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Trusting in God. Enforcing the Law.

A Bible Study for Peace Officers

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Trusting in God. Enforcing the Law.

A Bible Study for Peace Officers

Romans 13:1-6

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TIPS ON HOW TO USE THIS STUDY

So why Romans 13:1-6? Because Romans 13:1-6 is the most comprehensive statement in the Bible on government's criminal justice authority and its relation to God.

Tips to get the most out of this study:

- **Six Chapters.** Take your time. Work through all six chapters and no more than one chapter per day.
- **Chapter Contents.** Consider what is said in each chapter. Circle the points that stand out. Mark out those items you do not agree with. Make notes in the margin.
- **Questions.** Take time to consider what is being asked in each question. Use the note section at the end of the chapter for additional space.
- **Collaborate.** Go through this study with one or more officers (be sure everyone has access to a study guide). Consider meeting once or twice per week. Study each chapter individually, then meet to discuss the chapter's content and questions. Be respectful of each other's time.
- **Online Resources.** Visit BlueFaith.org (*to be launched during 2023*) for additional information and resources.



ROMANS 13:1-6

¹ *Every person be subject to governing authorities. For there is no authority except from God, and those that exist are established by God.*

² *Therefore, the one opposing the authority resists the ordinance of God, and those who resist will bring judgment on themselves.* ³ *For the public officials are not a terror for good conduct, but for evil.*

And do you want to have no fear of the authority? Then do good, and you will have approval from the same, ⁴ *for he is a **servant of God** to you for good.*

But if you do evil, be afraid, for he does not bear the sword in vain; for he is a servant of God, an avenger to bring wrath on the one practicing evil.

⁵ *Therefore it is necessary to be subject, not only because of wrath, but also because of conscience.*

⁶ *For because of this you also pay taxes, for they are public servants of God, devoted to this very thing.*

(author's translation)

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Dedicated law enforcement agencies with investigative units, especially like those that exist today, did not exist throughout the Roman Empire. This responsibility belonged to Rome's governors, magistrates, and their subordinates as well as the military. These state authorities were responsible for the public enforcement of Roman law. They held police power and functioned as the peace officers of the Empire.

In what ways do today's peace officers merge aspects of both public officials and the military? Does God view modern peace officers as legitimate governmental authorities?

With their criminal justice role in view, the Apostle Paul emphasized the necessity of subjection to the Roman authorities when he penned his letter (conveniently titled "Romans") to the Christians residing in the Empire's capital. In Romans 13:1-6 (quoted on the previous page), Paul states that every person is "to be subject to governing authorities." His argument is predicated upon the deeper truth that every governmental entity and official is in fact a servant of God established by God to promote the common good.

Why are governments even necessary? Why would God establish them?

Servant of God

Incidentally, Paul was no stranger to arrest authority. Prior to becoming a Christian, Paul (known originally as Saul) was granted the power by his Jewish superiors to enter the homes of, arrest, and imprison early Christians (Acts 8-9). While pursuing one of these arrests, Paul was confronted by Jesus Christ, who revealed himself in the fullness of his power, not only to stop Paul, but commission Paul as his apostle to proclaim his name to many peoples (Acts 9).

Imagine if Jesus were to appear to you while you were on your way to make an arrest. How would you respond?

Paul then spent the remainder of his life travelling throughout many of Rome's prominent cities and provincial capitals declaring the gospel—salvation is by faith in Jesus Christ, who died for our sins and rose from the dead. Paul encountered various public officials: proconsuls, procurators, city magistrates, town clerks, and jailers as well as military tribunes, centurions, and soldiers. Though falsely arrested at times, unnecessarily beaten, and imprisoned without due process, Paul never ceased to abide by Roman law and comply with Rome's authorities.

How did Paul's experiences make him uniquely suited to discuss criminal justice authority as it relates to God?

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While he was in Corinth, a prominent city in southern Achaia (Greece), Paul wrote his letter to the Romans, which was divinely inspired by God. Notice the five points Romans 13:1-6 specifically makes about governing authorities, that they are:

"...established by God."

"...not a terror for good conduct, but for evil."

"...a servant of God to you for good."

"...an avenger to bring wrath on the one practicing evil."

"...devoted to this very thing."

What do these five points listed above demonstrate about the importance of justice to God?

How these five points above relate to us as peace officers will be explored further in the chapters that follow. Paul's foundation for his instruction, that his audience submit to governing authorities, rests upon God's intent for and expectations of the authorities themselves. We have a unique privilege not only to serve the public but serve God through our official capacity as peace officers.

What is your present relationship with God as an officer? What do you hope to get out of this study?

It is often said of us as peace officers that our mission is to “serve and protect.” While Jesus was carrying out his public ministry, it could likewise be said his mission was to “serve” (Mark 10:45) and “proclaim” (Luke 4:43). In many ways, Jesus exemplifies what our service should look like, even as officers, which will also be examined over the next five chapters.

Action Items:

- Reflect upon your answers from this chapter.
- Pray God strengthens you spiritually as an officer through your study of the Bible.
- Memorize **Romans 13:1** (page 9) from your preferred translation before starting the next chapter. Multiple translations of Romans 13:1-6 from popular English and non-English versions are provided at the back of this manual.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



VESTED WITH AUTHORITY

*¹ Every person be subject to governing authorities. For there is no authority except from God, and those that exist are **established by God.***

Romans 13:1

What motivated you to become a peace officer?

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In chapter twelve of Romans, Paul instructed his readers not to avenge any wrongs done to them, but to “leave room for the wrath of God” (Rom. 12:17). Paul then proceeds in Romans 13:1-6 to explain it is the responsibility of governing authorities, who are put into place by God, to avenge the wrongs committed by those who practice evil. Therefore, Paul’s readers are to rely upon these earthly authorities to avenge the wrongs done to them.

Why do you think God chooses not to avenge every wrong by Himself, but instead works through human officials?

The Greek phrase translated “governing authorities” referred broadly to the Roman emperor, senators, provincial governors, and city magistrates throughout the Empire as well as members of the Roman military, which bore responsibility for policing the provinces. In the context of Romans 13:1-6 itself, the term “governing authorities” refers to those criminal justice authorities granted the official power to maintain order, keep the peace, and enforce law both during Paul’s time and even today. This includes us as peace officers.

As peace officers, are we exempt from being “subject” to governmental authority (verse 1)? Why is it important we exemplify following the laws we enforce?

Vested with Authority

That all authority is “from God” is a comprehensive statement founded upon the sovereignty of God. It implies no one has legitimate authority over any other person which is not first derived from God. In Paul’s view, every *de facto* government worldwide is part of a much larger theocracy, and the real ruler of all nations is God Himself. Therefore, according to the Bible, the authority vested in us as peace officers by the state is ultimately derived from God.

Why should we be mindful about how we exercise our law enforcement authority since it ultimately comes from God??

After Jesus (though innocent) was arrested, Pilate the governor of Judea said to Jesus, “‘Are you not speaking to me? Do you not know that I have authority to release you, and I have authority to crucify you?’ Jesus answered him, ‘You would have no authority over Me at all, if it had not been given to you from above; for this reason the one who handed Me over to you has the greater sin’” (John 19:10-12). Though Pilate was appointed to his governorship by Rome, the authority he held as governor ultimately was from God.

Jesus does not deny Pilate’s authority to release or crucify him. Yet who does Jesus imply is ultimately holding Pilate accountable for the way he governs (John 19:10-12)?

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Not only does the authority of governing officials find its origin in God, but Paul further states the officials are “established” (lit. ‘put into place’) by God. The existing authorities in every country during every age at every level of government have been and are ordained (established, appointed) by God. Therefore, in His sovereignty, God was at work passively allowing and actively causing the events and outcomes to occur that ultimately led to your becoming a peace officer.

Looking back, how was God at work in your becoming a peace officer?

God grants certain men and women to assume offices of state authority in order that they will carry out the duties of those offices. The state authority granted (as opposed to one’s personal power or influence) is to be fully exercised for the sake of and in order to better govern the public. This holds true of every law enforcement agent at the national, state, and local level. Peace officers, therefore, are to *perform their duties through the vested authority of their offices*, which ultimately comes from God.

What, if anything, would prevent you from acting in the fullness of your authority as an officer when the situation demands it? How can we best reflect God in this regard?

Vested with Authority

While he was carrying out his public ministry, Jesus taught his disciples, the crowds that followed him, and all who would listen. The crowds who listened “were amazed at His teaching; for He was teaching them as one who had authority” (Matthew 7:28-29) and said of him, “with authority and power He commands the unclean spirits, and they come out!” (Luke 4:36). Jesus did not hesitate to speak and act with authority as he carried out his earthly ministry. In the same way, we should perform our duties with confidence through our vested authority as peace officers, which, though delegated by the state and regulated by law and agency policy, ultimately comes from God.

Action Items:

- Reflect upon your answers from this chapter.
- Pray God continues to strengthen you spiritually as an officer through your study of the Bible.
- Memorize **Romans 13:2-3a** (page 15) from your preferred translation before starting the next chapter.

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TERROR FOR EVIL CONDUCT

² Therefore, the one opposing the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

*³ For the public officials are **not a terror for good conduct, but for evil.***

Romans 13:2-3a

What is your demeanor generally like as an officer? Why?

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In verse 1, Paul instructed his audience to submit to governing authorities. Following his point that these officials ultimately derive their authority from God, Paul addresses the consequence of opposing God's established authorities. Those who oppose (or resist) the existing governing authorities shall receive judgment, since the officials were appointed by God. The implication is clear: Paul's audience was to refrain from opposing the existing governing authorities for fear of retribution.

What happens to those who resist your lawful authority as a peace officer? How is God present in this?

Though Paul continues to use the Greek term for "authority" in verse 2, he uses a different Greek term in verse 3 that means "public officials." It, too, is a broad and general term that pointed to all officials of Roman government—imperial, provincial, and municipal administrators as well as military officers—and denotes both the person and the authoritative office the person holds, which when joined places the person into a position of actual authority. Your state commission as a peace officer makes you a public official.

In what way is your commission as a peace officer an appointment by God?

Terror for Evil Conduct

Verse 2 indicates that resistance towards the existing governing authorities, established (literally, ‘put into place’) as they are by God, will incur “judgment.” That this judgment ultimately comes from God is not debated, but the manner and timing in which it may come is. Though such judgment could come directly from God in the present or during the final judgment, it generally refers to the punishment executed by state officials as God’s agents of public justice in this world. As peace officers we, along with the judicial system, are vehicles of God’s judgment towards government resisters.

How is (our) arrest authority alluded to in verses 2-3a?

Paul substantiates his position in verse 3 when he states, “the public officials are not a terror for good conduct, but for evil.” Here Paul succinctly provides the purpose for government authority, particularly as it pertains to public justice—to be a “terror” not only to those who have committed wrongful behavior, but also those who are considering it. This deterring effect is one purpose for which God has given civil government the “sword” (verse 4). And it is part of our function as peace officers.

Who should not fear you as a peace officer? Why?

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When King Jehoshaphat appointed judges and officers throughout Judah in accordance with the Mosaic Law, he said, “Consider what you are doing, for you do not judge for mankind but for the Lord who is with you when you render judgment. Now then, let the fear of the Lord be upon you; be careful about what you do, for the Lord our God will have no part in injustice or partiality, or in the taking of a bribe” (2 Chronicles 19:6-7). Since God is immutable (does not change), this stands no less true for criminal justice authorities today.

According to 2 Chronicles 19:6-7, when does God have no part in the actions of criminal justice officials? Why is that?

Those God has granted to assume positions of authority in civil government will be held responsible for the manner (both good and bad) in which they carry out His purposes—to maintain order and justice by deterring wrongful conduct. Yet God will likewise punish by some means those who unjustifiably resist the authorities of the state. Peace officers, therefore, are to *pose a perceivable threat to those who engage in wrongful conduct*, which reflects the character of God.

When is it appropriate for someone to fear you as a peace officer? Does your causing this kind of fear honor God?

Terror for Evil Conduct

As Jesus carried out his public ministry, many feared him. The crowds feared his power as he healed the ill and afflicted (Luke 7:14-16; 8:35-37). His disciples feared his authority especially as he calmed a raging sea or walked upon it during the night (Mark 4:39-41; 6:49-50). Those who opposed Jesus' message feared him (Mark 11:18). Even demons were terrified of him (Luke 3:11; 8:28). People feared Jesus because of his power and authority as he carried out his earthly ministry. Likewise, we should not be reluctant to be feared as peace officers, particularly by those who engage in wrongful conduct.

Action Items:

- Reflect upon your answers from this chapter.
- Pray God continues to strengthen you spiritually as an officer through your study of the Bible.
- Memorize **Romans 13:3b-4a** (page 21) from your preferred translation before starting the next chapter.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



AGENT FOR GOOD

*And do you want to have no fear of the authority? Then do good, and you will have approval from the same, ⁴for he is **a servant of God to you for good.***

Romans 13:3b-4a

How does the public benefit from your service as an officer?

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In verse 3, Paul states the public officials are a terror for evil conduct, not good. Based upon this, and the prior claim he made that governing officials ultimately derive their authority from God, Paul appeals to his audience to engage in good conduct. By doing so, they can not only avoid the vengeance of the authorities, appointed by God as they are to avenge the practice of evil, and the fear these authorities would cause, but enjoy the good that comes from an ordered society.

Do the people you regularly encounter view peace officers as beneficial? How are you helping to improve their perspective?

Paul states in verse 3c that those who do good (whose conduct is lawful and beneficial) will have “commendation” or “approval” from the governing authority. During the time of the Roman Empire, wealthy benefactors would often receive public praise in the form of inscriptions and statues for notable public projects that improved the public’s welfare. The vast majority of the lawful Roman citizens, though, would at best receive silent “approval” from the local authorities. Their reward was simply the continued protection, security, and freedom afforded by the state.

How do we reflect the character of God as peace officers when we respond to good conduct with our silent approval?

Writing not long after Paul wrote to the Romans, Peter's instruction to the believers throughout Asia Minor indicates those who do good would likewise receive praise or approval when he states, "Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right" (1 Peter 2:13-14). As public officials who enforce the law, we silently approve and often verbally commend lawful behavior.

What kind of impact can our verbal commendation for good conduct have on an individual as a peace officer?

Paul refers to the governing authority as a "servant of God" both here and at the end of verse 4. The precedent for a governing authority's being a servant of God is established in verses 1 and 3, which indicate the public official is "established by God" to be "a terror not for good conduct, but for evil." The biblical phrase "servant of God" simply means an individual ordained by God to serve Him through a particular work, labor, or office. By virtue of our appointment and duties as peace officers, we are servants of God.

How might it be difficult to reconcile that you are a "servant of God" as a peace officer?

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The phrase “for good” points to the positive goal or purpose of government, which is twofold. Regarding the individual citizen, government encourages good (lawful) conduct and discourages evil (wrongful) conduct. Yet, government also benefits the same individual by protecting him or her from unjust or wrongful treatment from others. By both encouraging individual citizens toward good conduct and protecting them from the unjust treatment of others, civic government makes it possible for members of society to enjoy “a tranquil and quiet life” (1 Tim. 2:2).

What opportunities do you have as an officer to make lasting positive impacts in the lives of those you regularly encounter?

Modern law enforcement plays a central role in maintaining public peace and order. Those granted by God to assume positions of authority in civil government serve Him by promoting good conduct through their silent approval and at times public recognition. They operate as agents of the common good. Peace officers, therefore, are to *strive to maintain good (lawful) conduct by the public*, which is their God-given purpose.

What role do we as peace officers have in God’s purpose and desire for humankind to “do good” and not sin against others?

During his public ministry, Jesus encouraged those who would listen to him and those who followed him to do good. He taught them to engage in “good works” that glorify God before others (Matthew 5:16). He challenged them to do good, even to their enemies (Luke 6:27-28). And he even instructed some to sin no more (John 5:14; 8:11). Jesus upheld a standard of good conduct in those who followed him. Though what we enforce are laws of the state, as peace officers we exist to promote good (lawful) conduct from the public.

Action Items:

- Reflect upon your answers from this chapter.
- Pray God continues to strengthen you spiritually as an officer through your study of the Bible.
- Memorize **Romans 13:4b-d** (page 27) from your preferred translation before starting the next chapter.

[illegible]



AVENGER OF WRONGFUL CONDUCT

But if you do evil, be afraid, for he does not bear the sword in vain; for he is a servant of God, an avenger to bring wrath on the one practicing evil.

Romans 13:4b-d

What equipment is a 'must' for you to have on your person as a peace officer?

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In verse 3, Paul states the public officials are a terror for evil conduct. In verse 4, Paul addresses the consequence of engaging in evil (or wrongful) conduct. Those who commit wrong as dictated by governing authorities shall bear the authorities' wrath as agents appointed by God to avenge those who practice evil. The implication is clear: Paul's audience was to refrain from engaging in wrongful conduct, lest they be punished by the authorities.

**Is your ability to use force as an officer supported by the Bible?
According to verse 4, when would it not be?**

A sword is simply a handled tool commonly composed of a length of sharpened metal designed with a singular purpose—to inflict serious bodily injury or death. Though lesser forms of force are represented also, the sword itself represents lethal force. Paul's audience in Rome would have been familiar with the Praetorian Guard and Urban Cohorts stationed in the capitol, whose responsibilities included suppressing riots and policing the city. These military units wore the sword much like modern peace officers wear a firearm today.

What would it mean for a peace officer today to “bear the sword in vain” (verse 4)?

Avenger of Wrongful Conduct

Biblically, the penalty of death was granted to the institution of government at its founding. As God said to Noah after the flood, “Whoever sheds human blood, by man his blood shall be shed, for in the image of God, He made mankind,” (Genesis 9:6). This was a pivot point in history: man both holding man accountable for and punishing egregious crimes against one another. The sword represents this right of government to use force, particularly lethal force, when necessary to protect the innocent and punish violators of the law

Is it acceptable for a peace officer who is also a Christian to justifiably take someone’s life while on-duty? Why or why not?

Verse 4d states the governing authorities are “servants of God,” but on this occasion with reference to their negative purpose, that they are an “avenger to bring wrath on the one practicing evil.” They are viewed as God’s instrument of vengeance upon wrongful conduct. The force options we use as law enforcement agents to bring about justice, therefore, are expressions of the divine wrath presently being carried out by God upon offenders through the agency of His servants, whom He has armed with the sword.

How is God’s “wrath” towards wrongdoing evident in you through your necessary application of force as an officer?

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The term “wrath” emphasizes the criminal justice function of government, which is to deter and punish wrongful conduct committed by the members of the public. The term “evil” in this verse is descriptive not so much of sin as defined in the Bible, but of what is deemed an offense against others. The inherent ability to discern and reason right from wrong (Romans 2:14-15) has internally guided state entities throughout human history to establish what behavior is permissible or punishable within a society. And it is this body of law we as peace officers enforce.

Where is the demarcation between your duties (as defined by law and agency policy) and your biblical convictions?

Just as the Roman authorities were used by God as his agents to repress crime and apprehend criminals throughout the Roman Empire, God uses law enforcement agents today to do the same. Those God has granted to assume positions of criminal justice authority in civil government, such as peace officers and court officials, serve God in this capacity by repressing and punishing wrongful conduct through both the active threat and the necessary use of force. Peace officers, therefore, are to *use force when necessary to neutralize wrongful conduct*, bearing the sword with which God has armed them.

How are we to treat the “sword” with which God has armed us?

Avenger of Wrongful Conduct

While he was carrying out his public ministry, Jesus took offense to the merchants and money changers taking advantage of temple-goers. So, Jesus “made a whip of cords, and drove them all out of the temple area...He poured out the coins of the money changers and overturned their tables,” and said to them “Take these things away from here; stop making My Father’s house a place of business!” (John 2:14-16). Jesus used a whip to drive these merchants and money lenders from the temple. Similarly, we as peace officers are to use the force options available to us when necessary to prevent and put an end to wrongful conduct during the course of our duties.

Action Items:

- Reflect upon your answers from this chapter.
- Pray God continues to strengthen you spiritually as an officer through your study of the Bible.
- Memorize **Romans 13:5-6** (page 33) from your preferred translation before starting the next chapter.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



DEVOTED STEADFASTLY TO THIS

*⁵ Therefore it is necessary to be subject, not only because of wrath, but also because of conscience. ⁶ For because of this you also pay taxes, for they are public servants of God, **devoted to this very thing.***

Romans 13:5-6

What motivates you to continue to be a peace officer?

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In this final section of Romans 13:1-6, Paul reminds his audience to submit to the existing government authorities, not only because of the penal consequence for either refusing to do so or for engaging in unlawful conduct, but because of their consciousness of who ultimately appoints authorities to their offices. And they are to submit regardless of whether the authorities themselves are aware of their divine appointment as state officials. Paul further exemplifies the reason to do so with the payment of taxes.

Can a person actively serve as a peace officer and not be a “servant of God” according to Romans 13:1-6? Why or why not?

For many cities and towns today, public safety is typically one of their largest budget items, along with schools, garbage collection, roadway maintenance, and other municipal services. The same held true for Rome, which served the empire by defending its citizenry, enforcing the law, maintaining aqueducts, building roads, and so forth. Tax funds allow law enforcement agencies to devote their energies to the purpose for which they exist according to this passage—to repress wrongful conduct and protect law-abiding citizens—and ensure they have adequate personnel and equipment to meet the demands for their service.

What does it communicate to the public when we take due care of our issued equipment as officers? How does it honor God?

Devoted Steadfastly to This

Paul once again refers to governing authorities as “servants” of God in verse 6, but this time he uses a different Greek term, which literally means “workers, servants” for “the people,” or more simply “public servants.” Interestingly, this Greek term could indicate (1) a public labor or service to be performed, (2) the public functionary officially appointed to it, and (3) even one who fulfills a sacred or divine service. The density of this term’s meaning neatly captures Paul’s point that state officials (including us as peace officers) perform a public service in accordance with God’s aims.

Given what is stated in Romans 13:1-6, is our public service as peace officers a form of ministry? Why or why not?

Law enforcement requires a strong level of commitment on the part of the enforcer. Verse 6 recognizes this. The term rendered “devoted to” literally means “to persist” or “to persevere” with intense and steadfast strength. It demonstrates the level of commitment and devotion God’s purpose for public officials demands, as they protect the public from criminal threats and repress resisters of the state in order to maintain justice and peace. Our service as officers demands and deserves the best of who we are.

Does God work through us to carry out His justice even when our efforts to enforce the law are at times imperfect? Explain.

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When God gave His Law through Moses to His chosen nation Israel, it contained a requirement to appoint judges and officers in each town, which states, "...they shall judge the people with righteous judgment. You shall not distort justice, you shall not show partiality; and you shall not accept a bribe, because a bribe blinds the eyes of the wise and distorts the words of the righteous. Justice, and only justice, you shall pursue..." (Deuteronomy 16:18-20). God's law called upon them to strive diligently, by repetition of the Hebrew term, towards true "justice."

Why is it noteworthy today that God in the very Law He gave to Israel required officers to be appointed in each town (Deut. 16)?

According to the Bible, the responsibility to protect the public from wrongdoing and avenge the wronged belongs to government. This is no easy task, which substantiates the need to tax the public for revenues to carry it out. And it also requires sacrifice, which for some includes the willingness to risk one's life. But, according to Paul, it is a divinely appointed service, and God has chosen you to carry it out, and to carry it out well. Peace officers, therefore, *are to carry out the duties of their offices diligently on the public's behalf*, as God's appointed agents of justice.

How can and does the way you carry out your duties as a peace officer reflect who God is?

Devoted Steadfastly to This

Throughout his public ministry, Jesus was devoted to the proclamation of his message while healing the sick and the afflicted. He kept moving forward, from one town to another (Mark 1:32-39). He was rejected by many, even in his hometown (Luke 4:28-29). He faced opposition, including from the leaders of his day (Mark 11:18). Yet Jesus remained faithful and continued in his ministry to those he came to serve, even at the cost of his own life. Ours is a high calling as peace officers and requires that we diligently carry out our duties as those whom God has appointed to maintain order, peace, and justice in the communities we serve.

Action Items:

- Reflect upon your answers from this chapter.
- Pray God continues to strengthen you spiritually as an officer.
- Recite **Romans 13:1-6** from your preferred translation.
- Consider working through this study with an officer that has not worked through it. If there is more than one officer who could benefit from it, consider working through this study as a group.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Prayerfully, you have benefited from this Bible study about both God's intent for you and your relationship with Him as a peace officer. Bear in mind, though, your relationship to God by virtue of your office is only civic and temporal in nature. In order to have a personal and eternal relationship with God, the Bible states you must have faith in Jesus Christ for the forgiveness of your own sins. To learn more about the life and ministry of Jesus, simply start by reading one of the four Gospels in the Bible (Matthew, Mark, Luke, or John).

Furthermore, the strongest demonstration of your faith as a Christian while publicly fulfilling your duties as a peace officer is the manner in which you carry out your office, so serve honorably. My prayer for you as a peace officer is to hear these six words when we each one day stand before our Maker and our Savior, "Well done, good and faithful servant," (Matthew 25:23).

Thank you for your service.

***Additional information and
resources are available on***

BlueFaith.org

(to be launched during 2023)

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ADDITIONAL TRANSLATIONS OF ROMANS 13

The following translations of Roman 13:1-6, each separated into the five sections prescribed by this study, are provided to aid the reader with his or her understanding and memorization of this passage:

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TIP: Fold over the top corner of the page with your preferred translation so you can locate it easily.

Additional Translations of Romans 13

SBL GREEK NEW TESTAMENT

(Romans 13:1-6)

¹ Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν.

² ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. ³ οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς. ⁴ θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν.

ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

⁵ διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν, ⁶ διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

KING JAMES VERSION

(Romans 13:1-6)

¹ *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

² *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.* ³ *For rulers are not a terror to good works, but to the evil.*

Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ⁴ *For he is the minister of God to thee for good.*

But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

⁵ *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.* ⁶ *For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.*

Additional Translations of Romans 13

NEW KING JAMES VERSION

(Romans 13:1-6)

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.*

NEW AMERICAN STANDARD BIBLE

(Romans 13:1-6)

¹ *Every person is to be subject to the governing authorities. For there is no authority except from God, and those which exist are established by God.*

² *Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.* 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; ⁴ *for it is a servant 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 servant of God, an avenger who brings wrath on the one who practices evil.

⁵ *Therefore it is necessary to be in subjection, not only because of wrath, but also for the sake of conscience.* ⁶ *For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.*

Additional Translations of Romans 13

ENGLISH STANDARD VERSION

(Romans 13:1-6)

¹ *Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.*

² *Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.* ³ *For rulers are not a terror to good conduct, but to bad.*

Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, ⁴ *for he is God's servant for your good.*

But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

⁵ *Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.* ⁶ *For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing.*

NEW ENGLISH TRANSLATION

(Romans 13:1-6)

¹ *Let every person be subject to the governing authorities. For there is no authority except by God's appointment, and the authorities that exist have been instituted by God.*

² *So the person who resists such authority resists the ordinance of God, and those who resist will incur judgment* ³ *(for rulers cause no fear for good conduct but for bad).*

Do you desire not to fear authority? Do good and you will receive its commendation ⁴ *because it is God's servant for your well-being.*

But be afraid if you do wrong because government does not bear the sword for nothing. It is God's servant to administer punishment on the person who does wrong.

⁵ *Therefore it is necessary to be in subjection, not only because of the wrath of the authorities but also because of your conscience.* ⁶ *For this reason you also pay taxes, for the authorities are God's servants devoted to governing.*

Additional Translations of Romans 13

CHRISTIAN STANDARD BIBLE

(Romans 13:1-6)

¹ *Let everyone submit to the governing authorities, since there is no authority except from God, and the authorities that exist are instituted by God.*

² *So then, the one who resists the authority is opposing God's command, and those who oppose it will bring judgment on themselves.* ³ *For rulers are not a terror to good conduct, but to bad.*

Do you want to be unafraid of the one in authority? Do what is good, and you will have its approval. ⁴ *For it is God's servant for your good.*

But if you do wrong, be afraid, because it does not carry the sword for no reason. For it is God's servant, an avenger that brings wrath on the one who does wrong.

⁵ *Therefore, you must submit, not only because of wrath but also because of your conscience.* ⁶ *And for this reason you pay taxes, since the authorities are God's servants, continually attending to these tasks.*

NEW INTERNATIONAL VERSION

(Romans 13:1-6)

¹ *Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.*

² *Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.*

³ *For rulers hold no terror for those who do right, but for those who do wrong.*

Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. ⁴ For the one in authority is God's servant for your good.

But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer.

⁵ *Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience. ⁶ This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing.*

Additional Translations of Romans 13

NEW LIVING TRANSLATION

(Romans 13:1-6)

¹ *Everyone must submit to governing authorities. For all authority comes from God, and those in positions of authority have been placed there by God.*

² *So anyone who rebels against authority is rebelling against what God has instituted, and they will be punished.* ³ *For the authorities do not strike fear in people who are doing right, but in those who are doing wrong.*

Would you like to live without fear of the authorities? Do what is right, and they will honor you. ⁴ *The authorities are God's servants, sent for your good.*

But if you are doing wrong, of course you should be afraid, for they have the power to punish you. They are God's servants, sent for the very purpose of punishing those who do what is wrong.

⁵ *So you must submit to them, not only to avoid punishment, but also to keep a clear conscience.* ⁶ *Pay your taxes, too, for these same reasons. For government workers need to be paid. They are serving God in what they do.*

REINA-VALERA 1960

(Romans 13:1-6)

¹ *Sométase toda persona a las autoridades superiores; porque no hay autoridad sino de parte de Dios, y las que hay, por Dios han sido establecidas.*

² *De modo que quien se opone a la autoridad, a lo establecido por Dios resiste; y los que resisten, acarrearán condenación para sí mismos.* ³ *Porque los magistrados no están para infundir temor al que hace el bien, sino al malo.*

¿Quieres, pues, no temer la autoridad? Haz lo bueno, y tendrás alabanza de ella; ⁴ *porque es servidor de Dios para tu bien.*

Pero si haces lo malo, teme; porque no en vano lleva la espada, pues es servidor de Dios, vengador para castigar al que hace lo malo.

⁵ *Por lo cual es necesario estarle sujetos, no solamente por razón del castigo, sino también por causa de la conciencia.* ⁶ *Pues por esto pagáis también los tributos, porque son servidores de Dios que atienden continuamente a esto mismo.*

NOVA VERSÃO INTERNACIONAL

(Romans 13:1-6)

¹ *Todos devem sujeitar-se às autoridades governamentais, pois não há autoridade que não venha de Deus; as autoridades que existem foram por ele estabelecidas.*

² *Portanto, aquele que se rebela contra a autoridade está se opondo contra o que Deus instituiu, e aqueles que assim procedem trazem condenação sobre si mesmos.* ³ *Pois os governantes não devem ser temidos, a não ser por aqueles que praticam o mal.*

Você quer viver livre do medo da autoridade? Pratique o bem, e ela o enaltecerá. ⁴ *Pois é serva de Deus para o seu bem.*

Mas, se você praticar o mal, tenha medo, pois ela não porta a espada sem motivo. É serva de Deus, agente da justiça para punir quem pratica o mal.

⁵ *Portanto, é necessário que sejamos submissos às autoridades, não apenas por causa da possibilidade de uma punição, mas também por questão de consciência.* ⁶ *É por isso também que vocês pagam imposto, pois as autoridades estão a serviço de Deus, sempre dedicadas a esse trabalho.*

LOUIS SEGOND

(Romans 13:1-6)

¹ *Que toute personne soit soumise aux autorités supérieures; car il n'y a point d'autorité qui ne vienne de Dieu, et les autorités qui existent ont été instituées de Dieu.*

² *C'est pourquoi celui qui s'oppose à l'autorité résiste à l'ordre que Dieu a établi, et ceux qui résistent attireront une condamnation sur eux-mêmes.* ³ *Ce n'est pas pour une bonne action, c'est pour une mauvaise, que les magistrats sont à redouter.*

Veux-tu ne pas craindre l'autorité? Fais-le bien, et tu auras son approbation. ⁴ *Le magistrat est serviteur de Dieu pour ton bien.*

Mais si tu fais le mal, crains; car ce n'est pas en vain qu'il porte l'épée, étant serviteur de Dieu pour exercer la vengeance et punir celui qui fait le mal.

⁵ *Il est donc nécessaire d'être soumis, non seulement par crainte de la punition, mais encore par motif de conscience.* ⁶ *C'est aussi pour cela que vous payez les impôts. Car les magistrats sont des ministres de Dieu entièrement appliqués à cette fonction.*

NUOVA RIVEDUTA

(Romans 13:1-6)

¹ *Ogni persona stia sottomessa alle autorità superiori; perché non vi è autorità se non da Dio, e quelle che esistono sono stabilite da Dio.*

² *Perciò chi resiste all'autorità si oppone all'ordine di Dio; quelli che vi si oppongono si attireranno addosso una condanna;* ³ *infatti i magistrati non sono da temere per le opere buone, ma per le cattive.*

Tu, non vuoi temere l'autorità? Fa' il bene e avrai la sua approvazione, ⁴ *perché il magistrato è un ministro di Dio per il tuo bene;*

ma se fai il male, temi, perché egli non porta la spada invano; infatti è un ministro di Dio per infliggere una giusta punizione a chi fa il male.

⁵ *Perciò è necessario stare sottomessi, non soltanto per timore della punizione, ma anche per motivo di coscienza.* ⁶ *È anche per questa ragione che voi pagate le imposte, perché essi, che sono costantemente dediti a questa funzione, sono ministri di Dio.*

SCHLACHTER

(Romans 13:1-6)

¹ Jedermann ordne sich den Obrigkeiten unter, die über ihn gesetzt sind; denn es gibt keine Obrigkeit, die nicht von Gott wäre; die bestehenden Obrigkeiten aber sind von Gott eingesetzt.

² Wer sich also gegen die Obrigkeit auflehnt, der widersetzt sich der Ordnung Gottes; die sich aber widersetzen, ziehen sich selbst die Verurteilung zu. ³ Denn die Herrscher sind nicht wegen guter Werke zu fürchten, sondern wegen böser.

Wenn du dich also vor der Obrigkeit nicht fürchten willst, so tue das Gute, dann wirst du Lob von ihr empfangen! ⁴ Denn sie ist Gottes Dienerin, zu deinem Besten.

Tust du aber Böses, so fürchte dich! Denn sie trägt das Schwert nicht umsonst; Gottes Dienerin ist sie, eine Rächerin zum Zorngericht an dem, der das Böse tut.

⁵ Darum ist es notwendig, sich unterzuordnen, nicht allein um des Zorngerichts, sondern auch um des Gewissens willen. ⁶ Deshalb zahlt ihr ja auch Steuern; denn sie sind Gottes Diener, die eben dazu beständig tätig sind.

NEW RUSSIAN TRANSLATION

(Romans 13:1-6)

¹ Каждый человек должен подчиняться правящей власти, потому что нет власти, не установленной Богом. Все существующие власти установлены Богом.

² Следовательно, тот, кто восстает против власти, восстает против установленного Богом, и кто так поступает, тот сам на себя навлекает суд. ³ Правители страшны не тем, кто делает добро, а тем, кто делает зло.

Если хочешь жить без страха перед властью, делай добро и получишь от нее похвалу. ⁴ Представитель власти на службе у Бога для твоего блага.

Если же ты делаешь зло, то берегись, он не напрасно носит меч. Он – слуга Божий, орудие Его гнева на того, кто делает зло.

⁵ Так что необходимо подчиняться власти не только из страха перед наказанием, но и по совести. ⁶ Вы и налоги платите, потому что стоящие у власти – слуги Божьи, посвящающие себя своему делу.

HABRIT HAKHADASHA/HADEREKH

(Romans 13:1-6)

¹ על כל אדם לציית לשלטונות, כי אין שלטון שלא בזכות הסכמת אלוהים, והשלטונות הקיימים נקבעו על-ידי אלוהים.

² לכן, המסרבים לציית לשלטונות ולחוקיהם, ממרים למעשה את פי האלוהים, והוא יענישם.³ אזרח טוב וישר אינו פוחד מהמשטרה והחוק; אדם שאינו ישר פוחד מהם.

לכן, אם אינך רוצה לחשוש מהשלטונות, שמור על החוק, והשלטונות ישבחו אותך.⁴ איש החוק נשלח על-ידי אלוהים כדי לעזור לך,

אבל אם אתה עובר על החוק יש לך ממה לחשוש, כי הם המחזיקים בחרב ויש להם זכות להשליט סדר ולהעניש. לשם כך שלח אותו אלוהים.

⁵ אם בן, עלינו לשמור את החוק לא רק כדי שלא ניענש, אלא גם לשמור על מצפון נקי.⁶ מאותה סיבה עלינו גם לשלם מסים, כי עובדי הממשלה והרשויות, שמונו על-ידי אלוהים, צריכים לקבל את משכורתם, כדי שיוכלו להמשיך לשמור על הסדר הציבורי.

KETAB EL HAYAT

(Romans 13:1-6)

1 عَلَى كُلِّ نَفْسٍ أَنْ تَخْضَعَ لِلسُّلْطَاتِ الْحَاكِمَةِ.
فَلَا سُلْطَةٌ إِلَّا مِنْ عِنْدِ اللَّهِ، وَالسُّلْطَاتُ الْقَائِمَةُ
مُرْتَبَةً مِنْ قِبَلِ اللَّهِ.

2 حَتَّى إِنْ مَنْ يُقَاوِمُ السُّلْطَةَ، يُقَاوِمُ تَرْتِيبَ اللَّهِ،
وَالْمُقَاوِمُونَ سَيَجْلِبُونَ الْعِقَابَ عَلَى أَنْفُسِهِمْ. 3 فَإِنَّ
الْحُكَّامَ لَا يَخَافُهُمْ مَنْ يَفْعَلُ الصَّالِحَ بَلْ مَنْ يَفْعَلُ
الشَّرَّ.

أَفَتَرَعِبُ إِذَنْ فِي أَنْ تَكُونَ غَيْرَ خَائِفٍ مِنَ السُّلْطَةِ؟
اعْمَلْ مَا هُوَ صَالِحٌ، فَتَكُونَ مَمْدُوحاً عِنْدَهَا، 4 لِأَنَّهَا
خَادِمَةُ اللَّهِ لَكَ لِأَجْلِ الْخَيْرِ.

أَمَّا إِنْ كُنْتَ تَعْمَلُ الشَّرَّ فَخَفْ، لِأَنَّ السُّلْطَةَ لَا
تَحْمِلُ السَّيْفَ عَبَثًا، إِذْ إِنَّهَا خَادِمَةُ اللَّهِ، وَهِيَ الَّتِي
تَنْتَقِمُ لِعَظْبِهِ مِمَّنْ يَفْعَلُ الشَّرَّ.

5 وَلِذَلِكَ، فَمِنْ الضَّرُورِيِّ أَنْ تَخْضَعُوا، لَا انْقَاءً
لِلْعَظْبِ فَقَطْ، بَلْ مُرَاعَاةً لِلضَّمِيرِ أَيْضًا. 6 فَلِهَذَا
السَّبَبِ تَدْفَعُونَ الضَّرَائِبَ أَيْضًا، لِأَنَّ رِجَالَ السُّلْطَةِ
هُمْ خُدَّامٌ لِلَّهِ يُوَاضُّونَ عَلَى هَذَا الْعَمَلِ بَعَيْنِهِ.

SARAL HINDI BIBLE

(Romans 13:1-6)

¹ तुम में से हरेक प्रशासनिक अधिकारियों के अधीन रहे. यह इसलिए कि परमेश्वर द्वारा ठहराए अधिकारी के अलावा अन्य कोई अधिकारी नहीं है. वर्तमान अधिकारी परमेश्वर के द्वारा ही ठहराए गए हैं.

² इसलिए वह, जो अधिकारी का विरोध करता है, परमेश्वर के आदेश का विरोधी है और ऐसे विरोधी स्वयं अपने ऊपर दण्ड ले आएंगे. ³ राजा अच्छे काम के लिए नहीं परन्तु बुरे काम के लिए भय के कारण हैं.

क्या तुम अधिकारियों से निर्भय रहना चाहते हो? तो वही करो, जो उचित है. इस पर तुम्हें अधिकारी की सराहना प्राप्त होगी ⁴ क्योंकि अधिकारी तुम्हारे ही हित में परमेश्वर का सेवक है

किन्तु यदि तुम वह करते हो, जो बुरा है तो डरो क्योंकि उसके हाथ में तलवार व्यर्थ नहीं है. वह अधिकारी परमेश्वर द्वारा चुना हुआ सेवक है—कुकर्मियों के दण्ड के लिए प्रतिशोधी.

⁵ इसलिए यह सही है कि सिर्फ दण्ड के भय के कारण ही नहीं परन्तु अन्तरात्मा के हित में भी अधीन रहा जाए. ⁶ तुम इसी कारण राज्य-कर भी चुकाते हो कि राजा परमेश्वर-निधर्मी सेवक हैं और इसी काम के लिए समर्पित हैं.

ALKITAB TERJEMAHAN BARU

(Romans 13:1-6)

¹ *Tiap-tiap orang harus takluk kepada pemerintah yang di atasnya, sebab tidak ada pemerintah, yang tidak berasal dari Allah; dan pemerintah-pemerintah yang ada, ditetapkan oleh Allah.*

² *Sebab itu barangsiapa melawan pemerintah, ia melawan ketetapan Allah dan siapa yang melakukannya, akan mendatangkan hukuman atas dirinya.* ³ *Sebab jika seorang berbuat baik, ia tidak usah takut kepada pemerintah, hanya jika ia berbuat jahat.*

Maukah kamu hidup tanpa takut terhadap pemerintah? Perbuatlah apa yang baik dan kamu akan beroleh pujian dari padanya. ⁴ *Karena pemerintah adalah hamba Allah untuk kebaikanmu. Tetapi jika engkau berbuat jahat,*

takutlah akan dia, karena tidak percuma pemerintah menyangkan pedang. Pemerintah adalah hamba Allah untuk membalaskan murka Allah atas mereka yang berbuat jahat.

⁵ *Sebab itu perlu kita menaklukkan diri, bukan saja oleh karena kemurkaan Allah, tetapi juga oleh karena suara hati kita.* ⁶ *Itulah juga sebabnya maka kamu membayar pajak. Karena mereka yang mengurus hal itu adalah pelayan-pelayan Allah.*

CHINESE UNION VERSION

(Romans 13:1-6)

¹ 在上有权柄的, 人人当顺服他, 因为没有权柄不是出于神的, 凡掌权的都是神所命的。

² 所以, 抗拒掌权的就是抗拒神的命, 抗拒的必自取刑罚。³ 做官的原不是叫行善的惧怕, 乃是叫作恶的惧怕。

你愿意不惧怕掌权的吗? 你只要行善, 就可得他的称赞;⁴ 因为他是神的用人, 是于你有益的。

你若作恶, 却当惧怕; 因为他不是空空地佩剑, 他是神的用人, 是申冤的, 刑罚那作恶的。

⁵ 所以你们必须顺服, 不但是因为刑罚, 也是因为良心。⁶ 你们纳粮也为这个缘故, 因他们是神的差役, 常常特管这事。

JAPANESE LIVING BIBLE

(Romans 13:1-6)

¹上に立つ権威に従いなさい。神がお立てになった権威だからです。神によらない権威はどこにもありません。

²ですから、国の法律に従わない者は、神に従うことを拒んでいるのです。その人は必ず罰せられます。³正しいことをしている人は支配者を恐れませんが、しかし、悪いことをしている人は、いつも支配者を恐れるのです。

ですから、びくびくしたくなければ正しいことを行いなさい。そうすれば安心して過ごせます。⁴支配者は、あなたを助けるために、神から遣わされているのです。

しかし、何か悪いことをしていれば、支配者はあなたを罰するでしょうから、当然、恐れなければなりません。そのためにこそ、彼は神から遣わされているのです。

⁵法に従う理由は二つあります。第一に、罰を受けないためであり、第二に、良心がそれを守るべきだとわかっているからです。⁶同じ理由で、税金も納めなさい。公務につく人々が国民のために、神から与えられた仕事を続けるには、給料が必要だからです。

ABOUT THE AUTHOR

Brad D. Corder started as a peace officer with the Plano Police Department. He later worked as an officer for Dallas Theological Seminary before starting and becoming the first Chief of Police of the Criswell College Police Department. Brad holds a Master of Arts in Biblical Studies from Dallas Theological Seminary, Master of Divinity from Criswell College, and is completing his Doctorate in Ministry at Dallas Theological Seminary (2024). His published works include *The Roman Imperial Authorities as Servants of God* (2017). Brad and his family attend church in North Dallas.

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