

Lesson 14:
The Righteousness of God in Practice in Daily Life:
Life in the World
Romans 13:1-14

Romans 13:1-7: "Let every soul be subject to the governing authorities"

1. What generic exhortation does Paul command "every soul" (i.e. those reading his letter)? [13:1; it is an amazing thing to consider that the cruel Nero Caesar was head of "the governing authority" when this letter was written!]

2. What is the reason Paul gives as a basis for this exhortation? [13:1b; this is often a difficult concept for us to accept, but we must remember it is the *position* we are to honor, not necessarily the *person*!]
 - Because of this, what does Paul say is true of those who "resist the authority"? [13:2; consider this in the lives of people like Joseph under Pharaoh's authority and Daniel under Babylon and Persia]

 - What is the result of such "resistance", according to Paul? [13:2b; note that this is *not* a statement that those who do not "resist" will not suffer unjustly]

3. What does Paul indicate is the purpose of "rulers", which should give comfort to those who "do what is good"? [13:3; note this does not mean that all rulers choose to act according to God's purpose!]
 - Specifically, what does Paul call the "ruler"? [13:4; see, for example, Isaiah 45:1-11; etc]

 - Therefore, what is the warning for those who "do evil"? [13:4b; cp v3]

4. What does Paul say the ruler "bears" in his hand, and not in vain? [13:4c]
 - What is meant to be the purpose of this implement in his hand? [13:4d; cp Ezekiel 21:1-27; etc]

 - What does this text indicate about God's view toward capital punishment against those who work evil? [13:3-4; cp Ex 22:18-20, 22-24; etc; note this is not liberty for individual vengeance (cp 12:19)]

5. Therefore, what two reasons does Paul say should motivate the faithful to be subject to government authority? [13:5]
 - While Rom 13:2-4 explains our need to be subject because of "wrath", Rom 13:6-7 further explains the need for subjection "for conscience' sake". What is a specific application of how Christians must be subject to the government? [13:6; cp Jesus' teaching in Mk 12:13-17; see also 1 Sam 8:9-19]

- What is the **practical** reason that all who are subjects of the government must pay taxes? [13:6b]
- Based on the teaching of these verses, does Paul indicate that the Christian has a "right" to withhold paying taxes because he does not agree with what the government is doing? [13:6-7a]

6. What is the general principle behind the Christian's submission to those in authority? [13:7a]

- We have already examined the Christian's duty with regard to taxes and customs (both of which are tariffs exacted by government in order to finance operations); what other two things does Paul also say are "due" to those in authority? [13:7; however, cp Acts 4:19-20; 5:29]

Romans 13:8-10: "You shall love your neighbor as yourself"

7. Because the Christian must "render...to all their due", what "debt" is seen as always being owed? [13:8; cp Paul himself in Rom 1:14-15; etc]

- What is the result of continually "repaying" this "debt"? [13:8b; cp Gal 6:2, 9-10; Eph 4:32-5:2; etc]

8. In **practical** terms, how are the commandments "summed up", according to Paul? [13:9; consider Mark 12:28-34; Matthew 5:43-48; etc]

9. In the original, Rom 13:10 literally reads "love works no evil to the neighbor" [see YLT, et al], which hearkens back to Rom 12:17-21 as a conclusion to those exhortations. What does this statement help us understand therefore as to the purpose of government and law? [13:10; cp 13:1-4; 1 Tm 1:8-11; etc]

Romans 13:11-14: "put on the Lord Jesus Christ"

10. It is one thing to know and understand what the Christian life must be, but it is entirely another to put that knowledge into practice. What ought to urge us not to be "lagging" at getting to work, but "fervent", "serving the Lord"? [13:11a; cp 12:11; Gal 6:9-10; Eph 5:15-16; Col 4:5; etc]

- What should be our focal point as we consider "the time"? [13:11b; cp 2 Pet 1:5-11; 1 Pet 4:17-19; etc]

11. Continuing with his parable about time, what does Paul say we ought to be doing because "the night" is over ("far spent")? [13:12; cp 1 Thess 5:5-10; etc]

- Having "put on the armor of light", what must we then do? [13:13; cp Eph 6:13; 2 Tm 2:1-7; etc]

12. As he speaks of doing those things that are fitting, Paul exhorts specifically against three classes of things that **MUST NOT** be a part of the “sober” (serious) life of the Christian who is considering the time. [13:13b-d] What is the first class of things Paul says should not be a part of the Christian’s walk? [13:13b; cp 1 Pet 4:1-4; Eph 5:18; etc]

- What is the second class of things Paul says should not be a part of the Christian’s walk? [13:13c; cp 1 Peter 4:1-4; Mark 7:21-23; Gal 5:19; Eph 4:17-19; Heb 13:4; etc]

- What is the third class of things Paul says should not be a part of the Christian’s walk? [13:13d; cp Rom 1:29; 1 Cor 3:1-4; 2 Cor 12:20; Gal 5:20; 1 Tim 6:3-4; Titus 3:9; etc]

13. Instead of all those things, what must the Christian truly “put on”? [13:14; cp Gal 3:27 (Rom 6:1-4!); Eph 4:21-24; see also the sense of this in 1 Tim 2:9-10; etc]

- Finally, what practical exhortation does Paul give with regard to “the flesh”? [13:14b]

- What does it mean “to make provision” for something? [13:14b; cp Eph 4:26-27; Gal 5:16-18; 6:7-8; by contrast, see 1 Cor 10:13; etc]

- What does making provision for sin lead to? [13:14c; cp James 1:13-15; etc]