

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."

3956 [e]	5590 [e]	1849 [e]	5242 [e]	5293 [e]	3756 [e]	1063 [e]	1510 [e]	1849 [e]	1487 [e]
Pasa	psychē	exousiais	hyperechousais	hypotassesthō	ou	gar	estin	exousia	ei
1 Πᾶσα	ψυχὴ	ἐξουσίας	ὑπερεχούσας	ὑποτασσέσθω	οὐ	γὰρ	ἔστιν	ἐξουσία	, εἰ
Every	soul	to the authorities	being above [him]	let be subject	not	indeed	there is	authority	if
Adj-NFS	N-NFS	N-DFP	V-PPA-DFP	V-PMP-3S	Adv	Conj	V-PIA-3S	N-NFS	Conj

3361 [e]	5259 [e]	2316 [e]	3588 [e]	1161 [e]	1510 [e]	5259 [e]	2316 [e]	5021 [e]	1510 [e]
mē	hypo	Theou	hai	de	ousai	hypo	Theou	tetagmenai	eisin
μὴ	ὑπὸ	Θεοῦ	; αἱ	δὲ	οὔσαι	ὑπὸ	Θεοῦ	τεταγμένοι	εἰσίν
not	by	God	those	moreover	existing	by	God	having been instituted	are
Adv	Prep	N-GMS	Art-NFP	Conj	V-PPA-NFP	Prep	N-GMS	V-RPM/P-NFP	V-PIA-3P

13:1-7 is a seven verse paragraph that is laid out like this:

- Imperative: “Submit to the authorities” (13:1)
- Reason for the Imperative or this Command:
 - Authorities are appointed by God (13:1)
 - Authorities reward good and punish evil (13:3-4)
 - Consequences for resisting authorities is judgment from God, most likely through His authorities. (13:2)
- Restatement of the above imperative: Obey authorities because of (13:5)
 - Fear of wrath
 - Conscience
- Practical example: We pay taxes (13:6)
- Personal application of this doctrine by the Christian community (13:7):
 - Pay your taxes
 - Respect authority

“Every soul” refers to every person (the whole being) both believer and non-believer, but Paul is obviously only addressing the Christians here.

“Governing authorities” is from **exousia** which is translated as “authority” and refers to those with authority to govern, oversee, rule. **Exousia** is the word Jesus used when he said, “All authority (**exousia**) in heaven and on earth has been given to me.”

This is not referring to spirits who are **exousia** or authorities because:

- When **exousia** is used like that it is always combined with archai
- Other uses of **exousia** in Romans 13 will not fit the context of a spiritual being
- Paul is building on God the Creator’s order of human culture and not revealing a spiritual principle
- Why would Paul command believers in Jesus Christ to be submissive to spiritual authorities here, when in Colossians he rejects that very concept.
- Plus, many spiritual authorities are evil spirits.

Paul uses the word “submit” which is NOT the word “obey”. This may be intentional because submission would include accepting the punishment for NOT obeying. And, this was the situation many times where the Christians had to decide if they should obey or disobey the authorities they were submitted to. Example, Acts 4:19, “Judge for yourselves whether it is right in God’s sight to obey you rather than God.”

The same word “submission” or **hupotasso** is used by Paul to refer to relationships to:

- Government authorities (Titus 3:1)
- Church leaders (1 Cor. 16:16)
- “One another” (Ephesians 5:21)
- Slaves to masters (Titus 2:9)
- Prophets to prophets (1 Cor. 14:32)
- Wives to husbands (Eph. 5:24; Col. 3:18)

The reason for this is given in the word **tasso** which means “appoint, order, put someone over.” This is the way God has designed or ordered the world, society and human relationships. Daniel made this point to Nebuchadnezzar in Daniel 4:17. This is a universal principle that covers all times and all peoples.

Daniel (along with Paul) would be a good example of a mind “renewed” to the word of God with the ability to test/approve in every situation what God’s good, pleasing and perfect will would be. If the principle of authorities being established by God it is going to be impossible to discover God’s good will for a situation in your life.

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

5620 [e]	3588 [e]	498 [e]	3588 [e]	1849 [e]	3588 [e]	3588 [e]	2316 [e]	1296 [e]	436 [e]
hōste	ho	antitassomenos	tē	exousia	tē	tou	Theou	diatagē	antheṣtēken
2 ὥστε	ὁ	ἀντιτασσόμενος	τῇ	ἐξουσία	, τῇ	τοῦ	Θεοῦ	διαταγῆ	ἀνθέστηκεν ;
Therefore	the [one]	rebelling against	the	authority	the	-	of God	ordinance	resists
Conj	Art-NMS	V-PPM-NMS	Art-DFS	N-DFS	Art-DFS	Art-GMS	N-GMS	N-DFS	V-RIA-3S

3588 [e]	1161 [e]	436 [e]	1438 [e]	2917 [e]	2983 [e]
hoi	de	antheṣtēkotes	heautois	krima	lēmpsontai
οἱ	δὲ	ἀνθεστηκότες	, ἑαυτοῖς	κρίμα	λήμψονται .
those who	moreover	resisting	upon themselves	judgment	will bring
Art-NMP	Conj	V-RPA-NMP	RefPro-DM3P	N-ANS	V-FIM-3P

Rebellion against authorities is rebellion against God’s established order. Judgment could be immediate or it could be eschatological.

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,

3588 [e]	1063 [e]	758 [e]	3756 [e]	1510 [e]	5401 [e]	3588 [e]	18 [e]	2041 [e]	235 [e]	3588 [e]	2556 [e]
hoi	gar	archontes	ouk	eisin	phobos	tō	agathō	ergō	alla	tō	kakō
οἱ	γὰρ	ἄρχοντες	οὐκ	εἰσὶν	φόβος	τῷ	ἀγαθῷ	ἔργῳ	, ἀλλὰ	τῷ	κακῷ
The	indeed	rulers	not	are	a terror	-	to good	works	but	-	to evil
Art-NMP	Conj	N-NMP	Adv	V-PIA-3P	N-NMS	Art-DNS	Adj-DNS	N-DNS	Conj	Art-DNS	Adj-DNS

2309 [e]	1161 [e]	3361 [e]	5399 [e]	3588 [e]	1849 [e]	3588 [e]	18 [e]	4160 [e]	2532 [e]	2192 [e]	
theleis	de	mē	phobeisthai	tēn	exousian	to	agathon	poiēi	kai	hexeis	
θέλεις	δὲ	μὴ	φοβεῖσθαι	τὴν	ἐξουσίαν	?	τὸ	ἀγαθὸν	ποιεῖ	, καὶ	ἔξεις
Do you desire	moreover	not	to fear	the	authority		the	good	practice	and	you will have
V-PIA-2S	Conj	Adv	V-PNMP	Art-AFS	N-AFS		Art-ANS	Adj-ANS	V-PMA-2S	Conj	V-FIA-2S

1868 [e]	1537 [e]	846 [e]
epainon	ex	autēs
ἔπαινον	ἐξ	αὐτῆς
praise	from	him
N-AMS	Prep	PPro-GF3S

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.”

2316 [e]	1063 [e]	1249 [e]	1510 [e]	4771 [e]	1519 [e]	3588 [e]	18 [e]	1437 [e]	1161 [e]	3588 [e]	2556 [e]
Theou	gar	diakonos	estin	soi	eis	to	agathon	ean	de	to	kakon
4 Θεοῦ	γὰρ	διάκονός	ἐστὶν	σοὶ	, εἰς	τὸ	ἀγαθόν	. ἐὰν	δὲ	τὸ	κακὸν
of God	indeed	servant	he is	to you	for	-	good	if	however	-	evil
N-GMS	Conj	N-NMS	V-PIA-3S	PPro-D2S	Prep	Art-ANS	Adj-ANS	Conj	Conj	Art-ANS	Adj-ANS

4160 [e]	5399 [e]	3756 [e]	1063 [e]	1500 [e]	3588 [e]	3162 [e]	5409 [e]	2316 [e]	1063 [e]	1249 [e]	1510 [e]
poiēs	phobou	ou	gar	eikē	tēn	machairan	phorei	Theou	gar	diakonos	estin
ποιῆς	, φοβοῦ	; οὐ	γὰρ	εἰκῇ	τὴν	μάχαιραν	φορεῖ	: Θεοῦ	γὰρ	διάκονός	ἐστὶν
you practice	be afraid	not	indeed	in vain	the	sword	he bears	of God	indeed	a servant	he is
V-PSA-2S	V-PMMP-2S	Adv	Conj	Adv	Art-AFS	N-AFS	V-PIA-3S	N-GMS	Conj	N-NMS	V-PIA-3S

1558 [e]	1519 [e]	3709 [e]	3588 [e]	3588 [e]	2556 [e]	4238 [e]
ekdikos	eis	orgēn	tō	to	kakon	prassonti
ἔκδικος	εἰς	ὀργὴν	τῷ	τὸ	κακὸν	πράσσουντι
an avenger	for	wrath	to the [one]	-	evil	doing
Adj-NMS	Prep	N-AFS	Art-DMS	Art-ANS	Adj-ANS	V-PPA-DMS

Note the use of the phrase “servant of God” or **diakonos**. This can apply to an unbeliever being used by God as a governmental authority. This was the case with Nebuchadnezzar in Daniel’s eyes and Pharaoh in Moses’ eyes.

“Bear sword in vain” - beginning with the penalty of execution and continuing down to a parking ticket, the government has authority.

Death penalty -

Genesis 9:6

Law of Moses - Exodus 21:12-14

Jesus - Matthew 26:52

Paul - Acts 25:11

Peter - (1 Peter 2:13-14)

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

1352 [e]	318 [e]	5293 [e]		3756 [e]	3440 [e]	1223 [e]	3588 [e]	3709 [e]	235 [e]	2532 [e]
dio	anankē	hypotassesthai		ou	monon	dia	tēn	orgēn	alla	kai
5 διὸ	ἀνάγκη	ὑποτάσσεσθαι	,	οὐ	μόνον	διὰ	τὴν	ὀργὴν	, ἀλλὰ	καὶ
Therefore	necessary [it is]	to be subject		not	only	on account of	the	wrath	but	also
Conj	N-NFS	V-PNP		Adv	Adv	Prep	Art-AFS	N-AFS	Conj	Conj

1223 [e]	3588 [e]	4893 [e]
dia	tēn	syneidēsīn
διὰ	τὴν	συνείδησιν .
on account of	the	conscience
Prep	Art-AFS	N-AFS

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

1223 [e]	3778 [e]	1063 [e]	2532 [e]	5411 [e]	5055 [e]	3011 [e]	1063 [e]	2316 [e]	1510 [e]	1519 [e]	846 [e]
dia	touto	gar	kai	phorous	teleite	leitourgoi	gar	Theou	eisin	eis	auto
6 διὰ	τοῦτο	γὰρ	, καὶ	φόρους	τελεῖτε	; λειτουργοὶ	γὰρ	Θεοῦ	εἰσιν	, εἰς	αὐτὸ
because of	this	indeed	also	taxes	pay you	servants	indeed	of God	they are	upon	this very
Prep	DPro-ANS	Conj	Conj	N-AMP	V-PIA-2P	N-NMP	Conj	N-GMS	V-PIA-3P	Prep	PPro-AN3S

3778 [e]	4342 [e]
touto	proskarterountes
τοῦτο	προσκαρτεροῦντες .
thing	attending continually
DPro-ANS	V-PPA-NMP

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.”

591 [e]	3956 [e]	3588 [e]	3782 [e]	3588 [e]	3588 [e]	5411 [e]	3588 [e]	5411 [e]	3588 [e]	3588 [e]	5056 [e]
apodote	pasin	tas	opheilas	tō	ton	phoron	ton	phoron	tō	to	telos
7 ἀπόδοτε	πᾶσιν	τὰς	ὀφειλάς :	τῷ	τὸν	φόρον ,	τὸν	φόρον ;	τῷ	τὸ	τέλος ,
Render	to all	their	dues	to whom	the	tax	the	tax	to whom	the	revenue
V-AMA-2P	Adj-DMP	Art-AFP	N-AFP	Art-DMS	Art-AMS	N-AMS	Art-AMS	N-AMS	Art-DMS	Art-ANS	N-ANS

3588 [e]	5056 [e]	3588 [e]	3588 [e]	5401 [e]	3588 [e]	5401 [e]	3588 [e]	3588 [e]	5092 [e]	3588 [e]	5092 [e]
to	telos	tō	ton	phobon	ton	phobon	tō	tēn	timēn	tēn	timēn
τὸ	τέλος ;	τῷ	τὸν	φόβον ,	τὸν	φόβον ;	τῷ	τὴν	τιμὴν ,	τὴν	τιμὴν .
the	revenue	to whom	the	respect	the	respect	to whom	the	honor	the	honor
Art-ANS	N-ANS	Art-DMS	Art-AMS	N-AMS	Art-AMS	N-AMS	Art-DMS	Art-AFS	N-AFS	Art-AFS	N-AFS