

Romans 13:3c

Believers who submit to authority willingly have no problem with obeying the law and the law's punishment clauses have no direct impact upon them. The positive believer with genuine humility is motivated to comply with the law because of his desire to obey and serve God. Penalty and punishment clauses are superfluous since breaking the law is abhorrent to him.

But Paul's mandate is an imperative of command and indicates that at this point, these Roman believers are in opposition to authority and are neutralized by fear. In order to rid themselves of this fear they are to develop genuine humility and willingly submit to the authorities. If they do so, then they will receive back from the authorities, not fear, but praise.

We have a connective conjunction *kai* - "and" Then the future active indicative of the verb *echo* - "to have; and you will have."

future - Predictive; denotes an idea in progress in future time. If these reversionists make the adjustment, then the authorities they fear will praise them instead.

active - Roman believers are to produce the action by executing their Christian duty to the state which is the development of establishment integrity.

indicative - Declarative; this is the statement of a fact which will become a reality in the lives of those who choose to make the proper adjustments.

And the reality which is predicted to occur is stated next in the singular direct object from the noun *epainos* - "recognition, approval, praise." And the source of this approval is confirmed next in the prepositional phrase 'ex + the pronoun *ex autos* - "from governing authorities."

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 [establishment integrity] and you will have praise from governing authorities.

Romans 13:3 concludes with the second command of the chapter.

The first is directed to all mankind and is an appeal for establishment morality. The second is issued to reversionistic believers and is an order for the development of establishment integrity.

As we have studied in the past, the unbeliever is incapable of genuine humility. His compliance with the laws of society is based on fear of punishment clauses associated with the law. Their actual compliance with the law is classified as establishment morality and is accomplished under the principle of enforced humility.

On the other hand, the believer is capable of functioning under genuine humility and thus his compliance with the laws of society is based on a desire to obey and serve God and is therefore, unconcerned with punishment clauses. Believers' actual compliance with the law is classified as establishment integrity and is accomplished under the principle of genuine humility. Both are accomplished by executing positive volition to the imperative moods of Scripture which pertain to the Laws of Divine Establishment.

Obviously, then, an imperative mood may be either observed or ignored. It may be carried out under either enforced or genuine humility. It may result in either establishment morality or integrity.

Understanding the correlation among positive and negative volition, enforced and genuine humility, and establishment morality and integrity related to the imperative moods of Scripture will enable us to more easily deal with the people and the systems that we encounter daily.

This brings us to the study of a doctrine which we will entitle: