

Good morning, church family. Turn with me, if you would, in your Bibles to Mark chapter 12. Mark chapter 12. The title of the message today is To God, What is His? Mark chapter 12, verses 13 through 17, so a little bit smaller passage than maybe what we've covered the last couple weeks, but a very, very important passage nonetheless. Mark chapter 12. Once you found that chapter, if you would stand with me in honor of the one who gave us this word as we read our text together this morning. Mark chapter 12, verses 13 through 17. It reads, Then they sent some of the Pharisees and Herodians to him in order to trap him in a statement. And they came and said to him, Teacher, we know that you are truthful and defer to no one. For you are not partial to any, but teach the way of God in truth. Is it lawful to pay a tax to Caesar or not? Shall we pay or shall we not pay? But he, knowing their hypocrisy, said to them, Why are you testing me? Bring me a denarius to look at. And they brought one, and he said to them, Whose likeness and inscription is this? And they said to him, Caesar's. And Jesus said to them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they were amazed at him. Let's pray. Father, we are so thankful for Your Word today. This is Your Word, and we are so thankful that You revealed it to us and gave it to us by the inspiration of Your Spirit to so many different authors that we might have, by Your grace, a small revelation into who You are and Your redemptive plan. We pray Lord this morning that you would take these words and apply them to our heart that we would understand what it is to render to you that we will be challenged by that. And that we would take that as our primary focus into this week, that we would do all that we do to your glory. I pray Lord that you would remove any distractions for me any hindrances and that I would speak clearly that the words would be correct according to your scriptures. We pray Lord for all of this to glorify you and we ask that in your holy name. Amen. You can be seated. So over the last few weeks, we've been going through and looking at basically the setting is multiple interactions of Jesus and the Sanhedrin different religious leader groups from the temple from Jerusalem. And that's continuing this week as we'll see another time that they're coming to try to trip him up. And of course, this all leads up to his ultimate death, which we are so thankful for. But this, this is God's redemptive plan being played out as the Jews want to be rid of Jesus. And so they've had multiple altercations already. And this is yet another one where this time there's a small subset of the Sanhedrin. So the Sanhedrin being broken down into different religious leader groups, the Pharisees being part of them, and they team up with the Herodians today, and they are coming to trap Him in a little bit different way. And you will see some different wording here in their approach as we go through this. But we are seeing another altercation, and this is yet going to be another clear example of Jesus' authority, His exousia is the Greek term for divine authority, His authority being put on display. It's very interesting as we've seen this occur multiple times. And again, we'll see it today as they come to him to ask to make themselves look better to

bring something about their own authority. He inevitably turns it around, turns the tables on them, and turns it around into a clear example of his own authority. And he's going to do that again today. And so, as we approach this text, you're going to see a lot of flattery. You're going to see a lot of hypocrisy. We're going to see a lot coming from the opposition of Christ. And then we're going to see him give them a phrase that they were not expecting, adding on an extra phrase that will absolutely amaze them. And it's going to be so imperative that we understand in our context today that the words of Christ then apply just as much to us now as it did then. So let's break down this passage together. We're going to start with number one, there's two points. The first point this morning is the table set the table set, verse 13 through 15. So just the first part of verse 15. Let me reread that for you. So we're all looking at the same text together here. Then they sent some of the Pharisees and Herodians to him in order to trap him in a statement. And they came and said to him, Teacher, we know that you are truthful and defer to no one, for you are not partial to any, but teach the way of God in truth. Is it lawful to pay a tax to Caesar or not? Shall we pay it or shall we not pay? Now understanding the group that is coming to him is very important here to understand why they structured the question in the way that they did. Why? Why was this a question that would be something that would put Christ in a negative light? Why even ask this question? Well, the Pharisees and the Herodians is really a very interesting group to have come and approach him. The Pharisees were committed to the purity of the law and the Jewish tradition. They were committed to ensuring that people lived out the law exactly as it stated word for word with their interpretation. And they were they were very pure if they were pure, excuse me when it comes to the law, and they were focused on the Jewish side of things, the Herodians was another group altogether. The Herodians were a group of Jews that were devoted to Herod. They were devoted to Herod's rule, they were devoted to Rome overall. And so these are two very interesting groups that you wouldn't think would work together. But if you recall back in Mark chapter three, verses one through six, we won't read that text, but that's where it occurs. Mark chapter three shows us the very early on in Jesus's ministry, he healed a man on the Sabbath, the withered hand. If you remember the man with the withered hand and Jesus came and healed him. At that very time, the Pharisees and the Herodians teamed up. This is the same group that came and challenged him on the way he treated the man on the Sabbath, that he was healing on the Sabbath. According to the Pharisees, they broke the Sabbath, Jesus broke the Sabbath. And so the Herodians and the Pharisees joined up at that particular time. So this has been a very long process, interesting and probably rather unstable relationship with the sole purpose of taking down Jesus as one of those I came to mind this week was the enemy of my enemy is my friend. So although they might be opposing groups, generally speaking, they're going to work together. That's how much animosity has been built up. for Jesus or towards Jesus in that day is that it's bringing groups that would

generally not work together at all together to trip him up. And the reason why it's important to understand those two groups is the Pharisees would have been looking out for the Jewish side of things, in other words, not wanting to give to Rome more than they should, not liking the rule of Rome as they were subject to them, and the Herodians would have been in favor of the tax. So you have one group that is coming, hoping that Jesus answers, no, don't pay the tax, because that would make the people happy, the Jewish side happy, which would be good for them, but it would make the Herodians mad, right? So they would run off and tell Herod, this guy's inciting crowds, inciting groups of people to not pay homage to Rome, to not do what they're supposed to do. And so if he answered, don't pay the tax, you would see that come out from that side. And then if he said, yes, you should pay the tax, it would make the Herodians happy because they're subjects of Rome. They love the rule of Rome, but it would upset the people and the Pharisees because Jews don't want to pay taxes. They don't like the rule of Rome. The crowd itself would have a drop in respect for Christ and his authority because in their minds, they shouldn't have to pay tax to Rome. So that's the setting. That's why this particular question is so important because this odd relationship and this question seems kind of off base. Why are they coming now to ask about taxes? Well, you have to understand, according to the Pharisees, they wanted to get rid of Jesus without having blood on their hands. Ultimately, we know they do end up with blood on their hands, because that's their last resort, is they ultimately bring Christ before Caiaphas, who sends him to Rome, and both the high level Jewish authorities in Rome end up with Christ's blood on their hands. But for the Pharisees of that day, the only way they can keep their good reputation, while also getting rid of Christ, is to have someone else do their dirty work for them. So if they can, if they can get Herod mad at him, the Romans mad at him, they'll do away with them, they don't have to worry about it at all. And they can just look, look, Rome took him. It wasn't us. We don't have to worry about it. And if the people disown him, because he says they should have to pay taxes, well, the people will just stop following him. And then that solves our problem, too. We don't have to get rid of them. But it will at least take the tension back to us, instead of being on Jesus, but they themselves would have their hands clean. so to speak, does that make sense? So that's the setting of what they're doing. So they're coming in, trying to manipulate the situation, they're essentially setting up a game of chess, I'm a big chess player, I like playing chess. And the term to turn the tables have turned is an old chess phrase from a long time ago, because they would have spinning tops on tables. And If you set up a chess game and played and the winner was winning, you could spin the chessboard around where suddenly you were playing the losing side and so the winning side. So ultimately, their strategy here is to come and set up this game in their favor, they're coming to stack the deck, if you will. And this isn't the first time they do this. They try this in other times, Matthew 22, 23 through 33 is another prime example of

them strategically asking a question that would get the intent off of them. Luke 20, verse 27 through 40 records it as well. And so we see this as a pretty clear, evident, repeated process of them trying to keep clean hands so that they could entrap the Son of God to be able to get him out of the situation. And the interesting thing about how they were this as well is not only bringing the two groups and bring up the question about taxes in that format of it, but notice the immense amount of flattery that they use as well. The amount of flattery here is kind of flabbergasting, just to be truthful, because they've opposed him since Mark chapter one, if you remember. The religious leaders have had a problem with Jesus for 12 chapters now, and it doesn't seem to be letting up. And yet they're coming to him, calling him teacher, which is a sign of respect. The word there for teacher means teacher or master, a very formal title of respect for him. And then they continue with, we know that you are truthful and defer to no one. for you are not partial to any but teach the way of God in truth. Now, that should make you go now hold on a second. What have they said the last 30 verses that we went through the last couple weeks have they come to oppose him? They're constantly berating him as far as where do you get your authority? How do you even say this? How can you teach against us? How all these different things that they've said to him over and over again, all throughout Mark. And yet now they're coming to tell him, oh, you know, you're a great teacher. You're fantastic. You defer to no one. Now, the interesting thing is they don't believe this. Jesus calls them on their hypocrisy in just a moment. So we know from the internal part of this text alone, not to mention all the other times they've been opposing him. that this is hypocritical speech. They don't mean what they're saying. But still, the fact of the matter is what they're saying is true, isn't it? Jesus is teaching the way of God in truth. Jesus doesn't defer to anyone. He is his own authority. He defers to no human being for their authority. He keeps the authority for himself and puts it on display over and over again. So despite their attempt to be hypocrites, to flatter him, to get him to side with one way or the other, at least give them an answer. And I can imagine their frustration at this point of probably not getting what in their mind is a straight answer from him. Maybe if we butter him up a little bit, he'll give us a straight answer once and for all, and we can finally be done with this situation. And so you can see the intent here is really interesting. And we know how hostile it is. If you look in verse 13, to get the overall mood of what they're saying, the word trap there or to attempt to trip him up trap or trip depending on your translation is actually a very hostile word. It means to have hostile intent, combative or volatile physical harm in mind. And so they're coming to him in a very hostile way, but then flattering and buttering him up. And ultimately, they lay out the question for him, should we pay taxes to Caesar, the tax being referenced here is believed to be the imperial poll tax, it began in roughly ad six. So not long before Jesus was on the earth. So AD six, and the amount of the tax was one denarius or one day's wage for a

common laborer. So it's basically a whole day's wage was the tax from Rome. And so it was a pretty steep tax. If you figure you have to work eight hours for that particular tax in that day. That's that's a pretty steep tax. How often they have to do that is dependent upon Rome. So it could be often dependent on the year that they're looking at. But at this point, they're coming to him with the question with the flattery with the conniving speech to find out if they can trap him once and for all, and to be done with this situation. And ultimately, their final question is, shall we pay or shall we not pay? And they're now acknowledging even though they questioned his authority before they're basically looking to him for the authority to say, can we tell Rome that we're not paying taxes anymore? And so as I thought through this first point, and I thought about their interaction with Jesus, I couldn't help as a point of application for us on this first point, I couldn't help but recognize in myself, and perhaps you can see this in yourself as well. How often do I come to Christ with ulterior motives? How often do I come to Christ with a way of wording things or the way of, of wanting my way instead of his way, or a way of seeking benefit from him in order to get what I want instead of what he wants. Because when we come to Christ in prayer, prayer is not to change God's mind. Prayer is to align ourselves with his will. No, we are to cry out to him and to rest in him. And that's what prayer is for. But ultimately, prayer is so that we will see God's will, and that we will align ourselves with him. But how often do I come to God in such a way that I want to manipulate the situation, so that I'm hoping as though I'm smarter than God, that I can in some way, make this out the way I want it to be no different than how the Pharisees did it. Oh, Lord God, thank you for being so gracious. Thank you for all that you've done in my life. Thank you for your will being played out. But I would really prefer you do it this way. And so I had to challenge myself this week on their approach to Jesus and question how often do I approach Jesus in a hypocritical manner, not coming to him humbly, not coming to him setting aside my own motives, my own ideas, my own will, but in the instead conforming myself to him. Is that something that has played out in my life? And sadly to say, as I reflected on that, it was it was challenging to me that it's not always pure motives when I approach my Savior. And so I would challenge all of us to reject that form of approach to Jesus, reject the idea that we can somehow manipulate him with our church service, or with our service of the body, or with our giving, or anything else that we do, but that we come to him with pure motive, setting aside our own intentions, our own hypocrisy, our own wills, and approach him as humble children seeking the will of our loving Father. Let us not be hypocritical in our approach to Christ. Number two, the table turned. So they set the table, they have come in playing a strategic game, and according to their mindset, I can tell you, they were probably pretty proud of themselves. We've set this up, there's no way he can get around this. This game is ours. We've placed the pieces, everything's ready to go, and just like an old chess table, Jesus spins it around, and

suddenly the winning side is on his side, and the losing side is on theirs. So the table will be turned, verse 15b through 17. It says, but he knowing their hypocrisy said to them, why are you testing me? Bring me a denarius to look at. And they brought one and he said to them, whose likeness and inscription is this? And they said to him, Caesar's. And Jesus said to them, render to Caesar the things that are Caesar's and to God, the things that are God's. And they were amazed at him. And so right out of the gate, you see him Mark telling us that Jesus knew their hypocrisy, obviously knowing the hearts of the people that have come to speak to him, as if the words weren't clear enough, Jesus knew their hearts, and knew exactly what they were trying to do. And he immediately calls them out for their hypocrisy. Why are you testing me? to the carpet with his very first statement, but then he says, bring me a denarius to look at. Now, a denarius in those times was a small coin, silver coin made out of pure silver at this time. It was about 4 grams worth of silver. This is something that had been implemented by Rome some 200 years before Christ walked the earth. And the normal size of it remained this 4 grams until about 64 AD and then Nero and all the things that he did started to wash out basically how much silver was in it and it went down by 20% and then later on it went down ultimately the denarius was only worth about 4% silver by the time it was done basically inflation Nero crashed everything fought with the Jews and had terrible rule And so the denarius ultimately ended up being that one of the downfalls of Rome but at this point in time this particular coin was the standard mark of for Roman commerce. And the reason why it's so important to understand the intricacies of the coin is because the coin was decorated. Each new Caesar would, some Caesars, not every single one, but a lot of Caesars would remake the denarius in the four gram normal shape, but they would imprint their own face on it. And this particular one, at the time of Jesus, the denarius would have had Tiberius Caesar's face on it. And at the top of one side with Tiberius Caesar's face, it would say, Tiberius Caesar Augustus, son of the divine Augustus. very thinking very highly of himself. And the other side has Tiberius's mother Olivia on it. And it said pontifics, pontifics maximus, which means high priest. And so the rule of in worship of the Caesars was ingrained even on the monetary system. everything was about Caesar and understanding that everything was about Caesar you begin to see why the Jews pushed back against that for they worshiped Yahweh the one true God. So this coin was brought to him and when you understand Jesus asked for a coin And the ones who didn't like the tax to Caesar were trying to get him to say don't pay taxes to Caesar had Caesar's coins on them. They didn't have to go find it. The ones who came to question him were in possession of the Roman coin. How ironic is that? Jesus had no possession of Roman coin. And he said, go get me a coin. And they just pulled out their wallet or coin purse or whatever it may be and handed him one. And so the very people who came to trip him up with the question of taxes had the tax money on them. And so now they've asked for the, Jesus has asked for the coin to bring it to him. And

now that we understand what the picture of the coin looks like physically, they brought him one. And he said to them, whose likeness and inscription is this? And they answer to him Caesars. And then he answers, render to Caesar, the things that are Caesars, and to God, the things that are gods. So he ultimately answers their question, but they were not expecting the extra tidbit about God. So ultimately, they have, he has led them to a point of self realization. self-realization, such a handy tool for teaching, when you can guide someone to realize something for themselves, instead of just giving them the answer, self-realization is more impactful. So he has them bring the coin and say, whose image is this? And when they say Caesar's, they really don't have anything to say, because this coin is Caesar's. Why would you not give the Caesar what is Caesar's? That answers the entire question, doesn't it? And so he leads them to this self revelation, self realization. But then he has this unexpected extra tidbit that absolutely blew their minds. And so there's, I'm going to break down this phrase in rather deep, intricate detail, because I want us to understand everything that Jesus is saying was such a simple phrase. So the phrase he tells them to give to Caesar, what is Caesar's that phrase in and of itself, there's several things that we have to learn here and understand what he is communicating. First, he is showing his authority. He's showing his authority. He is literally taking upon himself the right to answer who you should pay taxes to. So he is, in effect, putting himself in authority between the government and the Jews, saying the Jews should submit themselves to the government that God has ordained. And secondly, he is acknowledging the legitimacy of human government. even government that has not explicitly or is not explicitly following scripture. In fact, government that acted in opposition to the law of God. He is instructing the Jews to submit to the authority that God has placed on earth. Because there is ultimately two structures of authority, three for a believer that God has implemented on earth. God himself with authority through his church, and the civil government. Those are the authorities that God has placed in the sphere of time and space. And so by Jesus saying, render to Caesar the things that are Caesar's, he is in effect telling them and acknowledging them, for them the authority of the government that God has sovereignly put in place. We have to understand the sovereignty of God doesn't always work just for our benefit, but also sometimes works when we're not happy about it. any of us unhappy with our current governmental situation? Not to go political here, but let's just, we can all kind of give a low key amen, right? But the reality of it is, We as believers are commanded by God to submit to that authority as it's laid out to the point that it does not conflict with God's direct instructions, not direct instructions that we've made up, not extra things that we would like to have, but that we are to submit to it in place as it's laid out at the time that God has decreed the way it's laid out as long as it doesn't oppose his direct instructions. So let's think about that for just a second. Anybody here know much about Rome? Rome during this time was not a good place to be a

subject to unless you were a Roman citizen. You were forced to carry at whim of a soldier their equipment up to one mile without any retribution or payment. You were forced to pay unimaginable taxes. Anybody in here not a fan of taxes? Unimaginable, you think our taxes are bad? Roman taxes were right up there. You were instructed to worship Caesar. Now if you notice throughout the corpus of scripture, the New Testament church did not push back against anything except that which specifically God had commanded. which was worship me, not a human being. Did they push back against the unjust taxes? No, Christ, in fact, said to pay them. Did they push back about walking a mile and carrying stuff? No. In fact, Christ said to carry it two miles, if you recall. So what I want us to understand here, because sometimes we can get so caught up with unjust government and unjust government is not fun. So please understand it's not just and it should be governments implemented to be just but there are times that God decrees a governmental system to be unjust as retribution or condemnation or judgment for the people in that particular nation. And that's just part of it. God used Rome to punish the Jews as a form of judgment for their breaking of the covenant. And he used the Babylonians to do it. He is the Persians to do it. But ultimately, what Jesus is saying here is acknowledging that governmental authorities, whether we like it or not, or happy about it or not, are the authority over us and we are to submit to them up to the only line we can disobey in is when it can directly conflict with what God has called us to do. And so he establishes the legitimacy of human government. And the third thing I've already kind of mentioned throughout that last few moments is obedience to that government even when it seems unfair. And in case you want to study this more, in case I've piqued your interest or stepped on a toe perhaps, there's other places in Scripture you can look at. Romans 13 verses 1-7 gives a very clear outline of governmental how we interact with the government. 1 Timothy 2, 1 through 6 tells us about praying for our governmental leaders at all times, rejoicing that there are those that the governments are in place. 1 Peter 2, 13 through 17 telling us to be subject for the sake of the Lord to every human institution, but it's actually an act of obedience to God and for his glory to subject ourselves to human governments that he has instituted. And the thing about it is this includes in our modern day taxes. speed limits, car registrations, anybody get tired of paying for something that you own every single year to register your car? I don't think that's just what I'm gonna do it. That's what we're subject to. That's that's the government that we live under. We're to be good citizens obeying all laws up to the point it doesn't directly conflict with one's duty to God. And that's such as meeting for worship, reading scripture, spreading the gospel, baptism, those types of things. So you may hear me, it may sound like I'm beating a dead horse, but this is something that in Western American Christianity, sometimes we can, by default, because we're good patriots of America, raise up the American freedoms and ideas of the American government above what God has actually instructed us to do.



And so as a caution for us in our modern day, when there is so much governmental turmoil, governmental turmoil, and issues in the government that we're not happy with, sometimes we can raise our Christian flag and go, I don't have to obey that because I'm God's follower. No, that's not what the scripture says. We are to follow the human government as it's laid out. But then he adds a second phrase. So we've broken down the first phrase and what he's meaning there. Obviously, if the coin is in the likeness of Caesar, you pay to Caesar, and he adds a lot inside that phrase. And then he says, and to God, the things that are God's. So Jesus uses the logic of likeness about the coin belonging to Caesar and then applies that same logic to humans. Who are humans made in the likeness of? God. So if the coin made in the likeness of Caesar is to be rendered unto Caesar, Jesus applies that same logic to human beings who are made in the likeness of God, who are to render to God the things that are God's. We are owned by our creator, we are made in his likeness. So the logic that he applies to the coin he applies to all of humanity, that we are to render to God what is his. And so now he gives us a couple different things in this statement first, similar to the first one, he establishes his authority, he now gets to tell you what to do when your relation to God. So Jesus has taken it upon himself to show his authority and telling you how to relate to the natural human government. And now he's taken that same authority and telling them how to relate to God himself. His authority is on full display. He takes upon himself the responsibility and authority to tell humans how to interact with the two and only two main forms of authority that God has established himself and human government. And I mentioned a third one earlier, but it's an extension of God's authority, which is the church. That's an amazing amount of authority. Understand in that context, that was all the people of that age knew. Government and God, that's it. For the Jews, that's all there was. Government and God. And he is taking upon himself to show his exousia, to show that divine authority that he gets to speak to them on how they should interact with those two authorities. It's undoubtedly evident that Jesus is displaying the authority that is his, excuse me. Secondly, he's also showing us that there is a responsibility to render to God the things that he expects from his creation. Now remember, when Jesus cleared the temple, we talked a lot about the expectations of fruit of the temple. Do you guys remember that? We went back to the Old Testament, and we saw that the temple was made to be a light to nations, to draw people into God, to be the locust day or the place of God for the earth. And that there were expectations of fruit to be given, and that fruit was not produced, right? And then he gives the analogy of the fruit, the fig tree, then he gives the analogy of the vineyard where that fruit wasn't produced correctly, so he came and judged them. And now he's telling them that they should be rendering to God, the things that are God's. In other words, he is now calling to them to the carpet again. In addition to the answer to their question to say, yes, you need to give the Caesar the likeness that is his but you should be

giving to God what is his as well. And so he is tying this entire last few passages together, bring it to a culmination of give to God what he expects. The Creator is sovereign and has an expectation upon his creation. And he expects them to produce that. And so at this point, Jesus is calling them to the carpet for not providing the fruit, which is glory to God that he was expecting from establishing his temple. And what this ultimately does is bring them to a place of absolute amazement. They thought they had set the table in their favor, they had the chessboard, they set all the pieces up. And all of a sudden, Jesus turns the table on them. And he's the one with the authority, he's the one with the winning placement, game placement, he's the one that will ultimately win the game, if you will. And they are absolutely amazed. Can you anybody ever had a very intricate plan that you put together and it just fell apart? Anybody ever done that? Very intricate? You know what, I'm gonna nail this, maybe a project at work, you get laid out all the pieces, you've talked to everybody, you've maybe a surprise party, or you guys know what I'm talking about, like you worked really hard, and you've got all the pieces in place, and then it just falls apart. And there's just that feeling of failure. And you just, it's the worst feeling. It just didn't work out the way you thought it was. Can you imagine what the Pharisees and Herodians are thinking? Cause you know they planned all this out. Hey, we're going to ask him very specific question. If he answers Caesar, you guys get mad. And if he doesn't answer Caesar, you guys get mad and we'll, we'll own him right here. I mean, all of a sudden he answers the question, spins that table and suddenly Jesus is winning. Can you just imagine the crushing blow amazement probably wouldn't be the word to describe me depressed would probably describe the word to describe me. But they were amazed. He took this situation where they plan this out the best human knowledge of the finest smartest, best trained, well educated people of that day came to him with this plan. And he foiled it with a one sentence. That's the authority of our Savior. That's the wisdom of Jesus. And he contains so much in this sentence, that we can't let it pass by. And so in application for this second point, this is a shorter message than maybe what you're used to hearing from me. But I want us to not take the length of it, but to take the depth of it, because there's so much here. The application for the second point is there are ultimately two authorities in our lives. And I went into this quite a bit a moment ago, but to hammer it in again, God has established human government, and we are to be subject to that government, even if it is a poor government. That is the authority of our lives. Christians are not there is no example in scripture that shows rebellion against Rome, even during the height of its persecution under Nero, when he was dipping people in oil, hanging them on sticks and lighting them on fire to light his garden as a way of persecuting Christians. Did they take up arms and rebel against the government authority? Or did they follow God as they were told to follow God? they follow God according to his instructions. And so the church should not be seen as the rebels, they should be seen as those who

stand for God. And sometimes we can lose track of that. But even higher than that, God is the ultimate authority and we are to render to him what is due him. Part of that is in subject to the human government, but at a higher level, we are to render to him the glory that is due to him. And part of that is what we do as a church body. That includes rendering to him glory from our time. How do you spend your time? Is it in service and union with the body encouraging them serving one another? What about your finances? rendering to God the things that are his, when he clearly tells us to give and first Corinthians eight from a humble, sacrificial attitude, we ought to be giving and rendering to God with our time and with our money. We are to give to the local church for his glory. our allegiance to him should outweigh everything else in our lives. And that includes being sacrificial with the body when it comes to being uncomfortable. There are some things that the body needs that may make you uncomfortable. If you're introverted, that means having conversations or letting someone cry on your shoulder or, or there may be times where you're extroverted and you need to tone it down a little bit. My wife tells me to tone it down a little bit. But there may be things that make you uncomfortable. That is a service of sacrifice to the body that is rendering to God the glory do him. And we must be willing to make those sacrifices. Ultimately, that's what it comes down to rendering to God the things that are his ultimately comes down to making sacrifices for his glory. And to do things according to his scripture. So ultimately, we are to give to God what is His. And when everything is His, we have to understand that we give Him glory in everything that we have and everything that we are, and everything that we do. I'm reminded of Matthew chapter 22, verse 36 through 40, when another time when the Pharisees came to trip Him up and says, what's the greatest commandment? And Jesus answers to them, the greatest commandment is to love the Lord your God with your heart, soul, mind, and strength. In other words, every fiber of your being, every facet of your makeup, everything that you are is to love God. And then he adds, the second is like it, love your neighbor as yourself. And then he says, everything in the law and commandments hang on those two things. In other words, if you can focus on those two things, you don't have to get caught up in the details of everything else. Put God first and yourself in the back seat. That way everyone else is in front. And so when it comes to rendering to God the things that are God's, it doesn't and shouldn't be a complicated issue. Love him with all of you, focusing on him first and focusing on the ones around you second. And at that point, you are rendering to God the things that are his. And so in conclusion, we've seen Jesus put his authority on display once again. So over and over again, as they've come to tempt him, as they've come to entrap him, he has over and over again shown them that he has the authority for the decisions and the ways of life. And over and over again, he has shown that the Sanhedrin has failed at the assignment that they were given by God to produce what they were supposed to produce, to render to God the things that are his. And that ultimately, Jesus is

the one that has the final say in matters of faith and life. And then going forward, we're going to see him continue to interact with these religious leaders. And he's going to continue to show the authority and ultimately his final authority will come in glorious display when he raises himself from the grave in just a few few short chapters. when he puts his enemies under his feet and his place at the right hand of God. So we're almost there, but we're seeing this buildup of authority as Jesus shows exactly who he is and exactly why he's here to bring about the redemptive plan. So as you go into this next week, remember those two things. We are subject to the authorities that God has put in place, first and primarily Him, and we are to render everything to Him. And secondly, we are to submit ourselves to the human government that He has established, because He has commanded us to submit, even when we don't like registering our cars or going the speed limit. So as we go into this next week, remember, for the glory of God, let us do all that we do and render unto Him. Let's pray. Dear Heavenly Father, we are so thankful for your grace, so thankful for your display of authority in our text today. Thank you for showing us without any extra fluff, the full combination of this text being that you have established authority, and we are to submit to that. I pray, Lord, that we will carry the idea of rendering to you what is yours throughout this next week, and that we will, in humility, not with hypocrisy, but come to you submitting ourselves humbly, putting aside our own will, our own ways, and approaching you in purity that you've allowed us to have by your grace, so that we might continue to do all that we do in your glory. In your holy name, I pray. Amen.