocrites!
 - They are pretending to admire sincerity and to sincerely want to know God's will...
 - but are in fact at that very moment insincere and entirely unconcerned about knowing the truth.
- 3) This is one of the most blatant, most disgusting displays of hypocrisy that you will ever find!
- It puts all hypocrisy in bold letters for us to see how ugly it is!
 - How common it is—
 - One will come to a good man with flattery and praise as if wanting to know the truth when murder is in his heart.
 - Prov 26:24-26 says:
 - He who hates, disguises *it* with his lips, And lays up deceit within himself; When he speaks kindly, do not believe him, For *there are* seven abominations in his heart; *Though his* hatred is covered by deceit, His wickedness will be revealed before the assembly.
 - Surely we must beware of the thousands in our day who speak well of Jesus only as a means of destroying Him!
 - They praise Him, but they will not follow Him.
 - They speak of their admiration of Him, but then they question how he could truly be the Son of God...
 - or they question certain teachings contained in the word and claim that they were not really his teachings, but those added by his followers...
 - They pretend to love Him if it will further their desire to destroy Him.
 - Such were these men...

TRANS> So you see how this was all set up—first by sending their disciples, then by employing flattery.

c. And finally, by banding together with disciples of the Herodians!

1) Pharisees and Herodians!

- What a combination!
- The Pharisees were opponents of Herod and Rome;
 - and the Herodians were ardent supporters of Herod and Rome!

2) Malice against the Lord will unite men of entirely opposite principles!

- What hypocrisy!
 - Here the Pharisees are working together with the very people they stand opposed to on this very question of taxes!
 - The Pharisees would have generally opposed the payment of taxes to Rome, and of course, the Herodians would support it.
- But neither one is really concerned about that issue right now!
 - The Pharisees are hoping that Jesus will openly declare their own favoured opinion about the tax question in the presence of the Herodians so that He may be condemned on that basis—
 - condemned because of teaching the same thing that they themselves held to!
 - You see that malice knows no limit!

TRANS> Nothing is more obvious than the insincerity of these men in asking this question about taxes.

B. But you need to ask yourself about your own sincerity when you ask a question like this...

- Am I asking this question because I really want to know what pleases God, or is it for some other reason?

1. Am I, like these men, just trying to get someone in trouble?

- Am I just asking a question out of envy and malice rather than because I really want to know?
 - Brethren, don't dismiss this as a possibility without examining yourself!
 - Our hearts are deceitful and desperately wicked.
 - We must not think that such wickedness is not possible for us.
 - I am sure these men were full of self-justification about what they were doing—that it was for the public good...

TRANS> You need to be sure that you are insincerely asking a question for political reasons...

- or for any other impious reason.

2. Let's look at several other impious reasons for asking insincere questions.

a. Sometimes we raise questions not so much because our duty is hard to understand, but more because we don't like the duty!

- This can certainly be the case when the question is about paying taxes!

- I don't know too many people who actually *like* paying taxes.

- You understand the point...

- The question about obedience to ungodly authority may be asked out of rebellion rather than out of conscience...

- You are questioning because you are looking for a way to get out of your obligation—to escape an unpleasant duty.

- Your question then is not a sincere question...

- It is like the question the lawyer asked Jesus when Jesus told him that he was to love his neighbour...

- The scribe didn't like that duty, so he asked, "Who is my neighbour?" hoping to justify Himself.

- That, of course, is when Jesus told the parable of the Good Samaritan.

TRANS> So you see that you need to ask yourself if your reason for asking the question is sincere, or is just that you want to get out something...

b. In the same way, you need to ask if the question is sincere or is it just that you enjoy a good hearty debate and perhaps have some pride in defending a certain position...

- This is very serious problem, especially with some men...

- I have known men who just love to discuss theology and to put forward questions and answers as a sport—

- They do not really want to do the will of God,

- but they love a good debate—

- and they love to show off their skills at putting up a good argument.

- Some of them even choose a more difficult position or something obscure, just to see if they can stump their opponents.

- We can rightly chuckle because we know how common this is and because we see how foolish it is...
 - But let us not miss how wrong—how wicked—it is to discuss our duty to God as a sport when we have no real concern about the truth!
 - Surely God is greatly displeased with those who made pretence to discover His will when they their goal is not obey!
 - You take God’s name in vain when you do that!
 - You act as if His will is not important.
 - Religion to you is just a game.
 - You study and defend the truth, but you do not love the truth and delight to walk in it.
- c. Thirdly, insincere questions are sometimes asked because we want to maintain our tradition...
- 1) There is a certain security in tradition and the way we have always done things...
 - When you hear biblical teaching that speaks against your traditions,
 - You must be careful not to question that teaching for no other reason than pride and security about the status quo.
 - 2) Just try challenging someone about an unbiblical tradition and see if you don’t get a lot of questions from them!
 - As you know, our session does not approve of the use of instruments in the church for making musical offerings to God...
 - but I remember what it was like when I first heard that position!
 - Boy did I have a lot of questions, and so did the men I was with when I first heard it!
 - It was upsetting because all my life instruments had been a part of the worship of God.
 - 3) Now it is not always wrong to ask questions of course when your traditions are challenged...
 - Traditions are often rooted in truth.
 - In fact, you **should** ask questions instead of blindly accepting whatever comes along...
 - But you must always be careful that these are **sincere** questions.

- It is so easy to slip into asking questions only because you don't want to admit that you and your parents have been wrong—
 - or because you find security in the way things have “always” been done.

TRANS> In sum then, always check your sincerity in the questions you ask!

- I am convinced that one of the main reasons we have so many questions is because we are not really committed to knowing the truth in the first place.
 - Make sure you are not just trying to trap somebody...
 - or avoid some duty you don't like...
 - or enter into a good debate...
 - or rest in the security of your traditions.
- Okay, but suppose you have examined yourself, and your question about obeying an ungodly authority really is an honest question...
 - What should you do secondly?

II. Recognise God's providence.

A. Questions about duty to authority always involve God's providence.

1. How so?

- Because it is God who institutes authority over us and who establishes whatever particular persons are in those places of authority over us.
 - That's right, He is the one who places kings on the throne and elders in the church—
 - and the one who determined who your parents would be!
- a. Paul puts this teaching in the clearest possible language in Romans 13:1:
 - He says:
 - Romans 13:1: For there is no authority except from God, and the authorities that exist are appointed by God.
 - So whether it is governing authorities in the civil realm (as Paul refers to here), parents, employers, or elders in the church,
 - God is the one who has established them over you.

TRANS> But perhaps Paul is simply saying that God has established certain positions of authority—

- Not that He has put certain persons over us.

- b. But there is ample scriptural evidence that His providence reaches to the very individuals.
 - This was the hard lesson that Nebuchadnezzar, King of Babylon, had to learn.
 - We looked at this not too long ago...
 - You remember that he was made like a beast “until”... (as the Lord said to him),
 - Dan. 4:32: “until you know that the Most High rules in the kingdom of men and gives it to whomever He chooses.”
 - The Scripture is full of this doctrine...
 - God reminded Pharaoh of this when He told Him,
 - Exodus 9:15-16: Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth. But indeed for this *purpose* I have raised you up, that I may show My power *in* you, and that My name may be declared in all the earth.
 - Proverbs even teaches us that not only the persons, but their very actions are directed by God...
 - Prov 21:1: The king’s heart *is* in the hand of the LORD, *Like* the rivers of water; He turns it wherever He wishes.
 - God not only establishes particular persons in their places of authority,
 - but He also sovereignly directs their actions.
 - This is why the scripture declares that even the action of the rulers and authorities who crucified the Lord Jesus was according to the determined purpose and foreknowledge of God in Acts 2:23.
 - They did it for their own reasons, God had them do it for His own reasons.
2. This is a doctrine that would have been much more readily understood by the Jews in Jesus’ day...
 - a. They had plenty of error,
 - but the fact that God is the one who raises up one and puts down another from his place of authority was something that was not often disputed.
 - b. It is often a rejected doctrine in our day,
 - not because the Bible’s teaching is unclear,

- but because the philosophies of our present day militate against the idea of a sovereign God who puts wicked men like Pharaoh on their thrones...
 - And this worldly philosophy has had its effect on the church so that many who claim to have their doctrine from the scripture alone reject the providence of God in establishing each and every ruler in his or her seat of authority!
- c. But if you are to understand what Jesus' teaches in our text,
- you need to have the right understanding that his hearers had...
 - You need to recognise that God has established in their respective places all who are in authority.

TRANS> If you have questions about obeying legitimate, yet ungodly authority,

- you have to first recognise that God has put them over you.
- Jesus did not have to defend this doctrine of God's providence because it was understood by the people of His day...

B. But He did have to bring the proud Jews who stood before Him face to face with the fact that Caesar was indeed established in authority over them!

1. Look at how he did this...

a. First He made the request,

- "Show Me the tax money."
- You can see that in verse 19...
- They complied and brought Him a Roman denarius with which the tax was paid.

b. Then holding up the coin, He said,

- "Whose image and inscription is this?"

1) Now those Roman coins had the image of the emperor on them, just like we have an image of the Queen.

- In fact, Emperor Tiberius' image was on both sides of the coin...
 - On the obverse side,
 - there was an image of his head with the inscription, being translated into English:
 - "Tiberius Caesar Augustus, Son of the Divine Augustus."
 - On the reverse side,

- he was shown seated on a throne with a diadem on his head and the clothes of a priest with the words,
 - “Highest Priest.”
- 2) Now of course this was all highly offensive to the Jews...to have a coin like this,
- but they answered Jesus’ question as to whose image and inscription it was...
 - They said, “Caesar’s”
2. Jesus was pointing out to them that Caesar was in fact their emperor.
- a. It was even written in the Talmud that
- “He is the king of the country whose coin is current in the country.”
 - They acknowledged that the Roman Emperor Caesar had authority over them by using the money that bore his image.
 - This was a vivid reminder to Jesus’ inquisitors that they were not a free people.
 - God had given their nation into the hands of the Romans!
 - There was no denying the fact...
 - The very coins they were using had Caesar’s image and inscription...
 - The Roman army was in their land...
 - The Roman governor was ruling among them...
 - They were subject to the Laws of Rome.
 - They were the subjects of Rome.
- b. This was a painful reminder of what God had done...
- 1) It was true enough that God had said:
- Deut 17:15: “you shall surely set a king over you whom the LORD your God chooses; *one* from among your brethren you shall set as king over you; you may not set a foreigner over you, who *is* not your brother.”
 - But it is quite a different thing for them to place an ungodly ruler over them and for God to it!

TRANS> He told **them** not to set up a pagan ruler...

- 2) But He had also told them that if they did not continue in His covenant,
- **He** would deliver them over to a foreign power to chasten them.

- In 2Chron 36:15, we read about how this was exactly what God did...
 - 2 Chron 36:15-17: And the LORD God of their fathers sent *warnings* to them by His messengers, rising up early and sending *them*, because He had compassion on His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till *there was* no remedy. Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave *them* all into his hand.
 - He put ungodly rulers over His people because of their disobedience and unfaithfulness to His covenant.
- c. Instead of being proud and claiming their independence from pagan rulership,
 - The Jews of Jesus' day needed to admit that they had pagan government because of God's displeasure with them!
 - A Messiah was not needed to deliver them from Rome so much as to deliver them from their sin!
 - Those who were not wanting to submit to the pagan Roman ruler God had placed over them in Jesus' day
 - were struggling with the same thing the Jews struggled with in Jeremiah's day when Babylon was placed over them.
 - All the contemporaries of Jeremiah who claimed to be prophets told the people to rebel, but Jeremiah told them to submit to Babylon.
 - He told them that this was God's chastisement and they were to bear it patiently.
 - We read Jeremiah's letter in Jeremiah 29 this morning.
- 3. Now brethren, we are in need of the same acceptance of God's providence!
 - a. Do we have ungodly rulers over us?
 - Rulers who will not acknowledge the Lord as the only Judge and lawgiver?
 - Rulers who use tax money to fund abortions and to line their own pockets?
 - Rulers who refuse to punish those who shed blood or those who dishonour their parents?
 - Rulers who protect those guilty of gross immorality and take it upon themselves to redefine marriage?
 - b. How are we supposed to respond?
 - 1) With pride that we will have no part of such wickedness?

- That we are citizens of heaven and are not subject to these rulers?
- 2) No... If you love God, you need to respond with brokenness and humility.
- God has placed these leaders over us because we—His people who call on His name—have not been faithful to Him!
 - Instead of complaining and whining about our government we need to repent and plead for God’s mercy!
- 3) Now I don’t mean to say that it is always a chastisement...
- Sometimes, God gives us trials to test us and prove us...
 - He often does that when the word of God has just come to a nation...
 - They are called to suffer under persecution for a time and then He brings them out and gives them godly leaders.
 - You may have an ungodly husband or ungodly parents...
 - It is not necessarily a chastisement of you, but still, these authorities are established over you by the Lord who always acts with justice and wisdom...
 - He always does what is good for His people...
 - And so instead of chaffing against what He has done, we need to cheerfully accept it and give due honour to those He has placed over us.

TRANS> And this brings us to third directive from our passage about how to deal with our questions about obedience to ungodly authority...

- Thirdly, we must do what Jesus tells us in 21:

III. Render to Caesar the things that are Caesar’s and to God the things that are God’s.

A. What a brilliant answer this is from our Lord Jesus!

1. It is incredibly simple!
 - a. If God has placed authority over you, you are to submit to that authority as far as that authority extends.
 - He has given them certain boundaries, and so far as their commands are within those boundaries, you are to obey them.
 - b. Yet, in no way are you to let that authority keep you from your duty to God.
 - Authority that tries to usurp the place of God is not—at that point—legitimate...

- It is only to obeyed in those matters that belong to it.

TRANS> And while Jesus' answer is incredibly simple,

2. It is also incredibly far reaching!

- a. Everything that properly belongs to the civil magistrate whether you like or not is to be submitted to it...
 - as Paul says, Custom to whom custom, tax to whom tax, and honour to whom honour is due.
 - By extension the principle reaches into every relationship—
 - You are to give your children and your parents and your husband and your wife and you elders and you next door neighbour what is due to them...
 - If you see a man injured in the street, you are to give him aid.
- b. At the same time, nobody is to tell you how God is to be worshipped and served unless they tell you based upon His word.
 - Authority ceases to be legitimate as soon as it contradicts what God has appointed...
 - When it tries to spread itself too far and take the place of God.
 - This reaches to everything—
 - To God you owe your prayers...
 - To God you owe thanksgiving...
 - To God you owe love and honour...
 - To God you owe worship and praise...
 - To God you own total obedience and total allegiance.

B. We are furnished with magnificent examples of rendering to ungodly kings what belongs to them and to God what belongs to God...

1. There is Daniel.

- a. He lived in a society that was a lot like ours...
 - King Nebuchadnezzar was overall a pretty decent ruler who tried to include the peoples he had conquered in a prosperous and happy government.
 - If they were faithful in his service, he gladly promoted them and provided tools for their further progress in service.

- When you look at Daniel, you see him giving honour to the king and always speaking respectfully to him...
 - He served in his courts with a greater faithfulness than even the native Babylonians.
 - He might have been bitter for having been separated from his family and deprived of marriage,
 - but instead of bitterness toward the king God had raised up to chasten His people,
 - we see honest service and dedication from Daniel.
 - He knew what it meant to render to Caesar the things that Caesar's!
- b. But he also knew what it meant to render to God the things that are God's!
- When asked to eat foods that were prohibited by God in that time, he respectfully refused.
 - When told that he could not pray to God, but only to the king,
 - he refused to comply, even though he knew he would be cast into a den of lions for it!
 - Indeed, you have to be willing to suffer in rendering to God what is due to Him!
 - Saying that the Caesar has spoken is no excuse.
 - If Caesar has encroached on the things that belong to God, Caesar must be disobeyed even it means your life.
 - You must submit to the king's punishment rather than disobey God.

TRANS> We could look at the examples of David with Saul, and Nehemiah with Artaxerxes, and Jeremiah with Jehoiakim and Zedekiah...

- Each of these men knew what it meant to render to Caesar the things that are Caesar's and to God the things that are God's.

2. It is interesting to observe that Jesus does not see this as optional...

- a. When the Jews asked Him this question "Is it lawful to pay taxes?" they used a word that means "donate" or "give" taxes...
 - They were asking if it was proper to **give** them to a pagan king...
 - But when Jesus answers, "Render to Caesar," He uses a word that means "to make a payment of what is due"...
 - He sees tax paying as obligatory!
 - He sees our duty to God as obligatory.

- It is something we render as due to each.
- b. He sees it this way because, as we saw before, He recognises that God is the one who has established the powers that be.
 - Therefore, we are to render them that which is in their province to require.
 - If they ask us for the worship that belongs to God, we are not to give them that, but we are to give them faithful civil service and civil obedience because God has put them over us.

Conclusion

Now I realise that there are many complicated questions that you might ask about this...

- What if there is a take over—how do we know who the properly constituted authority is?
 - Or what about a wife whose lawful husband tells her not to pay taxes—to whom does she submit? to her husband or to the king?
 - We will not always have an answer to every question.
 - It is a good thing that God does not require perfection of us because we sometimes honestly don't know what to do...

But I am saying to you that you can go a very long way in conforming to God's will in this matter if you will submit to the three directives we looked at today.

- First, ask yourself if your question is sincere—do you really want to know God's will?
- Second, recognise that God has placed those in authority over you in His providence, and ungodly ones to test you or to chasten you...
- And thirdly, render to Caesar the things that are Caesar's and to God the things that are Gods.
 - Do this, and you will never be far from the will of God in this matter.

But now in closing, let us look again at our Lord Jesus...

- Though we endeavour to obey God's will in this matter, we will not always know it perfectly or perform it perfectly...
- But see in verse 22 how these men go away marvelling at Jesus.
 - Sadly, they marvel, but they do not submit!
 - It is in Him that they will find all perfection!
 - He is the One who perfectly does the will of God for all His people.
 - Come to Him and you will render to God all that is His due—through Jesus perfect righteousness for you.