

Staying On Task

I Pledge Allegiance – Part II

Romans 13:2-4

Introduction

In our last discussion, as we began our study of Romans chapter 13, and of the believer's response to government, I mentioned a number of verses. Among these was II Timothy 2:1-2, in which Paul told Timothy,

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

I am convinced that our problem is not that we do not understand this passage, but that we do not want to obey it. It certainly is not easy to obey, as it is similarly not easy for a woman who is married to an unbelieving husband to, as Peter exhorted, win him without a word. (I Peter 3:1)

How hard is that? How reversed does that logic seem to be? To win your unbelieving husband, not by putting tracks in his lunch bag or sermon cassettes in his car radio, so that when he turns on the radio he hears me shout, "Repent, sinner," but without a word!

In Romans 13, we are given the same kind of seemingly reversed logic – and it is true. We are given:

- the origin of government;
- the obligation of the believer to government;
- the operation of government.

Paul begins in Romans 13:1-4. Look at these verses.

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

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

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;

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 on the one who practices evil.

Principles of Believers' Conduct and Relationship to Government

In our last discussion, I delivered six general principles of the believers' conduct and relationship to government. Let me restate four of these principles as we begin today, using slightly different language in order to better clarify them.

1. The Christian is to obey every ordinance of government, in so far as it does not require him to abandon his conscience, his worship of God, or his obedience to scripture.

You might say, "But, surely the believer would have every right in a decaying Roman culture, to

violate the just laws of the state. Surely the believer, who is now part of a new race and belonging to a new kingdom, can abandon the city of man and refuse to obey or even participate in his culture.”

The Bible says exactly the opposite – later in Romans 13, Paul will clearly tell the believer to pay his taxes, provide honor where it is due, and follow the customs of the land, in so far as they do not demand a violation of God’s commands.

Daniel is a classic example of this. He was taken to a foreign land and immediately required to eat the king’s meat and drink the king’s wine. Since the king’s meat would have included unclean animals that were forbidden by God and the king’s wine would have been offered as a libation to the gods before being offered to the king, Daniel asked permission to eat vegetables and drink water.

In the meantime, Daniel’s name was changed too. It was changed from Daniel to Beltshazzar. This was part of the psychological deprogramming that Nebuchadnezzar had strategically planned to turn these sharp Jewish lads into Babylonians. One of his plans was to eliminate the constant reminder of the theological truths in their names by replacing them with pagan names. “Daniel” means, “God is my judge or ruler”. “Beltshazzar” means, “Baal’s prince”. Every time his name had been called, Daniel was reminded that “God was ruler”. Now, every time he would be called or referenced, he would be called the “prince of Baal”.

Daniel never refused that name. Why? No just law of God had been violated.

We, the church, obey the ordinances of the city as well, no matter how expensive and frustrating. When we get ready to build our auditorium one day, the city will tell us how many seats it can have, based on how many parking spaces are outside. They will tell us, when we begin to build the new buildings in a couple of months, how many exit doors we have to build, how many sprinkler systems we have to install, and how many fire alarms we have to include. They have already told us a hundred different things, including how tall and how wide the church sign could be.

What right do they have to tell the church of Jesus Christ how tall our sign can be? To this day people do not even see our sign. They think we are a college or a government building. We have people in our church who have driven by our site for years and were later told that we were a church. Their response was, “No! That’s a church?” – and they visited.

Our church sign is worthless. Why not fight it?! Because the city is not asking us to violate God’s commands by putting up a small sign.

A second principle follows this.

2. A moral government is not necessary for the church to fulfill its mission.

If this were the case, the apostles would have clearly instructed the church on the importance of solidifying some sort of Christian voting bloc to bring moral parameters to bear in society; the necessity of moral public officials, rulers and magistrates in order for the church to be successful. Instead, we discover the opposite challenge.

I agree with Erwin Lutzer who wrote,

*Our nation needs an antidote that is far more radical than politics could ever be. Our so-called culture war is really a spiritual war. Our problems are not fundamentally abortion, trash television, and homosexual values. The root of our cultural decay is first and foremost spiritual; we must attack the root of this corrupt tree. Our greatest challenge is theological, not political and cultural.*ⁱ

This leads to my third principle.

3. The mission of the church is not moral reformation, but spiritual transformation.

I am going to say something that will strike you as odd, only because over the last twenty-five years of ecclesiastical activism, we have forgotten the mission of the believer and his church. It is this:

It is not the business of the church to keep society from plunging into wickedness.

This is the reason our mission is not to make bad people good.

Have we forgotten that good people are not going to be condemned by God, but are condemned already (John 3:18)?

Have we forgotten that a policeman can go to hell as quickly as a prostitute; that an upstanding judge is as much condemned as the criminals he sends to jail?

Let me say it another way:

*The church as a whole, and Christians as individuals were never given the charge from God to halt or even diminish the evil practices in their societies.*ⁱⁱ

Does this mean we do not care? Of course not! However, it does mean we pursue change in our society – one disciple at a time.

That sounds so old-fashioned, does it not? It sounds so slow to suggest that the mission of the church in impacting society is to act like salt and light, so that the world might see our good works and glorify God.

However, that is our mission! Our mission is spiritual reformation. We strike at the root of the problem – not at its symptoms.

Even in the Old Testament, the illustrations of God’s messengers remain the same. Jonah was never told to go to Nineveh and influence the king away from idolatry. He was never told to lobby to have child sacrifices outlawed. He was never told to go and reform the Ninevites.

Jonah went to Nineveh as God’s messenger with the same message that we have for our world and that Paul had for his world, “Repent . . . God isn’t in a very good mood! Don’t forget, it is appointed unto man once to die and after that the judgment . . .”

Guess what Nineveh did? Repented! They fell on their faces before the message of this God of justice and patience, who would give them time to repent.

Guess what happened to child sacrifice? It stopped! Guess what happened to idolatry? It ceased!

Move into the ministry of Jesus Christ. He was more concerned with the corruption among the so-called people of God than with the governments and civil systems of His day.

I agree with one author’s assessment of Christ’s ministry along these lines, when he wrote words that demand contemplation,

Jesus Christ never made calls for political or social reform, even by peaceful means. He never attempted to capture the culture for biblical morality or to gain greater freedom [for His followers]. He did not come to proclaim or establish a new social or moral order but a new spiritual order; His church. He did not seek to make the old creation moral, but to make His new creations holy. There was no effort on His part to eliminate social or political injustice, [although His followers would live such lives of purity and integrity and compassion, that social structures would be affected for the next 2,000 years].ⁱⁱⁱ

Ladies and gentlemen, the most powerful tool of God on planet earth is not a moral government, but a

godly believer. We pray to have the first – but we cannot do without the second.

Our true battle is against the kingdom of darkness which has blinded the minds of the world to believe that God is not watching; that, in fact, God is not even around. “God who?!”

That is the reason our true battle is spiritual, and,

The weapons we fight with are not the weapons of this world. On the contrary, they have divine power to demolish strongholds. (2 Corinthians 10:4 TNIV)

To attempt to vote through, push through, influence, cajole, petition, and march to see moral advancement, is to miss the mark as the church.

Erwin Lutzer illustrated it in this way,

We can argue with our culture that Christian morality is better; we can move to clean up our culture by legislation and boycotts [and anything else that gets their attention]. But our efforts will be like trying to mop up the floor with the faucet running. [Why?] Because we are trying to convince citizens of earth to live as though they are citizens of heaven and they are not buying it.^{iv}

This is not the first time in world history that the church has had the responsibility of representing Christians when society as a whole has abandoned God. And when this has happened, the most effective ministry occurred when the church realized it was not an agent of moral confrontation but an agent of spiritual reformation.^v

Becoming co-belligerents, as Francis Schaeffer defined it, has never resulted in a spiritual reformation. Joining other Christians to take back lost ground in the social and political arena, has only caused the testimony of Christ to suffer and the theology and mission of the church to be diluted and compromised.

There are well-meaning people who are preaching that we must reclaim America for Christ. I know it sounds exciting, and it is actually the easier message to preach on Sunday mornings, but it presupposes several wrong things.

It implies that Jesus Christ had America at one point, but lost it. It also implies that America was once thoroughly Christian, when neither it nor any other nation ever was or is. It also presupposes that Jesus Christ now wants America back and implies that for Him to get America back, we have to get the leaders and citizens of America to behave, whether

they believe in Jesus Christ or not – He just wants America back.

What kind of message is that?!

I challenge you to study the preaching and theology of Christ. He never intended for His disciples to claim or reclaim nations, but to go into all the nations and preach the gospel to kingdoms that were passing away – whose boundaries and times of existence were already determined by a sovereign Lord.

It might tickle our patriotic ears to hear a call to reach America. However, according to scripture, our mission is not to save America, but to save Americans.

This is my final point. Let me word it more clearly and completely.

4. Our mandate on earth is not to save our nation, but to bring individuals from this and every nation to salvation by faith in Jesus Christ alone.

Our task is the proclamation of the gospel. That is life-changing – society changing – nation changing power. It is,

. . . the power of God through salvation . . .
(Romans 1:16)

To swap our gospel for political activism, which seems to expect government to become the ally of the church or to adopt the morals of the Christian, is to imply that the gospel is not powerful enough or fast enough or good enough. More importantly, this neglects our mission and ultimately, distorts our gospel.

This is the spiritual equivalent of a heart surgeon abandoning his profession to become a make-up artist and spending his time making people look better rather than saving lives. The mission of the church is not to change our nation – although that is often the benefit and by-product of believers who live faithful lives of ministry and purity – but the mission of our Christianity is to join the Father who seeks those who will worship Him in spirit and in truth.

Do you know what this implies?

This means that legislation regarding the rights of homosexuals is not our mission – the eternal destiny of homosexuals is.

The success or failure of legislation regarding abortion is not nearly as significant as the souls of women who are buried with the guilt of having their unborn killed.

Whether or not prayer returns to the classroom is not the issue for Christians to sign petitions and deluge Washington with emails. Being heard as the voice that explains who God is, and how He must be approached through prayer, is the issue.

I would suggest that if prayer returned to the public school system today, then:

- prayer on Monday would be to the Jewish God;
- prayer on Tuesday would be to Jesus Christ;
- prayer on Wednesday would be to Allah;
- prayer on Thursday would be to Krishna;
- prayer on Friday would be to the god of your choice.

What the courts decide on euthanasia or evolution, what will be taught in the public arena, and what will be allowed in the medical laboratories is not nearly as critical as the eternal destiny of human beings.

We have a message that only we can deliver . . . it must be heard above the din of political posturing and power. We have an agenda that is divinely inspired . . . it is more important than saving America; it is holding the cross of Jesus Christ high so that God might be pleased to save Americans.^{vi}

This was the passion of Paul – to save some, by the gospel.

We are in a lifeboat, as it were, on the sea of human history, surrounded at this very moment, by people who are dying. We dare not become distracted in our mission – as churches or as individuals. We do not throw the drowning masses books on how to tread water longer; we do not attempt to make the water more comfortable; we do not sell them better swim suits; we do not exhort them to try the backstroke; our message is clear – the kingdom of this world is passing away. They are in danger with the Creator of this ocean; the wages of sin is death and He has designed it so that they will not be able to avoid death. Their only hope is Jesus Christ.

Many of you may remember E. V. Hill, the pastor of Mount Zion Missionary Baptist Church in Los Angeles. I was reading the book *Two Cities, Two Loves*, which was James Montgomery Boice's exposition on this subject of the Christian and politics. It is a fascinating book, by the way. Boice mentioned this story of Hill, who once served as a ward leader for the Democratic party.

Hill's assignment was to get out the vote for the Democratic candidates, and his chief strategy for doing this was to have a block captain for each block of his ward. On election day, the block captains were to contact each resident of their blocks to make sure they voted. When Hill came to Los Angeles and began pastoring the church, he was convicted by the thought, that if he did this for the Democrats, why shouldn't he do it for God; why not have a Christian block captain for every block of Los Angeles? It was not as absurd as it sounded.

In E. V. Hill's area of the city, south central Los Angeles, the number of city blocks was 3,100. That became the mission of this church. Boice said that when He first heard E. V. talk about this goal, they had already established a Christian presence in 1,900 blocks of their area. People moved into a block for this very purpose. The church adopted an attitude that they existed for the sake of the gospel.

Hill tells of a funny thing that happened on one occasion. One man had been very put off by the block captain where he lived. She was always inviting him to church and other meetings of the church – always friendly, but persistent. He decided to move. In fact, he decided to move to the other side of Los Angeles. The truck came. He loaded up his possessions. His block captain came out to say goodbye. The truck started off. But as soon as he was gone, the block captain went back into her house, got out the directory of the Mount Zion block captains, found the person in charge of the block to which her offended neighbor was moving, and when he got to his new area, there was the new block community captain standing on the street in front of his new home to welcome him and invite him to church. His comment was classic; he said, "My God, they're everywhere."^{vii}

I read that story and I am deeply convicted. What could we do if we truly believed that we were called to this city, at this time, in this generation to deliver to every person here and beyond, the gospel of Jesus Christ?

Perhaps part of our problem is the same as E. V. Hill's was at one point – he had a greater passion for getting out the vote for the Democrats than he had for Jesus Christ.

Do not misunderstand – we should vote. I believe, with Daniel Webster that, "Whatever makes good Christians, makes them good citizens."

But if our passion and hope and energy and focus is on getting in the vote, for even good things . . . but

not eternal things, it is then that our passion is in the temporal, transient governments of our world, while our eternal mission stands neglected.^{viii}

Believers' Responsibility to Government

In Romans chapter 13, Paul delivers shocking news to the Roman believers.

1. Submission to government is the command of God.

Concerning the obligation of the believer to government and the operation of government, Paul writes in Romans 13:1,

Every person is to be in subjection to the governing authorities. . . .

The word "subjection" is a military term which means, "to fall under the rank of another". This word refers to obeying the commands of government as a junior officer obeys a superior officer.

When a superior officer orders some new recruit to, "Give me forty, right now," the soldier does not say, "But, why?" or "I don't feel like it." – he just drops and does forty push-ups.

This is simply an issue of authority – not a statement of value. The new soldier might be better, more honest, more upstanding, and more committed to the army than his commanding officer. It does not matter – he responds to authority with obedience.

When that authority, dressed in gray or blue, pulls up behind you with flashing lights, how do you respond?

I do not know about you, but I automatically say, "Yes, sir."

I was driving home after spending time with my three girls at the state fair a few weeks ago. We were talking, laughing, and absolutely exhausted. I was in such a good mood because I had had several deep fried Oreos. Life was good.

Suddenly, there were flashing lights behind me. I was not speeding and did not know what I had done. I learned that evidently, when I had turned right at a stop sign, I had rolled through the stop sign and then, did not turn sharply enough and had crossed the yellow dividing line. It is hard to turn sharply when you have eaten deep fried Oreos.

Did I argue with him? Absolutely not! He is my authority.

He said, "Can I see your driver's license?"

I said, "Yes, sir . . . sir . . . here you are, sir!"

If he had said, "Give me forty," I would have been able to do at least four.

For the believer, responding to civil authorities with respect and obedience, unless commanded to violate godly conscience or biblical commands, is the command of God.

2. The institution of government is the creation of God.

While the first part of Romans 13:1 has to do with the obligation of the believer to government, the next portion of the verse reminds the believer of the origin of government. Notice Romans 13:1b.

. . . For there is no authority except from God, and those which exist are established by God.

You might have noticed that the word "authority" appears many times in this paragraph. It has already appeared twice in verse 1.

In the original language, there are two words used for political power that are altogether different.

The word "kratos" refers to "rule" or "the power of ruling". It is used of someone who has the power to decide. This word "kratos," which means "power," when combined with the word "demos," which means "people," forms "demokratos," or "democracy". This has the meaning, "the power of people," or "rule by the people".

The other word that is used for political power is "exousia," which means, "delegated power". It is power granted by someone more powerful to one less powerful to act on his behalf. This is the word that is used four times by Paul in Romans chapter 13.

The authority of the government is delegated power from God. If God did not give power to both godly and ungodly governments of the world, they would never rise to power. It is from God that these powers have come and it is to God that these powers are accountable. So here in one word, is both the legitimacy and accountability of human government.^{ix}

By the way, if you are worried that somehow the governments of the world will get away with what they have decided and the way they have governed, think again. The classic encounter between two kings took place in John 19.

Jesus Christ stood before Pontius Pilate, accused of treason, because as His accusers put it, He claimed to be a king. (John 19:12). You may remember the encounter in which Pilate kept asking Jesus

questions, but the Lord refused to answer. Finally, Pilate, in frustration said,

. . . "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" (John 19:10)

Jesus answered – and imagine how incredibly encouraging this text would be to the persecuted church over these last 2,000 years as they grasp the greatness of Christ's response –

. . . "You would have no authority over Me, unless it had been given you from above . . ." (John 19:11a)

That is the same word "exousia" that Paul used in Romans 13. In other words, "Pilate, the power you have to rule, and even to deliver Me over to be crucified, is power from on high. It is delegated authority."

Then Christ goes on to say,

“. . . for this reason he who delivered Me to you has the greater sin.” (John 19:11b)

In other words, "Pilate, you're going to stand accountable one day for your political decision to deliver Me up, but in the meantime, think about this – your decision happens to be the will of heaven."

What is the authority of government? Is it in the policeman's badge? Is it in the robe of the judge? Is it in the king's crown? No. Behind these symbols is the authority of God, for within every agency of law and civil authority is a sense of divine investment.^x

Perhaps that is the reason that corrupt judges and cruel governments and crooked officials are especially abhorrent to God. They are violating their ordained purpose by and from God – and they will stand accountable one day!

This does not change your mission – just know that if they deliver you up, it is only by the permission of heaven!

3. Disobedience to government receives consequences from God.

As it relates to submission to just law, the believer has no right to oppose or disobey. Paul writes in Romans 13:2,

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

In other words, opposition to government is opposition to God. The word “condemnation” could be rendered, “judgment”.^{xi}

The believer receives two sets of discipline – one from the government for having violated the law and the other from the Lord for having violated His command.

Peter wrote in agreement,

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. For such is the will of God . . . honor all people; love the brotherhood, fear God, honor the king. (1 Peter 2:13-17)

One might think, “You’ve got to be kidding! Do you know who the king is?”

The truth is – Christians should be model citizens who are respectful of governing authority. We should not be the ones who are demeaning, demanding, rebuking, and employing a dozen other tactics to have our way and to see our rights resolved.

Imagine this – honor the king. How? By recognizing there is a higher, greater, eternal, divine King, who holds the earthly king in His hand.

So:

- Submission to government is the command of God.
- The institution of government is the creation of God.
- Disobedience to government receives consequences from God.

Then, Paul gives one more point to believers.

4. The justice of government reveals the character of God.

Notice Romans 13:3-4.

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; for it is a minister of God . . . an avenger who brings wrath on the one who practices evil.

Notice the contrasts between good and evil . . . good and evil. Even when government refuses to acknowledge God, they unintentionally represent the character of God by punishing evil and rewarding good.

The word “avenger,” in verse 4, is a word which means, “to exact a penalty”. There are penalties for doing wrong. That is God’s purpose for government.

Even the unbeliever who says he does not believe in absolute moral truth inherently knows right from wrong.

Experiment with your atheist neighbor sometime – steal his car. Drive over the bushes he just planted between your yard and his and back into his mailbox and knock it over.

“Hey,” he will say, “you can’t do that!”

“Why not?”

“Because it’s against the law. The law says you can’t do those mean things to me!”

“Who said they’re mean? They don’t bother me!”

You get the point.

The only valid basis for moral law is a previously existing morality. No matter where you go in the world, stealing or damaging your neighbor’s possessions is considered wrong.

God ordained government to reflect His attributes of justice and equity and impartiality and righteousness and honesty, etc. That means government must be concerned with moral issues because laws are based on the moral perfection of God.

However, this is not the same as saying the government can develop morality in its citizens. It can prescribe penalties. It can enforce them and perhaps, restrain evil. But it cannot change the people involved.^{xii}

The only thing that ever changes people is the power of God working through the gospel. The truth is – the solution for an immoral society is not more law. Mankind has already developed thousands of laws to try and uphold Ten Commandments. That is where we come in.

Conclusion

Let me close our discussion with two reminders to help us, as believers, stay on task.

1. Let us remember our mission.

We are to go and make what? Disciples!
Followers of Jesus Christ! Learners of the Savior!

God has not called us to go and make bad people better. He has not called us to go and make moral people. He has not commissioned us to go and make monotheists.

Monotheists can die and go to hell – James wrote,

You believe that God is one. You do well; the demons also believe, and shudder. (James 2:19)

The mission of the church is not to go and make converts – we are closer, but we are not there yet.

Our mission is to go and make disciples.

A disciple influences his world – whether he or she is a lawyer, a politician, a member of the PTA, a computer salesman, a mechanic, a doctor, a housewife. For all of us, our mission is the same – the only difference is our sphere of influence.

Cal Thomas was one of the architects of the failed Moral Majority of the 1980's. The methods of the organization have been picked up by The Christian Coalition and in more recent years, by Focus on the Family. Cal Thomas has since moved on to enter the world of journalism. In fact, he wrote a fascinating book, entitled *Blinded By Might*, that chronicles the flawed reasoning of the political activist Christian movements. In an article published in *Newsweek* a few years ago, he wrote, "For Christians, the vision of worldly power [and influence] is not a calling, but a distraction. It is a temptation that Jesus Christ Himself rejected, not because it was dangerous, but because it was trivial, compared with His mission."^{xiii}

Let us remember our mission.

. . . you shall be My witnesses . . . in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. (Acts 1:8)

Go . . . and make disciples of all the nations, baptizing them and . . . teaching them to [obey] all that I commanded you . . . (Matthew 28:19-20)

Let us remember our mission.

2. Let us reaffirm our message.

. . . you are a chosen race, a royal priesthood . . . that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; (I Peter 2:9)

John wrote,

. . . we . . . proclaim eternal life . . . (I John 1:2)

That is our message!

How many politicians have heard from Christians regarding their views, their disappointments, their frustrations, their threats? Yet, how many hear the gospel?

One author was interviewed by a reporter who was covering Christian leaders and their opinions on various issues. At the end of their interview, this author asked the reporter, "Has anyone shared with you the gospel?"

The reporter asked with total innocence and honesty, "What is the gospel?"

C. S. Lewis is about to become a household name among our world of unbelievers with the release of the new movie based on his book series, *The Chronicles of Narnia*. This brilliant Christian author will impact people with the truth of the gospel in this movie – unless Disney really messed it up.

C. S. Lewis spoke insightfully and almost prophetically to our day when he wrote – and I close with his words:

If you read history you will find that the Christians who did most for the present world were just those who thought the most of the next. . . . It is since Christians have largely ceased to think of the other world that they have become so ineffective in this world. Aim at heaven and you will get earth 'thrown in.' Aim at earth and you will get neither.^{xiv}

Let us stay on task – let us remember our mission – let us reaffirm our message. Let us return to action that made the church great and brought honor and dignity to the cause of Jesus Christ!

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ⁱ Erwin Lutzer, *Why the Cross Can Do What Politics Can't* (Harvest House, 1999), p. 11.

ⁱⁱ Kevin Bauder, *In the Nick of Time* (2005).

ⁱⁱⁱ John MacArthur, *Romans* (Moody Press, 1994), p. 210.

^{iv} Lutzer, p. 47.

^v Lutzer, p. 40.

^{vi} Lutzer, p. 47.

^{vii} James Montgomery Boice, Two Cities, Two Loves (Intervarsity Press, 1996), p. 168.

^{viii} Fool's Gold: Discerning Truth in an Age of Error (Crossway Books, 2005), p. 147.

^{ix} Boice, p. 182.

^x Roy L. Laurin, Romans: Where Life Begins (Kregel, 1948), p. 435.

^{xi} Alva J. McClain, Romans: The Gospel of God's Grace (BMH Books, 1973), p. 221.

^{xii} Boice, p. 198.

^{xiii} Newsweek (Mar. 29, 1999), p. 60.

^{xiv} Ibid.