

¹ Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

Paul stated that civil authorities are "established by God." "Establish" is from (tasso), which means "to place in order, arrange," "to appoint." or "to ordain" (see KJV). Glancing down to verse 4, we see that human government is twice called "a minister of God." In verse 6, human rulers are called "servants of God." If one has never studied Romans 13, these statements may seem strange or extreme. However, back in chapter 9, Paul emphasized God's control of earthly rulers when he described Pharaoh (9:16-18).

Paul was not the first biblical writer or speaker to declare that earthly rulers are subject to God's universal sovereignty. Speaking for the Lord, Solomon wrote, "By me kings reign, and rulers decree justice. By me princes rule" (Prov. 8:15,16). Cyrus, a pagan Persian ruler, was called God's "shepherd" and God's "anointed" (Is. 44:28; 45:1). Daniel told the Babylonian king Nebuchadnezzar that God "removes kings and establishes kings," that "the Most High is ruler over the realm of mankind" (Dan. 2:21; 4:17). When Jesus was on trial before Pilate, He told the Roman governor, "You would have no authority over Me, unless it had been given you from above" Jn. 19:11).

Truth For Today Commentary Romans 8-16 A doctrinal Study by David L. Roper pg.303-304

² Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

³ For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.

⁴ For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.

Though "the sword" might possibly be understood as only the familiar symbol of power, yet the mention of it may be taken to imply the apostle's recognition of the legitimacy of capital punishment, such as he also expressed distinctly, Acts 25: 11

The Pulpit Commentary Volume XVIII p. 390

Verses 3-4: Civil rulers are ordained for the good of those who live as they should and for the punishment of evildoers. Having told us not to take personal vengeance, but to leave vengeance in God's hands (12: 19-21), Paul now shows that one of the means by which God takes vengeance is through civil government, which he established. In discussing the ruler's work of punishing evildoers, Paul refers to the ruler's use of the sword as an instrument of punishment. He thus upholds capital punishment, for that was the form of punishment for which the sword was used. This teaching is in harmony with God's will as established in the time of Noah (Gen. 9:6).

Romans – A study by Johnny Stringer pg. 74

⁵ Therefore *you* must be subject, not only because of wrath but also for conscience' sake.

⁶ For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.

⁷ Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor.

⁸ Owe no one anything except to love one another, for he who loves another has fulfilled the law.

⁹ For the commandments, "*You shall not commit adultery,*" "*You shall not murder,*" "*You shall not steal,*" "*You shall not bear false witness,*" "*You shall not covet,*" and if *there is* any other commandment, *are all* summed up in this saying, namely, "*You shall love your neighbor as yourself.*"

¹⁰ Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

1 Corinthians 13:4-7 (NKJV) ⁴ Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; ⁵ does not behave rudely, does not seek its own, is not provoked, thinks no evil; ⁶ does not rejoice in iniquity, but rejoices in the truth; ⁷ bears all things, believes all things, hopes all things, endures all things.

¹¹ And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed.

¹² The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

¹³ Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

v.13-The works of darkness are treated as the wardrobe of the old man and is categorized into three types of garments.

- a. Two works of intemperance are the public sins of "rioting and drunkenness." When one engages in the revelry of drinking parties and in intoxication, he becomes guilty of many related sins that occur when self-control is gone .
- b. Two works of impurity are the private sins of "chambering and wantonness." The chamberer is driven by the desire of illicit sexual excesses, Heb. 13:4. The wanton person is given over to unbridled lust and has become shameless in indecent sexual behavior.
- c. Two works of discord are the social sins of strife and envying. These have to do with the attitude of the mind.

The two words in each of these pairs go together in practice: rioting (revellings) is tied to drunkenness; chambering (illicit sexual activity) goes together with wantonness (lust or licentiousness); and strife (contention) is a product of envying (jealousy).

Romans "Salvation by the System of Faith" by Robert Harkrider p.167

Chambering = #2845 – primarily a place in which to lie down, hence, "a bed, especially the marriage bed." denotes in [Rom.13:13](#), "[illicit intercourse.](#)" **Vine's Complete Dictionary of Old and New Testament Words**

¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

Galatians 3:26-27, Romans 6:3-4, Romans 6:12-14, 2nd Timothy 2:19 & 1st Peter 2:11

Questions Romans 13

1. What responsibility do Christians have towards governing authorities? Why?

2. Where does it state, *“For he does not bear the sword in vain”* and how would you explain this phrase?

3. Is the Christian required to pay taxes even if the government uses the funds inappropriately?

4. How would you explain the phrase *“Owe no one anything”*?

5. What is the fulfillment of the law?

6. List the responsibilities given to the Christian in verse 12.

7. How does Robert Harkrider explain verse 13?

8. Comment on the following verses: Galatians 3:26-27, Romans 6:3-4, Romans 6:12-14, 2nd Timothy 2:19 and 1st Peter 2:11 as to how they relate to Romans 13:14.

9. What will you choose to remember from this chapter?