

- m. Patient in tribulation. v. 12b cf. 5:3-5.
 - n. Continuing steadfastly in prayer. v. 12c cf. I Thess. 5:17.
 - o. Communicating to the necessities of the saints. v. 13a.
 - p. Given to hospitality. v. 13b.
 - q. Bless them that persecute you. v. 14 cf. Matt. 5:44; Lu. 6:28; I Cor. 4:12.
 - r. Share joys and sorrows. v. 15.
 - s. Be of the same mind one toward another. v. 16a cf. 15:5; II Cor. 13:1.
 - t. Keep the mind on lowly things. v. 16b.
 - u. Be not wise in your own conceits. v. 16c cf. 11:25; Prov. 3:7.
3. The Christian's Duties to Those Without The Church. vs. 17-21.
- a. Render to no man evil for evil. v. 17a.
 - b. Take thought for things honorable in the sight of all men. v. 17b cf. II Cor. 8:21.
 - c. Be at peace with all men. v. 18 cf. Mk. 9:50; Rom. 14:19.
 - d. Leave vengeance to the Lord. v. 19 cf. Deut. 32:35.
 - e. How to treat your enemy. v. 20 cf. Prov. 25:21-22; II Kgs. 6:21-23.
 - f. How to overcome evil. v. 21.

Text

13:1-7. Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. 2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. 3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: 4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. 5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. 6 For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. 7 Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

REALIZING ROMANS, 13:1-7

546. Are we not a bit hasty in referring to "the higher powers" as the government? Why not think of the higher powers as the power of God instead of man?

547. God is not the author of confusion, war, etc. Is God the one behind all types of government? Explain vs. 1.
548. Remember that Paul was writing under the Roman government. Is he saying that disobedience to Roman law was disobedience to God?
549. God has placed rulers as a means of "terror to evil." Explain.
550. We should respect "the powers that be." Why?
551. The policeman is a minister of God. In what way?
552. There are two reasons for obeying the laws. Give them. Does this apply to driving over the speed limit?
553. Suppose we are charged an exorbitant amount of tax. Should we pay it?
554. In what other area of living could we apply the principle of verses 1-7?

Paraphrase

13:1-7. Let every man, whatever his office in the church or his spiritual gifts are, be subject to the established government. For there is no power of government but from God; and the governing powers in all countries are subordinate to, and useful for carrying on God's benevolent government of the world.

2 Wherefore, he who opposeth government, by disobeying its wholesome laws, or by attempting the lives of the governors, or by obstructing the due execution of their office, resisteth the ordinance of God: and they who do so shall be punished

3 For rulers are appointed not to terrify those of the citizens who do good works, but who do evil. Wouldst thou then live happily in any country, without being afraid of the magistrates and the laws, carefully do the good actions which they enjoin, and thou shalt have protection and favor from the same.

4 For the ruler, according to the true design of his office, is a servant of God, appointed to make thee and the rest happy, by maintaining all in their just possessions. But if thou do evil, if thou are rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, be afraid of the magistrate, because the power of punishing is not committed to him by God and the people in vain: for he is a servant of God, appointed to avenge the community by punishing evil doers.

5 For these reasons, it is necessary for you to be obedient to the laws and rulers of the countries where ye live, not only from the fear of punishment, but also from a principle of conscience.

6 From the same principle, pay ye taxes also to the magistrates, because they are public ministers, appointed by God to attend con-

tinually to the affairs of government, and to the distribution of justice, that the people may live in peace.

7 Render, therefore, to all, without fraud, what is due by law. To whom tax is due, tax: to whom custom for merchandise is due, custom: to whom fear is due, as having the execution of the laws in their hands, fear: to whom outward respect is due on account of their office or rank, outward respect.

Summary

All civil governments derive their origin and authority from God, and when doing right, have his sanction. He therefore requires his children to be obedient to them; where they fail, they resist not merely the government but him. Civil officers, too, are designed to be for good to God's children, and not a source of fear. Neither, therefore, must they be resisted. Consequently, there are two reasons why we should obey the constituted authorities of the State: first, that we may avoid being punished, and, second, that we may not violate our conscience. Moreover, for these same reasons we pay tax, customs, etc. Besides, whenever it may be necessary, we must go farther and even honor those in authority. By all these acts we shall please God and promote our own happiness.

Comment

Duties to the Civil Government. 13:1-7

Law and order are principles which come from God. The condition of a people governed by law and the resulting order originated in the mind of God. Here is a general principle which must be heeded without question, as long as the authorities do not demand of us anything inconsistent with our Christian profession. There is no authority but from God. God is the original source of all power—not that he ordains power to do wrong, but he does originate the power of authority, and sets it into operation through civil government.

To the Jew it would be no light thing to ask him to submit to the government of Rome as being ordained of God. Paul goes farther—not only is government ordained of God, but whoever resists, resists God. It would not always be easy or convenient, but the true Christian has no choice if he is to obey God.

The Christian has no need to fear the rulers of a land whose laws

343. Must we always be in subjection to the higher powers?

344. What divine reason is given for submitting to the government?

345. We need never fear the appearance of a policeman. Why?

346. Give the twofold obligation of the Christian to the government.

do not conflict with the Word of God, and no terror need rise in the heart of that child of God when he sees a policeman. The Christian is in subjection to God's more perfect revelation through Christ; such makes him the very finest of the State's citizens. To be free from the fear of government interference, we of the free world do that which is good. We as Christians will be honored by God because of our exemplary conduct.

Those in power are to be obeyed because they are God's servants and are so serving to do us good. There are always some so-called "free spirits" who want to throw off all restraining influences and live by their own rules; even among Christians this is true. To such, the words of Paul have particular force, "an avenger for anger upon him who does evil."

The Christian has a twofold obligation to the government—not only because he naturally fears the just anger of those in power, but for a much higher motive: his conscience has been educated by the Word of God, and upon such a basis he obeys.

An application of the above truths could be: pay your taxes. When we fail to comply with those who collect taxes, we are disobeying God. This is a very pointed, up-to-date application in light of much loose thinking and acting on such matters today.

Verse seven is a generalization and conclusion of all that has been said in the previous verse (1-6):

Pay dues on exports and imports, and all other legal dues.

Pay your taxes; they are your legal, as well as divine obligation.

Pay proper respect to authorities.

Pay with honest commendation those who serve well in public office.

Text

13:8-10. Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

REALIZING ROMANS, 13:8-10

555. Does verse eight cancel all credit buying?

556. We all have a great debt. What is it?

557. If we truly loved our neighbor, would there be any need for law? Explain.

558. Was there some particular purpose in using part of the ten commandments as examples of law?

559. Show how the purpose of law is fulfilled in love.

Paraphrase

13:8-10. Pay all your debts, and owe no man any thing, unless mutual love; because that debt can never be fully discharged. He who loveth another, hath fulfilled the law respecting his neighbor.

9 For the precepts, Thou shalt not commit adultery; thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be an other commandment prescribed in the word of God, or dictated by right reason, which hath others for its object, it is summed up in this precept, namely, thou shalt love thy neighbor as thyself: love him as a part of thyself, on account of his usefulness in promoting thy happiness.

10 For love restraineth a man from doing evil to his neighbor, and leadeth him to do his neighbor every good office in his power; wherefore love is the fulfilling of the law respecting one's neighbor.

Summary

Christians must pay to all whatever is due them, whether tax, customs, or honor. The only exception is that we must be always owing one another a debt of love, which we are to be constantly paying, yet never able to pay in full. We are never to feel that we have finally discharged the debt. The reason is that he who loves another is sure to keep the whole law towards him. We will not only never injure him whom we love, but will do him whatever good we can.

Comment

Duties of love to all men. 13:8-10

We must produce a good report from Christians and non-Christians. Here are personal obligations that must be paid. "Owe no man anything," would be a good motto to hang on the wall of the preacher's study, or on the wall of the elder's home. But we *do* have a debt—an obligation of love. Perhaps one is inseparately linked to the other. We cannot love one another if we fail to pay what we owe. We need not worry about moral regulations when we love in deed and in truth. We shall find, to our joy (and that of our neighbor), that we have gone far beyond whatever regulations man has set up for right or wrong.

347. In what sense are we to "owe no man anything"?

348. Show how the debt of love relates to debts of money.

349. In what way should we go beyond the law man has set up?

The Ten Commandments are all summed up in one word—"love." How could we commit adultery, kill, steal or covet if we love our neighbor?

Text

13:11-14. And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

REALIZING ROMANS, 13:11-14

560. We can indeed know "the times and the seasons" in one particular. What is it?
561. In what sense is salvation nearer today than when we first believed?
562. The eternal morning is about to dawn. Cast off "the works of darkness." Would the Christians in Rome be involved in such things? Why does Paul give the command?
563. What a glorious expression: "Armor of light." Explain its appropriateness.
564. If you are looking for prohibitions against many of the popular sins of our day, you will find them in vs. 13. The incentive for laying such aside is there. What is it?
565. Do a little research on the meaning of "chambering and wantonness."
566. Please notice that the sins of strife and jealousy are also "works of darkness." What are the indications of strife and jealousy?
567. Is it possible to "make *no* provision for the flesh"? The word "put ye on" is a theatrical word referring to "getting into character." How does it apply to us?

Paraphrase

13:11-14. This also I command: Form a better judgment of the present season, that it is already the hour for us to awake out of that sleep into which the sensual practices of heathenism have cast us; for now the doctrine of salvation, the gospel, is better understood by us than when we first believed.

12 The night of heathenish ignorance is drawing to a conclusion, and the day of gospel light is about to shine with meridian splendor in all countries. Let us, therefore, who know this, put off the works

of darkness which we used to perform in honor of idols, and let us put on the armor proper for the day of the gospel.

13 Let us walk about decently habited (dressed) as becometh those who walk in the day, not employing ourselves, like the idolatrous Gentiles, in revellings and in drinking to excess; not in lying with harlots, and in lasciviousness, whether in action, discourse, or dress; nor in quarrelling about riches, or honors, or opinions, and in envying the prosperity of others.

14 But be ye clothed with the dispositions of the Lord Jesus Christ; his piety, temperance, purity, charity; in short, his whole character; and, like him, make no provision for gratifying the lusts of the flesh.

Summary

It is now time for us to awake from the sleep of the old unregenerate night through which we have been passing, and to do our whole duty in everything. The reason is that the day of salvation will soon be upon us, and for it we must be ready. All our former evil deeds must be utterly abandoned, and the new life in Christ fully assumed. Henceforth we must live for the Savior, not for the flesh.

Comment

The Fact of Salvation Before Us Helps to Enforce These Duties.
13:11-14.

We all need an incentive to prompt us to obey. God has surely supplied such. If the eyes of our understanding were enlightened, we should see how near we live to eternity. We can patiently endure hardship and tribulation when we see Heaven just ahead. Each day brings us one day closer to our eternal home. Could it be that some of the saints in Rome were sleepy? The night of life is nearly over; the morning of eternity is already streaking the eastern sky. Wake up! Dress up! Go to work! (We are all working on a night shift.)

We are preparing for another time and place of work, in the Father's house. To enter here we must have on "the armor of light." We cannot have on the panoply of God's soldier, and the clothes of darkness at the same time. To quote Moses E. Lard on vs. 13a:

"The *komos* was a sort of carousal in which a number of persons participated, and which commonly ended by the whole party parading the streets with music, songs, and dancing. It was simply a noisy drunken frolic. The *komoi* were very common among the idolatrous Gentiles, particularly among the devotees of Bacchus." (Romans, pp. 408, 40a)

How could it be said that some Christians were involved in such

sins as prostitution and lewdness? In Rome such was the rule among the populace. Many of "the saints" in the Roman church had once walked in these things. The strong desire to yet practice them was with many. Paul bluntly states that such things cannot be practiced if we are to walk in the light of the eternal day.

The marvelous solution to the whole problem of returning to the old life is found in vs. 14. The expression, "put ye on," can have reference to the theater. Actors and actresses "put on" the character they attempt to portray. It is sometimes called "getting into the character." The true actor literally "becomes" another person. We are not play-acting—this is real—but we are to "become" the living representation of the Lord Jesus. How shall we do this if we do not know "the script"? We have a copy of it—the New Testament—in which is found the eyewitness account of our Lord by Matthew, Mark, Luke and John. Many actors and actresses memorize as much script copy as is in the New Testament to portray one of the prostitutes or drunkards spoken of in vs. 13. We can become another man, another woman, by the transformation of our minds. Christ is then formed within us. "It is no longer I that live—"

Rethinking in Outline Form

4. Duties to the Civil Government. 13:1-7 cf. Tit. 3:1; I Pet. 2:13-17; Matt. 22:17-21; I Tim. 2:1-2.
 - a. Law and order ordained of God. v. 1.
 - b. Law and order a terror to the evil, but a blessing to good. v. 3-4.
 - c. To be in subjection because of wrath and conscience. v. 5.
 - d. Tribute, dues, custom, fear, honor. vs. 6-7.
5. Duties of Love to All Men. vs. 8-10.
 - a. Owe no man anything. v. 8a.
This no doubt refers back to the taxes and dues of the preceding verses.
 - b. Love your neighbor and you fulfill the law. vs. 8b-10.
6. The Fact of Salvation Before Us Helps to Enforce These Duties. 13:11-14.
 - a. Eternal salvation nearer each day. v. 11 cf. Jas. 5:8; I Pet. 4:7; II Pet. 3:8-11; Eph. 5:14; I Thess. 5:1-11.
 - b. Cast off darkness and put on armor of light. v. 12 cf. Eph. 5:11; 6:11-17.

350. What wonderful incentive for obedience has God given us?

351. In what sense are we all "working on a night shift"?

352. What is the preparation necessary for working in the Father's house?

353. Explain the meaning of the expression "put ye on the Lord Jesus Christ."

- c. To walk becomingly. v. 13 cf. I Thess. 4:12; Gal. 5:21; Eph. 5:18; I Pet. 4:3; II Tim. 2:14, 23-24; I Tim. 6:3-5.
- d. To put on the Lord Jesus Christ. v. 14 cf. Gal. 3:27; Eph. 4:24; Col. 3:9-10; Gal. 5:16-24; I Pet. 2:11.

Text

14:1-12. But him that is weak in faith receive ye, yet not for decision of scruples. 2 One man hath faith to eat all things: but he that is weak eateth herbs. 3 Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. 5 One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. 6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and none dieth to himself. 8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ died and lived again, that he might be Lord of both the dead and the living. 10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

11 For it is written, As I live, saith the Lord, to me every knee shall bow,

And every tongue shall confess to God.

12 So then each one of us shall give account of himself to God.

REALIZING ROMANS, 14:1-12

568. What is the meaning of the word "receive" in 14:1?
569. How would one be received for "decision of scruples"?
570. Someone must be right in this matter of eating. Who is it?
571. Is strength or weakness in faith dependent upon knowledge? In what way?
572. There is one mutual responsibility. What is it?
573. How could God receive someone who was not correct in his views?
574. Is Paul teaching "irresistible grace" in vs. 4? Please explain the phrase, "for the Lord hath power to make him stand."
575. Could we apply the principle here stated to Christian baptism or the Lord's Supper? Why?