

CHAPTER THREE

Sweeping Fourteen-fold Indictment from Old Testament Scriptures: All Men, Jews and Gentiles, brought in Guilty before God; and so, All Mouths Stopped. [Verses 9-20.](#)

CHAPTER FOUR

Righteous by Faith, not by Law or Works. [Verses 1-8.](#)

Abraham and David, in Whom the Jews Specially Gloried, Accounted Righteousness Apart from Ordinances (such as Circumcision). [Verses 9-12.](#)

Grace, however, for the Guilty! God's Righteousness by Another Way -other than Law-through Faith in Jesus Christ. [Verses 21-31.](#)



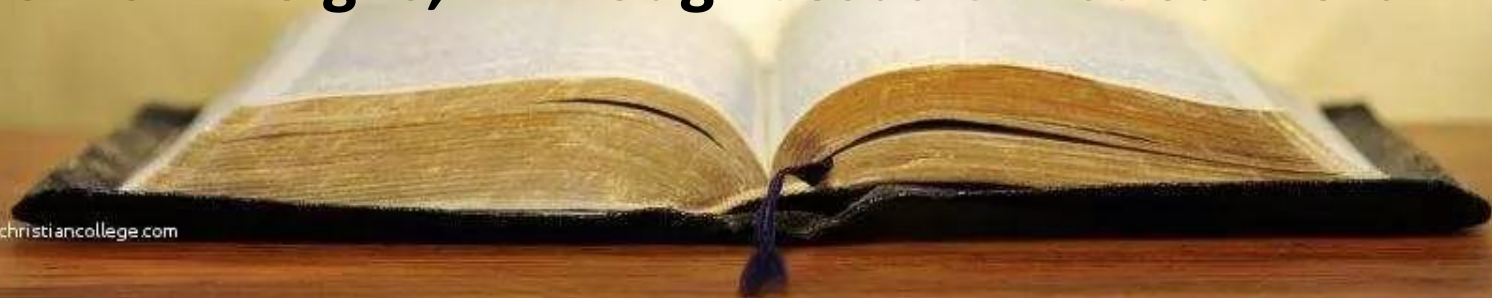
CHAPTER FIVE

The Glorious Results of Justification by Faith: Peace with God, a Standing in Grace, Sure Hope of Coming Glory, Present Patience, Joy in God. [Verses 1-11](#).

The Two Representative Men, Adam and Christ, Contrasted: Condemnation and Death by Adam to All in Him, Justification and Life by Christ to All in Him. [Verses 12-19](#).

By the Law, Sin Became Trespass; but grace transcended all! [Verse 20](#).

Grace Now Reigns, “Through Jesus Christ our Lord.” [Verse 21](#).



CHAPTER SIX

We Died with Christ: Our Baptism being Witness; and we are to Reckon Ourselves Dead unto Sin and Alive unto God in Christ Jesus.

Verses 1-11.

Presenting Ourselves to God as Risen Ones, not under Law but under Grace, Sin loses Its Dominion over Us. [Verses 12-14.](#)

Grace Not to be Abused, for Sin Always Enslaves, and would End in Death; Obedience of faith brings Freedom, with the End, Eternal Life,—God's Free Gift in Christ Jesus Our Lord. [Verses 15-23.](#)

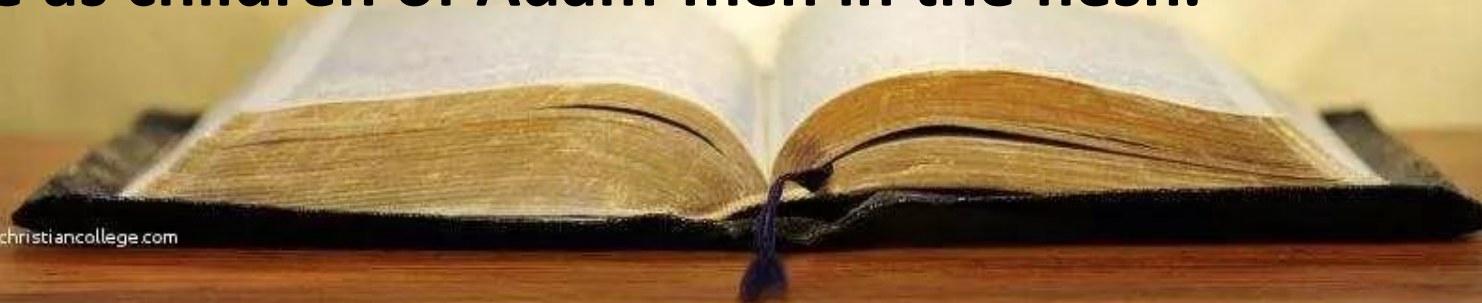


CHAPTER SEVEN

The Lord Jesus was in our place of death and judgment; we are in His place of life and glory.

Romans Seven describes the experience of the believer who has been shown by the law principle the terrible bondage of his position in Adam.

Where sin brought us, love brought the Lord Jesus-even to death; and His death is the end before God of all that we were as children of Adam-men in the flesh.

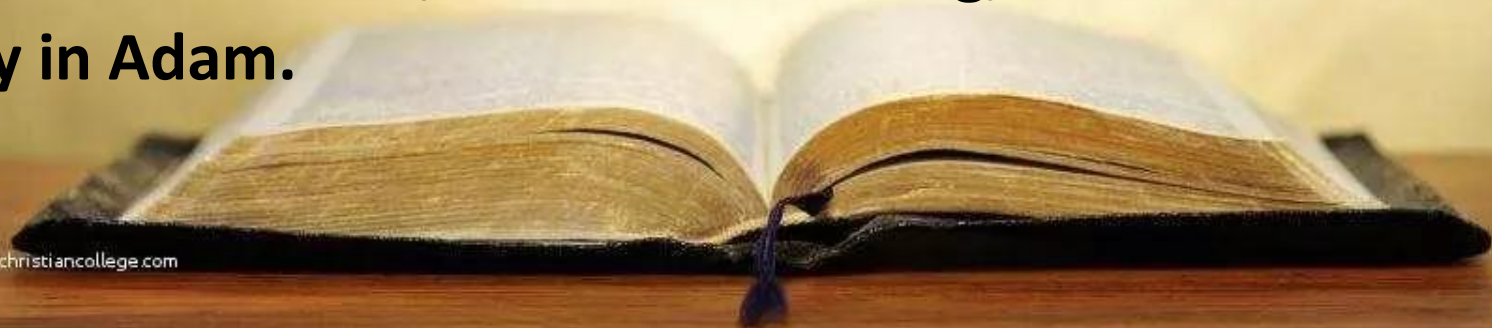


CHAPTER EIGHT

Describes the experience of the believer who knows what it is to be "in Christ," and who is being made free, experientially, from "the principle of sin and death" by "the principle of the Spirit of life in Christ Jesus."

"It is of immense importance for every Christian to know that 'our old man' has been fully judged and ended before God. Not changed or forgiven but utterly condemned in the death of the Lord Jesus.

"On the other hand, we have life in One who is risen from the dead. We did belong to the race of which Adam was head; but the death of Christ is, in God's reckoning, the termination of our history in Adam.



CHAPTERS 9-11

God's Righteousness Revealed in Sovereign Choice

- A. The Sovereign Choice of God Enunciated **9:1-29**
- B. God's Sovereign Choice Applied **9:30-10-21**
- C. Israel's Future Reception of Jehovah **11:1-36**

CHAPTER 12

The Righteousness of God Transmitted Chapters **12-16:27**

- A. The relationship of Salvation to living the Christian Life **12:1-15:13**
 - 1. The Imperative of the sacrifice of the believer **12:1-2**
 - 2. The Service of the Believer **12:3-21**

CHAPTER 13

The relationship of the Believer to Government and others

13:1-14

A. Regarding good citizenship **13:1-7 ***

B. Regarding good neighbor policy **13:8-14**

(1) The principle of Love **13:8**

(2) The principle of Love produced **13:9-10**

(3) Proper attitude to eternity **13:11-12**

(4) Walk in honestly **13:13**

(5) Put on The Lord Jesus **13:14**

LAST WEEK

Romans 13:1-2 (NASB77) -LAST WEEK-

¹ Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

² Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

Two principles are presented in chapter 13:

1. Responsibilities, to which Paul exhorts as the principle of love with which they were filled in Christ; **Verses 13:1-10**

2. The night was far spent, the day at hand. The Lord is coming soon **Verses 13:11-14**

- ❖ These are God's ordinances: the powers that exist are ordained of Him.
- ❖ Wherever power is established, the Christian obeys.
- ❖ Resisting it is resisting God's ordinance. Paul exhorts to subjection to the civil authority.

We saw that Human Government comes from God Himself

John 19:10-11 (NASB77) ¹⁰ Pilate therefore •said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

¹¹ Jesus answered, " You would have no authority over Me, unless it had been given you from above; for this reason, he who delivered Me up to you has the greater sin."

We saw that The Bible is the foundation of human government

AW

Human Government is designed to restrain Human violence

Genesis 6:11-13 (NKJV)

11 The earth also was corrupt before God, and the earth was filled with violence.

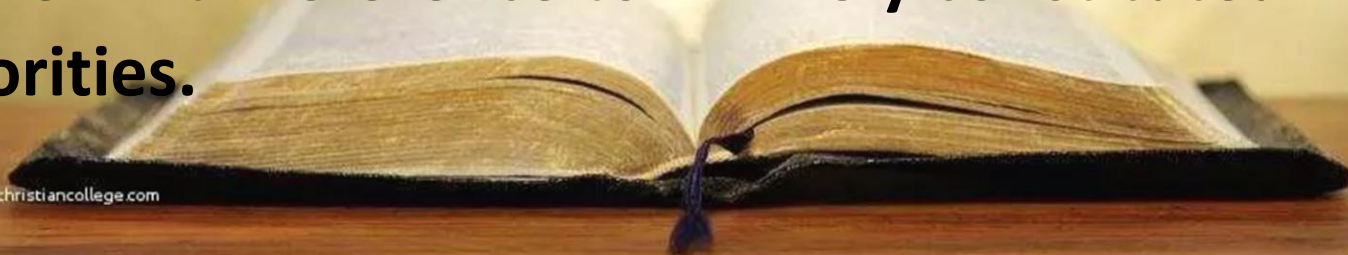
12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

³ For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

Government can't change people from inside out, so God had to do it. Rom. Chapters 3-8

This whole passage considers the general path of the believer with reference to Divinely constituted authorities.



3 For *rulers are not a cause of fear for good behavior, but for evil.*

For - really introduces the reason for a frank and unreserved acceptance of that view of 'authorities'

We are to recognize the divine right of the State, for its representatives are not a terror—an object of dread—to the good work, but to the bad, . . .

- It implies that those to whom he speaks will always be identified with the good work and so have the authorities on their side;
- It is taken for granted that the State will not act in violation of its own idea and identify itself with the bad."



³Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

The public officer, saved or unsaved, is a servant of God in the sense that since God has instituted human government as a means of regulating the affairs of humans, a magistrate who carries out the law, acts as a servant of God.

Why did God create the institution of human government?

Answer: to prevent man from going back to preflood violence. God put fear in human hearts

Woods



What if the government you are under is repressive to Christians?

William Kelly well says: " 'Authorities in power' is an expression that embraces every form of governing power, monarchical, aristocratic, or republican. All quibble on this score is therefore foreclosed. The Spirit insists not merely on the Divine right of kings, **but *that*** ***'there is no authority except from God.'*** Nor is there an excuse on this plea for change; yet if a revolution should overthrow one form and set up another, the Christian's duty is plain: 'those that exist are ordained by God.' **His** interests are elsewhere, are heavenly, are in Christ; his (our) responsibility is to acknowledge what is in power as a fact, trusting God as to the consequences, and in no case behaving as a partisan. Never is he warranted in setting himself up against the authority as such."

Newell footnote

254 In those cases where Christians have been able to withdraw from intolerable situations, this rule isn't broken. The Huguenots fled from France to England, and the Puritans from England to America, for freedom of conscience,—much as the Lord said, “If they persecute you in one city, flee to another.” Escape is sometimes possible, and is not rebellion



⁴ *for it is a **minister of God** to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is **a minister of God**, an avenger who brings wrath upon the one who practices evil.*

They are God's ministers to maintain order.

Every Christian, in his life, should be praiseworthy in the eyes of rulers, and, if consistent, he generally is so.




Authority for human government dates from the flood when God expressly established it on the earth.

The Noahic Covenant subjects' humanity to a new test.

Its distinctive feature is the institution, for the first time, of human government—the government of man by man.

The highest function of government is the judicial taking of life. All other governmental powers are implied in that.



The government of God must be supreme since His authority over the universe is that of Creator.

The Christian is called upon, then, to recognize human government as of God

Any organized people must have some form of government, as did Israel in the Old Testament and the local church in New Testament times.

There are three forms of church government which correspond to the familiar three forms of civil administration:

- 1. Strictly democratic**, government by the voice of the people as in the congregational form of church organization.
- 2. Monarchial**, government by chosen leaders as in the Methodist and Episcopal Churches; and
- 3. Republican**, or government by representation as in those churches governed through elders and deacons.

⁴ *for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil*

- For it [the authority] is a servant of God to you for good.
- But if you do that which is evil, be afraid.

To “bear” is, literally, to bear constantly, illustrated in the provincial Roman magistrates’ habitual wearing of the sword. It was also borne before them, in public processions, as a symbol of their right to punish by death. Just as police officers bear side arms.

Human Government is designed to restrain Human violence

Genesis 6:11-13 (NKJV)

11 The earth also was corrupt before God, and the earth was filled with violence.

12 So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.


Since Human government is designed to restrain Human violence **does it authorize the taking of life?**

Genesis 9:6 (NASB77) ⁶ "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

WHY?

- Every human being matters to God as image bearers
- Man is special because they have the image of God.
- The imaged is marred because of sin but we are still image bearers

James 3:9 (NASB77) ⁹ *With It(tongue) we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God;*



God mandates capital punishment-legal execution
Since the beginning of Human government for
punishment of the evil doer.



Newell

This is in accordance with God's covenant with Noah,
after the Flood, which covenant remains in force
today:

Would the magistrate have a right to deal with a Christian, if he became an evil-doer?

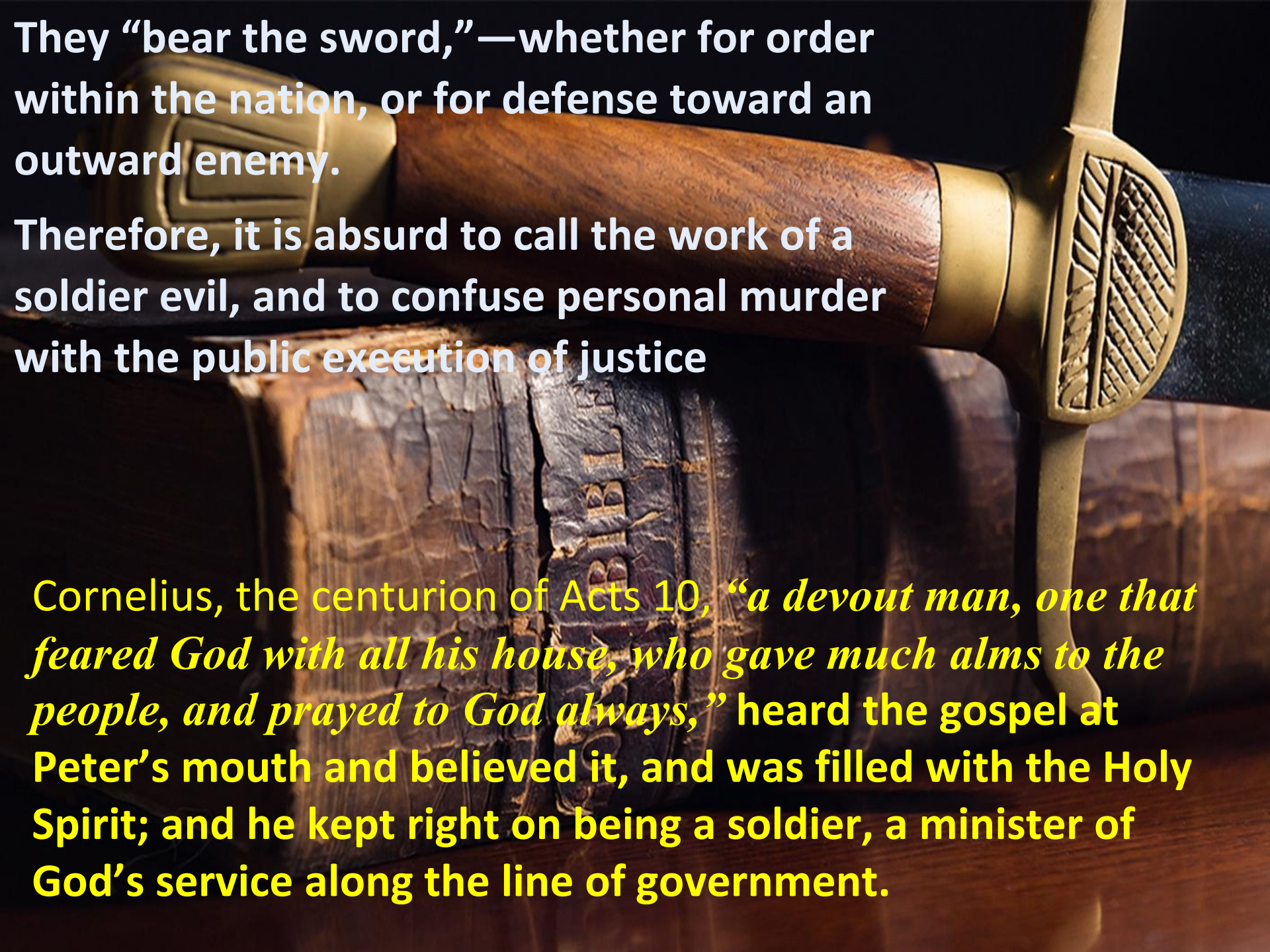
Certainly, and would be bound to do so.
Peter says: *"Let none of you suffer as a murderer, or an evil-doer, or as a meddler in other man's matters,"* 1 Peter 4:15



⁵ Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience's sake

Believers are to be in subjection, not only to avoid earthly governmental dealing, but because of a loving conscience toward God,—knowing that in being subject, they are doing right, as well as avoiding trouble.

It is God who has allowed the formation and growth of nations and given them the “authorities” who govern them do so by Divine command.



They “bear the sword,”—whether for order within the nation, or for defense toward an outward enemy.

Therefore, it is absurd to call the work of a soldier evil, and to confuse personal murder with the public execution of justice

Cornelius, the centurion of Acts 10, “*a devout man, one that feared God with all his house, who gave much alms to the people, and prayed to God always,*” heard the gospel at Peter’s mouth and believed it, and was filled with the Holy Spirit; and he kept right on being a soldier, a minister of God’s service along the line of government.

*⁶ For because of this you also pay taxes, for **rulers are servants of God**, devoting themselves to this very thing*

Public Servants - “liturgy” (leitourgoi) describing these “authorities. rulers”

God uses the same word in Hebrews 1:14 regarding the angels, calling them “**ministering spirits**”; and concerning the “ministering” of the **Old Testament priests** (Heb. 10:11).

In these days of push back toward restraint, and defying of authority, we need to reflect on the fact that the constituted authorities are **liturgists of God**: not at all in spiritual things, but God’s own ministers in governmental things. It is on this account that those governments pay taxes; for these ministers of government must be supported.

⁷ Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

- 1. Taxes** come first. How great the temptation to avoid rendering this that is due!
- Next, “**custom**”; “**tribute**” (**pharos**) is generally a **tax paid by subjects to a ruling nation**
- Custom (telos)** is a tax on us, or duty on our goods, by our own nation.
- Fear** is a conscientious regard for and awe of men in whose hands God has placed governmental authority

- **Let Believers be first to give “honor to whom honor is due.” Leave to the base the despising of others!**
- **Honor to whom honor is our attitude of reverence for the person of those who have authority over us; ,—whether police, magistrates, judges, governors, presidents, or kings.**
- **Not only law-officers, but those men to whom God has committed wealth, or outstanding ability; or who have risen honorably among their equals, should receive the honor due them.**

As Peter says,

“Honor all men [for they are made in the image of God]. Love the brotherhood [of saints]. Fear God [with whom you have constantly to do]. Honor the king” [whom you may never see, but whom you hold in due regard in your heart] (I Pet. 2:17).

