

## To Fear or, Not to Fear

But fear is not caused by outside adversity. Fear is an emotional sin which reacts to outside adversity creating internal stress. Paul is thus asking a question which is designed through sarcasm to bring out their erroneous thought. And so, the verb “*desire*” here is in the active voice and establishes by means of sarcasm that they do wish to be free of fear from establishment authority. They're just seeking to achieve this status the wrong way.

indicative - Interrogative; indicating a question which is based on a statement of fact.

Next, we have the verb for fear, the present middle infinitive of *phobeo* - This is accompanied by the negative particle, *me*, and is translated: “*not to fear.*”

present - Perfective; denotes continuation of existing results. Refers to a fact which has come to be in the past but is emphasized as a present reality.

Because of unchecked carnality, Roman believers have permitted their souls to become neutralized by internal stress. This internal stress is manifest by their continuing fear of governing authorities which they have a continuing desire not to fear.

middle - Indirect; Roman believers produce the action rather than participating in the results of the action.

They have an ongoing desire not to fear the authorities by they are unable to participate in its results which is to be free of that fear. As long as they are in opposition to the authorities they are in violation of the divine mandate.

Their opposition is based on their fear of Nero and his varied archons. Although the Roman believers desire to be free of that fear, they are not.

*inf* - Intended result.

Finally, those whom they desire not to fear are mentioned next in the singular direct object from the noun: ‘*exousia* - “*the authority.*”

CTL: “*Really, do you desire not to fear the authority?*”

Now Paul delivers his next mandate. If they want to rid themselves of their continuing fear of the authorities, then they must do the following. The mandate begins with the present active imperative of the verb:

*poieo* - “*Keep on doing*”

present - Progressive; present linear action. Signifies action in progress and in a state of persistence.

Please note that this demands an attitude adjustment. In order to persistently execute establishment integrity, these believers must make major changes in the way they think. The only way to accomplish that goal is for them to place Bible class as their top priority rather than being preoccupied with the machinations of Nero.

active - Roman believers are presently preoccupied with Nero, have tendencies toward crusader arrogance, and are neutralized by fear. They are to produce the action of “*doing good.*”

imperative - Command; an appeal to the volition of those who presently are in opposition to establishment authority. What they are to do under this command is to produce:

*agathos* - “*good of intrinsic value*”

**Romans 13:3 [CTL] - For the governing authorities are not a cause of fear for the function of establishment morality but for the function of criminality. Really! Do you desire not to fear the authority? Keep on doing good of intrinsic value.**

Romans 13:3 consists of three sentences. The first says that governing authorities are not the source of fear for those who function under a system of “*good work*.” We evaluated this term and concluded that it refers to a principle which we have been developing called “*establishment morality*.” “*Establishment morality*” is expected of the entire human race and is performed by the unbeliever under the principle of enforced humility and motivated by fear of punishment clauses attached to the law.

The second sentence is a sarcastic question posed to believers who are not executing establishment morality but are in opposition to governing authorities. The results of this are twofold: (1) they are in violation of the divine mandate of verse 1 to be in subordination to governing authorities, and (2) they in turn are neutralized by fear of the same officials.

In order to rid themselves of this fear they are commanded by Paul, in a third sentence, to develop a continuing mental attitude which produces the “*good work*” mentioned in the first sentence. When believers develop such a mental attitude it is classified as “*establishment integrity*.” When believers, under genuine humility, submit to governing authorities they fulfill a divine mandate with which they willingly agree.