

Romans Series

Lesson #144

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Dean Bible Ministries

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Dr. Robert L. Dean, Jr.

Love One Another
Romans 13:8–10



OUR WORKS
FILTHY RAGS

CHRIST'S
PERFECT
RIGHTEOUSNESS
& THE CROSS

ROMANS

GOD'S RIGHTEOUSNESS & GRACE

Rom. 13:1, “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.

Rom. 13:2, “**Therefore** whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

Rom. 13:3, “**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.

Rom. 13:4, “**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.

Rom. 13:5, “**Therefore** you must be subject, not only because of wrath but also for conscience’ sake.

Rom. 13:6, “**For** because of this you also pay taxes, for they are God’s ministers attending continually to this very thing.

Rom. 13:7, “Render **therefore** to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.”

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Rom. 13:8, “Owe no one anything except to love one another, for he who loves another has fulfilled the law.

Rom. 13:9, “For the commandments, ‘*You shall not commit adultery,*’ ‘*You shall not murder,*’ ‘*You shall not steal,*’ ‘*You shall not bear false witness,*’ ‘*You shall not covet,*’ and if there is any other commandment, are all summed up in this saying, namely, ‘*You shall love your neighbor as yourself.*’

Rom. 13:10, “Love does no harm to a neighbor; therefore love is the fulfillment of the law.”

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Rom. 13:8, “Owe no one anything”

“Still thinking of the Christian’s obligation to fear and honor the state (vs. 7), Paul transitions with a command: Owe no one anything. ... Instead the translation ‘Let no debt remain outstanding’ in the NIV captures the correct meaning. That is, one must repay all debts, not that one should never borrow. The word *except* is the logical connection to the debt believers will always have: to love one another.”

Psa. 37:21, “The wicked borrows and does not repay, But the righteous shows mercy and gives.”

Matt. 5:42, “Give to him who asks you, and from him who wants to borrow from you do not turn away.”

Rom. 13:8, “Owe no one anything”

ὀφείλω *opheilō*

pres act impera 2 plur

to be obligated, to be indebted

Matt. 6:12, “And forgive us our debts, as we forgive our debtors.”

ὀφείλημα *opheilēma*

acc neut plur

debt, obligation,

in Jewish thought, sin was an obligation to God.

“More important, the Aramaic word ḥôḇā (‘debt’) is often used (e.g., in the Targums) to mean ‘sin’ or ‘transgression.’ Deissman BS (p. 225) notes an instance of the cognate verb hamartian opheilō (lit., ‘I owe sin’). Probably Matthew has provided a literal rendering of the Aramaic Jesus probably most commonly used in preaching; and even Luke (Lk. 11:4) uses the cognate participle in the second line, *panti opheilonti hēmin* (‘everyone who sins against us’). There is therefore no reason to take ‘debts’ to mean anything other than ‘sins,’ here conceived as something owed God (whether sins of commission or of omission).”

~D A Carson, “Matthew”, EBC

“In the directions (preserved in a duplicated Inscription) of the Lycian Xanthus for the sanctuary, founded by him, of Men Tyrannos, a deity of Asia Minor, CIA. iii. 74,2 cf. 73 (found near Sunium, not older than the imperial period), there occurs the peculiar passage: ὅς ἂν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, 3 ἄμαρτίαν ὀφ(ε)ιλέτω Μηνὶ Τυράννω, ἣν οὐ μὴ δύνηται ἐξειλάσασθαι sic.

Further, the ἄμαρτίαν ὀφείλω in this passage is also very interesting; it is manifestly used like χρέος ὀφείλω, ἄμαρτία being thought of as debt.”

~Adolf Deissman, *Biblical Studies*

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**πληρόω *plēroō* perf act
indic 3 sing to fill;
fulfill, to bring to
completion that which
was already begun,
complete, finish**

**πλήρωμα *plērōma*
nom neut sing
fullness, that which
is brought to
fullness or
completion**

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Matt. 22:36, “ ‘Teacher, which is the great commandment in the law?’

Matt. 22:37, “Jesus said to him, ‘You shall love the LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’

Matt. 22:38, “ ‘This is the first and great commandment.

Matt. 22:39, “ ‘And the second is like it: “You shall love your neighbor as yourself.”

Matt. 22:40, “ ‘On these two commandments hang all the Law and the Prophets.’ ”

Rom. 13:10, “Love does no harm to a neighbor; therefore love is the fulfillment of the law.” (i.e., the Mosaic Law).

Gal. 6:2, “Bear one another’s burdens, and so fulfill the law of Christ.”

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ἀναπληρόω *anaplēroō*
fut act indic 2 plur

to fill up, supply, fulfill

“And in this manner you will fulfill the law of Christ”

John 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

John 13:35, “By this all will know that you are My disciples, if you have love for one another.”

John 15:12, “This is My commandment, that you love one another as I have loved you.”

John 15:17, “These things I command you, that you love one another.”

Rom. 12:10, “Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;”

Gal. 5:13, “For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.”

Eph. 4:2, “with all lowliness and gentleness, with longsuffering, bearing with one another in love,”

1 Thess. 3:12, “And may the Lord make you increase and abound in love to one another and to all, just as we do to you,”

1 Thess. 4:9, “But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another;”

2 Thess. 1:3, “We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other,”

1 Pet. 1:22, “Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,”

1 Pet. 4:8, “And above all things have fervent love for one another, for ‘love will cover a multitude of sins.’ ”

1 John 2:7, “Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

1 John 2:8, “Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.”

1 John 2:9, “He who says he is in the light, and hates his brother, is in darkness until now.

1 John 2:10, “He who loves his brother abides in the light, and there is no cause for stumbling in him.”

1 John 3:11, “For this is the message that you heard from the beginning, that we should love one another,”

1 John 3:23, “And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.”

2 John 5, “And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another.”

Lev. 19:18, “You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.”

Matt. 5:43; 19:19; 22:39; Mark 12:31; Rom. 13:9; Gal. 5:14; James 2:8

James 2:8, “If you really fulfill the royal law according to the Scripture, ‘You shall love your neighbor as yourself,’ you do well;”