

# Romans 13:1-7

A Christian's civil responsibility begins by distinguishing the meaning of Jesus words in Matthew 22:21, "Give to Caesar what is Caesar's, and to God what is God's." Points:

- The two are NOT incompatible
- Both have the demands given and supported by God

Institution of Government in Genesis 9:6 after the flood

Institution of Nations in Genesis 11 after the Tower of Babel

Paul continues to lay down guidelines concerning how Christians should respond to, interact with and treat people outside the Christian faith (Christian community).

Paul addresses the secular government and secular authorities the Christian is living under. The teaching of Romans 13:1-8 should prevent any extremism by the Christian in the temporary world since it also has been established and ordered by God.

A nation like Judea was granted the status of *collegia licita* (or, a "permitted associations") under Roman law. Nations like Judea were accepted no matter how strange or foreign their national customs or religious practices might be.

In 51/52 AD Gallio ruled that the Jewish debate with Christians should be taken care of in the synagogue, and NOT in the Corinthian court. (Acts 18:12-17) This set the legal standard and Paul traveled freely through the Roman Empire preaching for Christ.

Christians were considered a Jewish sect in the Roman Empire from 30-64 AD. Then with the Jewish wars beginning in 66 AD and the fall of Jerusalem in 70 AD the Christians lost their Jewish umbrella of protection.

Christianity began with the Roman execution of their leader, Jesus Christ, on charges of sedition against Rome and its Roman governor. This would later put the Christians under obligation to burn incense to Rome while denying Jesus. Rome's limited understanding of Jesus was that he had led a sedition against the sovereign rule of Caesar. Tacitus writes that the Christians "got their name from Christ, who was executed under the procurator Pontius Pilate when Tiberius was emperor." Rebellion was considered to be the Christian's nature, unless they could prove their loyalty by obeying Rome.

Peter writes from Rome in 62 AD the words in 1 Peter 2:13-14 and 4:15-16.

Clement wrote during the days of John the Apostle (90's AD) records a prayer for the secular rulers who had received "glory and honor and power" from God over the kingdoms of the world. Clement asks, "that they may administer with piety, in peace and gentleness, the authority given to them."

Note Paul's words to Timothy (written between 62-66 AD) in 1 Timothy 2:1-8.

**Romans 13:1** - "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God."

**Romans 13:2** - "Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment."

**Romans 13:3** - "For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,

**Romans 13:4** - "for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer."

**Romans 13:5** - "Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience."

**Romans 13:6** - "For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing."

**Romans 13:7** - "Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed."