

— Romans 13.1-7 —
Romans Series 82
Governing Authorities

Rom 13.1 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. 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. 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.

* **Why are** these words often misunderstood and misapplied?

* **What have** we drawn from Jesus' and Paul's living examples of how to live out these principles? (John 18.22-23; Acts 22.24-29; 23.2-3; 25.1-12)

* **What do** we learn from the example of the early Christians ?

Pliny the Younger, the Roman governor of Bithynia-Pontus: "They ... meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and b[*and*] themselves to a solemn oath, not to [commit] any wicked deeds, [and] never to commit any fraud, theft, adultery, never to falsify their word, not to deny a trust when they should be called upon to deliver it up. When this was over, it was their custom to depart and to assemble again to partake of a meal [consisting of] ordinary and innocent food." (Pliny the Younger, Letters, X.xcvi.)

* **Under an** isolated, absolutized reading of Rom 13, what must we conclude about the early Christians?

* What provided the context within which the early Christian interpreted and applied Rom 13?

Phil 2.9 God ... has highly exalted Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on the earth ..., 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Romans 1.1 Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God ... 3 concerning His Son Jesus Christ our Lord, who was ... 4 ... declared to be the Son of God with power ... by the resurrection from the dead. 5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name ... 7 To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Mat 16.13 "Who do men say that I, the Son of Man, am?"

Daniel 7.13 "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days ... 14 Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one Which shall not be destroyed."

* **What does** Rom 13 mean, then?

Mat 22.17 "Is it lawful to pay taxes to Caesar, or not?" 18 But Jesus ... said, ... 19 "Show Me the tax money." So they brought Him a denarius. 20 And He said to them, "Whose image and inscription is this?" 21 They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

* **How do** we see Paul and Jesus applying these principles?

Acts 23.2 And the high priest Ananias commanded those who stood by him to strike him on the mouth. 3 Then Paul said to him, "God will strike you, you whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?" 4 And those who stood by said, "Do you revile God's high priest?" 5 Then Paul said, "I did not know, brethren, that he was the high priest; for it is written, 'You shall not speak evil of a ruler of your people.'"

John 19.10 Then Pilate said to Him, ... "Do You not know that I have power to crucify You, and power to release You?" 11 Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

* **What OT** examples do we have?

– Dan 2-7

– Gen 37-48

– Book of Esther

* **What biblical** big picture explains all this?

* **With that** understanding, what is Rom 13 telling us?

* **In other** words, if we want to see the leaven power of the Kingdom, we have to ____ the leaven.

* **Coming back** to the early Christians and their example ...