

# Christian Citizens

*Living Under God and Government*

## Summary and Goal

Christian citizens are charged throughout the Scriptures to submit to the God-ordained rule of those in human government. But despite the ordination and coordination of God and human government, the laws of human beings are imperfect. When manmade laws run contrary to the Scriptures, they must be abandoned for the sake of a greater commandment and a greater rule. In short, our heavenly citizenship trumps our earthly citizenship.

### ***Steps to Prepare***

- 1. Read the main passages for this study, recording your insights and questions:**
  - Matthew 17:24-27
  - Romans 13:1-7
  - 1 Peter 2:13-17
- 2. Study the Expanded Lesson Content (pp. 4-11)**
  - Determine what elements of this lesson are most applicable to your particular group.
  - Consider ways to personalize the lesson content for you and your class.
- 3. Review the Teaching Plan (pp. 2-3)**
  - Refine the lesson plan based on your group's particular needs.
  - Adjust the plan if necessary.
- 4. Pray for the Lord's guidance as you lead your group through this material.**

### ***Lesson Outline***

- 1. Governments exist to steward God's delegated authority (Rom. 13:1-4).**
- 2. Christians are called of God to live under governmental authority (Matt. 17:24-27; Rom. 13:5-7; 1 Pet. 2:13-17).**

## Teaching Plan

# Christian Citizens

## *Special Session*

### ? For Further Discussion

How can and should Christians be involved in the political process of a nation?

### ? For Further Discussion

What role should the church play in keeping governments accountable to their delegated authority?

### Introduce the Lesson

Highlight some of the issues that make it difficult for Christians to make sense of the relationship between the kingdoms of the world and the kingdom of God. Emphasize that God's Word helps us walk the right path with respect to God and government (leader p. 4; personal study p. 3).

- ? What is your perception of human government—a blessing, a necessary evil, or something else? Why do you feel that way?

Summarize the lesson, noting that our heavenly citizenship trumps our earthly citizenship (leader p. 5; personal study p. 4).

### 1. Governments exist to steward God's delegated authority (Rom. 13:1-4).

Point to Genesis 9:5-6 as God's first institution of human government. In this instruction, God delegated authority to humans to regulate and deal justly with each other. This truth grounds the rest of the Bible's teachings regarding interaction with human governments (leader p. 5; personal study p. 4).

- ? God created the institutions of marriage, family, and government. What similarities exist between these institutions? What are differences between them?

Explain the specific ways civil authorities are expected by God to steward their power (leader pp. 5-7; personal study pp. 4-5):

- **To punish evildoers who are within.** Make sure to read Romans 13:1-4 with this point.
- **To protect from evildoers who are without.**
- **To promote what is good.**

- ? What are some benefits for citizens when a government faithfully stewards its delegated authority? What are some limitations that prohibit a government from rightly carrying out its role?

## 2. Christians are called of God to live under governmental authority (Rom. 13:5-7; Matt. 17:24-27; 1 Pet. 2:13-17).

Transition to God's expectations for His people who live under the authority of governments. Read Romans 13:5-7, connecting obedience to God with obedience to governmental authority (leader p. 7; personal study pp. 5-6).

Read Matthew 17:24-27, in which Jesus gives us an example of honoring government. Explain the details of the passage. Emphasize the freedom that God's people have in Christ, but conclude that we must obey God's higher law of love and concern for others. This will cause us to fulfill our expectations just as Jesus did (leader pp. 7-8; personal study p. 6).

- How has a focus on God's kingdom, or the lack thereof, affected your actions while living under earthly kingdoms?

Next read 1 Peter 2:13-17. Address the vertical implications in verses 13-14, that obeying God requires obeying our government as they rightly steward their authority. Then explain the horizontal implications in verses 15-17, that our honor and obedience to government serves as a means of outreach. Obedience even in distressing times illustrates our allegiance to a higher authority, the One to whom all honor is due (leader pp. 8-10; personal study pp. 6-7).

- How can honorable submission to government testify to your faith in Christ, especially when the government oversteps its bounds?

Finally, address how Christians should respond when the laws of God and government collide. Use the ten Boom family as an example of disobeying government in order to obey the higher law of God. Explain the limit required in Romans 13, and use the example of the apostles in Acts 5:28-29 to illustrate the Christian's path when the laws of God and government collide—we must obey God rather than men (leader pp. 10-11; personal study pp. 7-8).

- On what issues of the day should Christians disobey their government? How might respect for authority be shown even when the Christian cannot obey?

### Conclusion

Conclude the lesson by recapping the two main points. Use the following question to help your group begin the process of application (leader p. 11; personal study p. 8).

- Some governments attempt to regulate and limit the ability of Christians to obey the Great Commission—make disciples in every nation, baptize, and teach them. How should a Christian think about such a situation, and how should he or she respond?

### ? For Further Discussion

What are some honorable and respectful ways Christians can call their government to account?

### ? For Further Discussion

What is the role of the church in resisting laws of the government that conflict with God's higher authority?

## Expanded Lesson Content

# Christian Citizens

## *Special Session*



### Introduction

Since the beginning of the church, Christians have attempted to make sense of the relationship between the kingdoms of the world and the kingdom of God. How do we remain faithful as people holding dual citizenship? We are, after all, citizens of both heaven and earth. How does this look as it is lived out in

the world day by day? Where are the lines of obedience and disobedience to earthly rulers? How do we honor God in submission to earthly rulers? “It is ‘as free people’ who are ‘slaves of God’ that Christians...are able to subordinate themselves. Subordination is thus an expression of freedom, not of coercion.”<sup>1</sup>

History has shown us many forms of government, among them monarchies, oligarchies, democracies, and republics. Some of these are present even in Scripture, though the Bible never endorses one form of human government over another, aside from perhaps the theocracy of ancient Israel. People’s perceptions of government are also varied. One extreme sees government as the answer to all problems and fundamentally necessary for human welfare. The opposite extreme see all government as tyrannical and to be overthrown. Some view government as a blessing to its people; for others, government is a necessary evil.

Where is the line, the path that Christians should follow when navigating the realms of faith and politics, the kingdoms of heaven and earth? How should we live in earthly kingdoms in light of the gospel? God’s Word does address how Christians are to respond to governments of all kinds. Looking at government through a biblical lens will help us avoid extremes that dishonor God and harm our witness.



What is your perception of human government—a blessing, a necessary evil, or something else? Why do you feel that way?

### Voices from Church History

“God has appointed two kinds of government in the world, which are distinct in their nature, and ought never to be confounded together; one of which is called civil, the other ecclesiastical government.”<sup>2</sup>

—Isaac Backus (1724-1806)

### Voices from Church History

“The battle for godly government isn’t won with upward fists of rebellion, but with downward, humble knees in prayer.”<sup>3</sup>

—Adrian Rogers (1931-2005)

## Lesson Summary

Christian citizens are charged throughout the Scriptures to submit to the God-ordained rule of those in human government. But despite the ordination and coordination of God and human government, the laws of human beings are imperfect. When manmade laws run contrary to the Scriptures, they must be abandoned for the sake of a greater commandment and a greater rule. In short, our heavenly citizenship trumps our earthly citizenship.

## 1. Governments exist to steward God’s delegated authority (Rom. 13:1-4).

How do we know that governments are instituted by God and not simply a manmade establishment for the purpose of structure and safety? Well, we look in God’s Word. In order to witness the first institution and instruction for human government, we have to go back very early in human history.

Immediately following the great flood, God said to Noah in Genesis 9:5-6: “And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.”

This form of justice was a form of human government implemented by God. For the first time, He had given humans the authority to regulate and deal justly with each other. It was God who instituted the earliest form of human government, and the rest of the Bible’s teachings regarding interaction with human governments find their foundation in this truth.

 God created the institutions of marriage, family, and government. What similarities exist between these institutions? What are differences between them?

It may be easy to view government as a human invention to consolidate power over others. Cynicism over politics could lead one to believe all politicians are only in it for control. But despite the oft-broken nature of human government, Scripture tells us God was the originating factor in its institution. Though no world government is a theocracy—directly ruled by God Himself in a political office—the governments of the world are ruled by civil authorities expected by God to steward their power in specific ways:

**To punish evildoers who are within.** In Romans 13, the apostle Paul addressed exactly how the government is to protect against evildoers in our midst.

Those who serve in government, whether Christian or not, have a difficult task. Scripture tells us that it is the responsibility of the Christian to pray for his or her government. In 1 Timothy 2:1-4, Paul wrote: “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.” We must pray on behalf of those who occupy the offices in all levels of government if for no other reason than it pleases our God. Leading is hard, and whether or not our political leaders are Christians, they need the wisdom and guidance of God in their roles.

*Pray for them.*

## Further Commentary

“That no authority exists except from God indicates God’s sovereignty over human affairs. It also shows why unwarranted rebellion against government is de facto rebellion against God.”

“Government is ordained by God to reward good and punish evil, providing peace and order for those whom it serves. The sword alludes to capital punishment. A government that rewards evil and punishes good will not long survive, for evil is innately destructive.”<sup>4</sup>

—Edwin A. Blum,  
*HCSB Study Bible*

## Further Commentary

“Any submission to the authorities must pass through the filter of God’s will and call upon a believer’s life. The difficulty here involves discerning God’s will and call in those areas to which Scripture does not speak, which requires determining and applying biblical principles rather than explicit biblical statements. This is the Christian’s crucial duty for a failure to discern carefully God’s will risks disobeying God and incurring His displeasure. Of course, obeying God against the government may result in incurring the government’s anger—as the NT and subsequent church history well attest—but that puts a Christian in good company (Matt. 5:10-12).”<sup>5</sup>

—William W. Klein,  
*The Apologetics Study Bible*

<sup>1</sup> *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.* <sup>2</sup> *Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.* <sup>3</sup> *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,* <sup>4</sup> *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.*

Governments have a delegated authority from God so individuals do not have to take justice into their own hands. It is the responsibility of a government to ensure its citizens are protected from evil by punishing those who have done wrong. When evil goes unpunished, society is weakened. When evildoers face justice, the character of God is revealed in the activity of the government.

For this reason, those who resist authority find themselves opposing God’s command, not simply man’s laws. Those who would disobey the law are warned that the government “does not bear the sword in vain.” Indeed, God’s wrath is executed through the channel of government, which functions as His servant. The human government that God has established is expected to use its authority to punish lawbreakers for the sake of order and the benefit of law-abiding citizens.

**To protect from evildoers who are without.** What does it mean for a government to protect its citizens from “evildoers who are without”? This refers to those times when a government must protect its populace from outside invaders and assailants.

We live in a war-torn world. Jesus promised the last days would bring “wars and rumors of wars” (Matt. 24:6), and both have happened with consistency since Jesus ascended back to the Father. It seems someone is at war all the time.

Because we live in a fallen world, war is sometimes a regrettable but necessary course of action. A government that goes to war in protection of its people is within the instruction Scripture gives. As children of the Prince of Peace, we should always pray and hope for peace even if war seems the most likely or inevitable outcome. Attempts at peace should be pursued if a government reflects the character of God. However, when protecting the citizenry from outside attack, war is allowed, if necessary.

A primary reason for God’s institution of human government is that of justice, and without the principle of self-defense, a government is likely to get obliterated by a rogue government that has chosen to attack. A government must defend itself in an effort to maintain freedom and justice for its people. If a government is being attacked or has failed

to resolve peacefully any conflict in pursuit of freedom and justice for its people, then it must responsibly and wisely defend its right to be a just establishment as God originally intended for it in Genesis 9.

The destruction of image-bearers must never be the first option in seeking a solution between conflicting nations or governments. Christian citizens, in their participation in government, must vote and serve in such a way that promotes a culture of peaceful resolution, not willful human bloodshed.

**To promote what is good.** In addition to punishing evildoers within and protecting from evildoers without, human government is tasked with the responsibility of promoting justice.

In Romans 13:3, Paul wrote that the establishment of human government is for the promotion of good conduct, not bad. To earn the approval of his or her government, a citizen must “do what is good.” From its establishment, the institution of human government was meant for the promotion of righteousness and the prevention of unrighteousness.



What are some benefits for citizens when a government faithfully stewards its delegated authority? What are some limitations that prohibit a government from rightly carrying out its role?

## 2. Christians are called of God to live under governmental authority (Rom. 13:5-7; Matt. 17:24-27; 1 Pet. 2:13-17).

God has instituted civil governments, and the people who lead in government are charged with stewarding their authority to protect its citizens and promote righteousness. This much is clear. But what are the expectations of Christians who live under the rule of human government? One of the primary principles guiding the Christian citizen must be the commandment to honor the governmental authority under which he or she lives. In the Romans 13 passage we just examined, Paul went on to write:

*<sup>5</sup> Therefore one must be in subjection, not only to avoid God’s wrath but also for the sake of conscience. <sup>6</sup> For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. <sup>7</sup> Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.*

In our obedience to the government under which we live, we obey the commandment of God, thus honoring and glorifying Him. In the Gospel of Matthew, we see one of the ways Jesus honored the government under which He lived, which serves as a lesson and an example to us. Matthew 17:24-27 says:



### Voices from Church History

“And for this reason too, magistrates themselves, having laws as a clothing of righteousness whenever they act in a just and legitimate manner, shall not be called in question for their conduct, nor be liable to punishment. But whatsoever they do to the subversion of justice, iniquitously, and impiously, and illegally, and tyrannically, in these things shall they also perish; for the just judgment of God comes equally upon all, and in no case is defective. Earthly rule, therefore, has been appointed by God for the benefit of the nations.”<sup>6</sup>

—Irenaeus (circa 125-202)



### Further Commentary

“Since the civil government is ordained by God and gives us certain benefits, we are to submit to it. We are to pay taxes to support it, honor and respect it. Early Christians refused to worship emperor or state, but they showed their respect by praying for the authorities.”<sup>7</sup>

—Edwin A. Blum, HCSB Study Bible

## Further Commentary

“Because the temple is God the Father’s own house, the Son and those he has brought into the Father’s family (Matt. 12:48-50) are exempt from the temple tax, signaling that, with the coming of the kingdom, believers are no longer under the OT law but the law of Christ (see Gal. 6:2).”<sup>9</sup>

—Michael J. Wilkins,  
*ESV Study Bible*

*<sup>24</sup> When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?”<sup>25</sup> He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?”<sup>26</sup> And when he said, “From others,” Jesus said to him, “Then the sons are free.<sup>27</sup> However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself.”*

What is going on here? The temple tax collectors asked Peter if his Teacher, Jesus, pays the temple tax required of all Israelite males over the age of 20. This double-drachma tax was about two days’ wages. Formally trained and ordained rabbis were exempt from the tax, much like some tax exemptions for religious organizations today. Jesus was not a formally ordained rabbi, so it would be a breach of the law if He exempted Himself from the temple tax on Israelite men.<sup>8</sup>

In His subsequent discussion with Peter, Jesus explained the larger context for a proper view of taxes and government. As sons of God—Jewish men—He and Peter owed no money to the Jewish temple. By virtue of their identity, they were free from obeying this law. Still, Jesus concluded to pay the taxes in order not to offend the tax collectors and their fellow Jews. Jesus paid His earthly dues to whomever required, whether the Jewish temple or the Roman Empire (see Matt. 22:15-22). He did not pay taxes out of compulsion, however; He paid taxes in obedience to the higher law of love and concern for others. Jesus’ focus on His spiritual kingdom affected His earthly ministry.

 How has a focus on God’s kingdom, or the lack thereof, affected your actions while living under earthly kingdoms?

It is worth emphasizing again the way in which Jesus showed honor to those in authority—He chose not to offend them by agreeing to pay the taxes. It will not always be natural for us to honor the government under which we live, especially if we disagree with it. Narrow is the path of those who wish to honor God in submission to a dislikable government, but in our honor of human government, we honor the One who has instituted it—the God of our salvation.

Further, the submission of Christian citizens to their governments goes beyond simply honoring God. Scripture supports the idea that submission and obedience to the government can be a means of outreach. First Peter 2:13-17 says:

*<sup>13</sup> Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, <sup>14</sup> or to governors as sent by him to punish those who do evil and to praise those who do good. <sup>15</sup> For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. <sup>16</sup> Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. <sup>17</sup> Honor everyone. Love the brotherhood. Fear God. Honor the emperor.*

Peter's words show that our submission and obedience to our governments not only have vertical implications in our relationship with God but also horizontal implications in our relationships with others being governed by the same authorities. We as Christian citizens communicate to those around us by the way we relate to the government and the kingdom of God.

In verses 13-14, Peter reiterated the same theme of stewardship that Paul presented in Romans 13. Christian citizens must submit to the rule of the government under which they live, and Peter emphasized that human governments must encourage good conduct, not evil. Christian citizens are to honor the civil authorities over them that have been given the responsibility to promote the upright and prosecute the unrighteous. "Peter's implication here is, therefore, that God, not humanity, is behind the setting up of the civil authorities: they are for the regulation of social life, as God intends, and this is reflected in the reason Peter adds: submission is for the Lord's sake."<sup>10</sup>

Peter then explains, in verses 15-17, the effect that submission to governing authorities can have on those around us. Christians are subject to persecution of all levels in governments around the globe. Even in the countries most welcoming to Christians and biblical values, false charges may be brought against Christian citizens. What, then, must be the Christian response as it relates to the authority of government? Again, submission. It is God's will, Peter said, "that by doing good you should put to silence the ignorance of foolish people."

Further, Christians are to utilize whatever freedoms they may have under the authority of their government, however freeing or oppressive it may be, to honor everyone and love their brothers and sisters in Christ. The freedom that Christians have in Christ and under the rule of their government must not be used to conceal evil acts that may undermine the human government that God has ordained or the heavenly kingdom that God has established.

In his Gospel, Luke wrote about an occurrence with Jesus that runs along the same lines as that of the temple tax event. Luke 20:23-25 says: "But he perceived their craftiness, and said to them, 'Show me a denarius. Whose likeness and inscription does it have?' They said, 'Caesar's.' He said to them, 'Then render to Caesar the things that are Caesar's, and to God the things that are God's.'"

## Further Commentary

"'Submit' is the overriding action required of believers. The word means 'to place yourself under someone, to rank under someone.' Here it is essentially a synonym for obedience. Of course, submission to authority does not involve actions that are sinful or contrary to the Word of God. The believer is to obey except when commanded to sin. This is the Christian's responsibility toward all forms of human authority. The all-encompassing nature of this responsibility is underlined in Peter's emphasis on 'every authority instituted among men.'"<sup>11</sup>

—David Walls and Max Anders

## Further Commentary

"The focus is on honoring the government (even one that may be antagonistic to Christians) that maintains a society's order, thus becoming God's instrument for facilitating the testimony and progress of the gospel. Peter believes that holding to the gospel will make us not problematic revolutionaries but humble and honorable citizens."<sup>12</sup>

—Jared C. Wilson, *Gospel Transformation Bible*

## Voices from the Church

“As with submission to husbands, parents, masters and church leaders, then, submission to governing authorities must never be absolutized. When governments demand that Christians behave in ways that contradict his expressed will, Christians must respectfully disobey.”<sup>15</sup>

—Craig Blomberg

This classic passage is often used to teach the Christ-likeness of submission to one’s government. In usual form, the Jewish leaders were trying to trap Jesus in His words and prove that He contradicted Himself in His teaching. In equally consistent form, they failed. Jesus, showing the face of the coin, showed that it was Caesar and his government who owned the denarius and thus had the right to determine how much could be taxed. The monies that the people of God use are property of the government that created them. Likewise, the people of God who use the monies of the government are the “property” of the God who created them, and honor should be given to whom honor is due, whether a government or God.



How can honorable submission to government testify to your faith in Christ, especially when the government oversteps its bounds?

How should Christians respond when the laws of God and government collide? God is holy. His laws are an expression of His character. The governmental systems of this world are fallen and corrupt by nature, and their laws can bear this fallen nature as well. It is inevitable that these two orders of laws will come into conflict, perhaps frequently. When such a situation arises, what is our path as God’s people? Can we not obey governmental laws and still obey the God who calls us to submit to civil authorities?

Being put into such a position is not unique to 21<sup>st</sup> century Christians. “The relationship of Christians to the state was one which soon became problematic, for in the early centuries of the church all states not only were governed by pagans but included pagan worship within their social, economic and political systems. A collision with the church, owing its primary allegiance not to the state but to Jesus Christ, was inevitable.”<sup>13</sup>

Perhaps the most well-known example in recent history of choosing between the laws of God and the laws of man concerned families in Germany’s Third Reich who illegally hid Jews and members of the Dutch Underground from the Nazis. One such family was that of Casper ten Boom, including his daughters Corrie and Betsie.

“The Ten Boom family were devoted Christians who dedicated their lives in service to their fellow man. Their home was always an ‘open house’ for anyone in need. Through the decades the Ten Booms were very active in social work in Haarlem, and their faith inspired them to serve the religious community and society at large. During the Second World War, the Ten Boom home became a refuge, a hiding place, for fugitives and those hunted by the Nazis. By protecting these people, Casper and his daughters, Corrie and Betsie, risked their lives. This non-violent resistance against the Nazi-oppressors was the Ten Booms’ way of living out their Christian faith. This faith led them to hide Jews, students who refused to cooperate with the Nazis, and members of the Dutch underground resistance movement.”<sup>14</sup>

History gives us the lens through which we know the ten Booms were right, but what about decisions we must make? In short, we must obey God rather than man.

Thomas Schreiner addresses the seeming universality of Romans 13, arguing this injunction does have a limit: “This text is misunderstood if it is taken out of context and used as an absolute word so that Christians uncritically comply with the state no matter what is being demanded. What we have here is a general exhortation that delineates what is usually the case: people should normally obey ruling authorities...Christians should submit to such authority and carry out its statutes, unless the state commands believers to do that which is contrary to the will of God.”<sup>16</sup>

The Scriptures address this issue in the Book of Acts. Peter and the apostles faced a civil government insistent that preaching Jesus had to come to an end. Acts 5:28-29 contains the crux of the confrontation: “‘We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man’s blood upon us.’ But Peter and the apostles answered, ‘We must obey God rather than men.’”

 On what issues of the day should Christians disobey their government? How might respect for authority be shown even when the Christian cannot obey?

## Conclusion

The Bible is clear that God is the ultimate Sovereign to whom we all owe allegiance. In His infinite wisdom, He has chosen to delegate authority over the rule of humankind to civil governments, though He still maintains His supreme authority (Dan. 4:32). He has high expectations that His civil servants promote what is good and punish what is evil.

God also has expectations for His people who live under these governments. They are to honor their authorities, obey their laws, and do what is good. In this, we follow the example of our Savior. When a government’s law conflicts with a clear commandment of Scripture, however, we must look to our Savior as the highest authority and follow the decision of the apostles—to obey God rather than men.

 Some governments attempt to regulate and limit the ability of Christians to obey the Great Commission—make disciples in every nation, baptize, and teach them. How should a Christian think about such a situation, and how should he or she respond?

## Voices from the Church

“[Voting’s] outcomes do not give us the greatest joy when they go our way, and they do not demoralize us when they don’t. Political life is for making much of Christ whether the world falls apart or holds together.”<sup>17</sup>

—John Piper

## Additional Resources

# The Loving Lawgiver

## References

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3. Adrian Rogers, "Christian Citizenship." OnePlace.com [online; cited 21 January 2014]. Available from the Internet: [www.oneplace.com](http://www.oneplace.com).
4. Edwin A. Blum, *HCSB Study Bible* (Nashville: B&H, 2010), 1948, n. 13:1; n. 13:2-4.
5. William W. Klein, *The Apologetics Study Bible* (Nashville: B&H, 2007), 1701, n. 13:1.
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7. Edwin A. Blum, *HCSB Study Bible*, 1948, n. 13:5-7.
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9. Michael J. Wilkins, *ESV Study Bible* (Wheaton: Crossway, 2008), 1858, n. 17:25-26.
10. Norman Hillyer, *1 & 2 Peter, Jude*, in *Understanding the Bible Commentary Series* (Grand Rapids: Baker, 1992), 78.
11. David Walls and Max Anders, *1 & 2 Peter; 1, II & III John, Jude*, vol. 11 in *Holman New Testament Commentary* (Nashville: B&H, 1999), 33.
12. Jared C. Wilson, *Gospel Transformation Bible* (Wheaton: Crossway, 2013), 1690, n. 2:13-17.
13. Norman Hillyer, *1 & 2 Peter, Jude*, in *Understanding the Bible Commentary Series*, 77.
14. Corrie ten Boom Museum, "History" [online; cited 21 January 2014]. Available from the Internet: [www.corrietenboom.com](http://www.corrietenboom.com).
15. Craig Blomberg, "Christian Understandings of the Role of Government," Denver Seminary [online], 20 October 2009 [cited 21 January 2014]. Available from the Internet: [www.denverseminary.edu](http://www.denverseminary.edu).
16. Thomas R. Schreiner, *Romans*, in *Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker, 1998), 687-88.
17. John Piper, "Let Christians Vote as Though They Were Not Voting," *Desiring God* [online], 22 October 2008 [cited 21 January 2014]. Available from the Internet: [desiringgod.org](http://desiringgod.org).

## Devotional Material

Encourage your group to read the three devotional readings included in the *Personal Study Guide*.

## Study Material

- "A Better Solution: Significant Christian Influence on Government"—Chapter 2 from *Politics According to the Bible* by Wayne Grudem
- *Activist Faith*—A book by Dillon Burroughs, Daniel Darling, and Dan King
- "Christian Understandings of the Role of Government"—Article by Craig Blomberg; find a link to this article at [gospelproject.com/additionalresources](http://gospelproject.com/additionalresources)
- "Let Christians Vote as Though They Were Not Voting"—Article by John Piper; find a link to this article at [gospelproject.com/additionalresources](http://gospelproject.com/additionalresources)

## Sermon Podcasts

Andy Davis: "The Christian and Government, Part 3"

Charles Ryrie: "Matthew 17:24-27"

Find links to these at [gospelproject.com/additionalresources](http://gospelproject.com/additionalresources)

## Tip of the Week

### Planning for Rabbits

Rabbits get chased in most classes that include discussion. That is just part of it. As you prepare, you can anticipate the rabbits. They are the tangents you take when you are preparing. As you study, note things likely to get your group off track (away from the central idea or truth being examined). Next, decide which rabbits you are willing to chase. These should be ones that relate to the central idea or that shouldn't be avoided. Decide how you will pursue those rabbits if they surface during the lesson. Look for ways to relate that chase to the central truth. Some rabbits are best left alone. Craft a question or response that will keep you away from these dead-end discussions (these are usually the discussions that have no answer). You may never use these notes, but when you do, they will be invaluable.

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