



God and Government

Student Worksheets

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Part 1 - Defining Government

Chapter 1 - Self-Government and Family Government

1. Compare Noah Webster's definition of government in his original 1828 *American Dictionary of the English Language* with that of modern dictionaries and contemporary usage of the word government in the media (newspapers, magazines, and television). How are they the same? How do they differ?
2. What does the Bible have in mind when it describes God's government in the singular? (Isaiah 9:6-7; Psalm 2; Daniel 4:34-37; 1 Timothy 6:15-15; Revelation 19:6; Ephesians 5:22-34; Hebrews 12:1-13; Romans 13:4; cf.12:19)
3. What does the Bible mean by self-government or self-control, and what is the foundation of self-government? (Genesis 39:7-23; 41:38-49; 49:4, 23-24; Proverbs 13:24; 16:9; Galatians 5:16-26)
4. How does self-government differ from autonomous government, and in what ways is self-government often denied? (Judges 17:6; Genesis 3:1-14; James 1:13-18; 4:7)
5. What is the relationship between God's *singular* government and the *many* institutional governments like family, church, and civil government, and how does this principle of the "many" governments work itself out in family, church, and state? (Ephesians 6:1; Matthew 16:19, 18:15-18; 1 Corinthians 6:1-11; Hebrews 13:17; 1 Peter 2:13-14; 1 Timothy 3:1-8)

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6. Using the definition of government found in the self-government and family government sections and the Appendix on “What is Government?” describe the biblical nature of family government, comparing it with the model government of the Triune God. (**Sovereignty:** Matthew 6:9; Acts 17:25; Matthew 7:9-11; Matthew 4:4; cf. Deuteronomy 8:3; 6:6-9; Psalm 78:1-8; Acts 17:29; John 8:31-47; Romans 7:15; Acts 16: 25-34; Ephesians 6:4; Colossians 3:21; 2 Timothy 3:15. **Representation:** 1 Corinthians 11:3; Ephesians 5:22-33; Matthew 3:17; Mark 9:7; Luke 22:42; Galatians 4:6; Romans 8:12-17. **Law:** Hebrews 3:6; Luke 22:42; Ephesians 6:1. **Jurisdiction:** Proverbs 13:24; 22:15; 23:13; 29:15; Hebrews 12:5-6; see vv. 7-11. **Continuity:** Matthew 28:18; Psalm 2:8; Ephesians 6:1-3; 1 Samuel 2:12-17, 22-26; 4:11)

7. In what ways is the biblical worldview of the family being redesigned, and what will be the result? (1 Corinthians 11:1-15; Judges 4; Isaiah 3:12-26; 4:1)

8. How can the biblical family be used to restore the republic? (1 Timothy 5:8; Deuteronomy 21:17; Psalm 78:1-8; Proverbs 13:22; 1 Timothy 3:4-5; Deuteronomy 1:13; cf. Exodus 18:17-26; 1 Samuel 2:12-17, 22-36; 1 Corinthians 6:2; Exodus 20:12; 1 Kings 21)

Chapter 2 - Ecclesiastical Government and Civil Government

1. Who is qualified to govern the church? What are the qualifications for those who are to govern in the church? (1 Timothy 3:1-7)

2. From whom did the church receive its governing authority? What is the role of church government in settling disputes that arise among its members? (Matthew 16:18- 19; 18:15-20)

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3. What is the extent of the church's authority in the lives of its members? Why is the authority given? (Matthew 18:15-18; 1 Corinthians 5:1-2, 13; Titus 1:10-16; 1 Timothy 1:18-20)

4. What other governing functions does the church perform with respect to disputes among members? How would this affect civil government? (1 Corinthians 6:1-11)

5. Does the church, through the leadership of the elders and deacons, perform a governing function for the economic welfare of its members? If so, what is the extent of the church's governing function in this area? (Acts 6:1-6; 1 Timothy 5:4, 8-10; 2 Corinthians 8:1-15)

6. How does the church finance its governing responsibilities? Explain. (Matthew 22:21,1; 1 Corinthians 16:1-4; 2 Corinthians 9:6-15; Proverbs 3:9-10; 19:17; 28:27; Malachi 3:10)

7. What purpose did the leaders of the nations have for building the Tower of Babel? What dangers were inherent in their purpose? (Genesis 10:31-11:4)

8. What was God's evaluation of this central governing plan? (Genesis 11:5-9)

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9. What was God's purpose in scattering these people? (Genesis 11:8-9)

10. What is the future of the Babel (centralized government) concept? (Daniel 1:1, 2:31-45; 4:11-37; Revelation 16:19; 18:2, 10, 21)

11. How did God structure the nation of Israel so that it would avoid the dangers of centralism (Deuteronomy 16:18, Joshua 13:7-33)

12. How is local government presented in Israel? (Numbers 11:16; Deuteronomy 16:18; 19:12; 21:2; 22:15; Joshua 4:4; Judges 8:14; Ruth 4:2-4; Proverbs 31:23)

13. How is the concept of local government further expressed and emphasized? (Proverbs 11:14; 24:6; Exodus 18:21-22)

15. How would this system of decentralization work today? (Exodus 18:21-22)

15. How does the New Testament summarize the concept of decentralization? (Romans 13:1, 3, 6, 7)

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16. In what ways do you see centralism espoused and localism denied in your own local, county, and state governments?

Chapter 3 - The Origin and Development of Civil Government

1. Who is the model for all types of government? Explain. (Psalm 22:28, 47:7-8; 103:19)

2. Who has the ultimate authority to govern? Why? (Jeremiah 27:5; Proverbs 8:15; 21:1; Matthew 28:18)

3. Since God is the ultimate authority and Governor, does this mean that all those who rule must do so by acknowledging God's authority and not their own? What happens to those who rule without acknowledging God as the only true sovereign ruler? Explain. (Psalm 99:1-5; Romans 13:1; Daniel 4:31-32)

4. Who was given authority to govern? What were they to govern? (Genesis 1:26-28; 2:15-20)

5. What was to be their standard for proper government? Explain. (Genesis 1:26; 2:16-17)

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6. How did Adam and Eve fail to exercise self-government? (Genesis 3:1-7, 22)

7. What happened to the world that Adam and Even were to have governed? (Genesis 3:17-19)

8. What governmental systems remained and even developed after man's fall into sin? (Genesis 3:16; 4:1; 4:3-4; 4:12; 4:17; 4:20; 4:21-22 and Psalm 150:3-6)

9. In this verse, what necessity do you see for external (civil) government? Why? (Genesis 6:1-2)

10. What was the attitude of those choosing wives? What does this attitude suggest about the nature of government at this time? (Genesis 6:2)

11. What authority does man now have to protect life? (Genesis 9:4-6)

12. What evidence is there that government was a universal concept? (Genesis 10:31-32)

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13. How did the concept of civil government express itself during the patriarchal period of Israel's history? (Genesis 12:10-20; 13:12; 14:1-16)

14. After Israel's release from Egyptian bondage, what form of governmental (civil) system was instituted? What was the basis for Israel's civil and religious systems? (Exodus 19:4-8; Deuteronomy 29:10-13)

15. How did self, family, and church (worship) governments deteriorate during the period of the judges? What was God's response to Israel's lack of self-control? (Judges 17:6; 2:10-23)

16. What does Israel's choosing a king to rule over them tell you about the people's faith and trust in God as their "Governor" (King)? (1 Samuel 8:5-9; Deuteronomy 17:14-17)

17. Have God's requirements for proper government changed? If they have not, then what will happen to any society that ignores God's standards for government? (Deuteronomy 31:15-20) Compare what is going on in our nation today with the blessings and the curses of Leviticus 26 and Deuteronomy 28.

Chapter 4 - The Purpose and Function of Civil Government

1. What must all rulers and citizens be aware of when they consider the establishment, purpose, and function of governmental systems? (Daniel 5:21; Romans 13:1; Psalm 83:18, Psalm 127:1)

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2. What powers has God given to civil government in order for it to carry out its responsibilities effectively? (Romans 13:4; Genesis 9:5-7)

3. What title is given to those who govern?

4. Do all rulers live up to this title of honor, and if they do not, why does Paul, through inspiration from the Holy Spirit, give them the title “minister”? (Luke 13:31-32; Acts 2:22-23; 12:1-4)

5. What does being a “minister of God” mean? How should the “ministry” of our civil government function? (Luke 22:24-27; Matthew 20:20-28; 1 Peter 4:10-11; Acts 20:34; Philippians 2:25; Hebrews 6:10)

6. “Rulers are not a cause of fear for good behavior, but for evil [behavior]” (Romans 13:3). How do rulers distinguish what is “good” from what is “evil”? (Romans 7:12; 16:19; 1 Timothy 1:8; Hebrews 5:14; 3 John 11)

7. Should a ruler establish laws according to his own personal (subjective) standard of good and evil? (Isaiah 5:20; Proverbs 17:15)

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8. What are some additional duties that civil governments should perform and for what purpose? (1 Timothy 2:1-2; 1 Peter 2:13-17)

9. Compare the above “duties” to those of our present civil governments (federal, state, county, and city). How do present-day rulers compare with the biblical ideal? Cite some examples in the areas of education, religion, courts, etc.

10. Concerning taxation, how is it determined “what is due” civil governments? (1 Samuel 8)

11. According to Romans 13:6-7, what is the citizen’s financial responsibility to the civil government? For what purpose is the collected tax to be used?

Chapter 5 - The Biblical Form of Civil Government

Describe each form of civil government in your own words. Scripture verses have been supplied to help you formulate an answer.

1. Anarchy: Judges 17:6; Deuteronomy 12:8

2. Autocracy: 1 Samuel 8; 1 Kings 12:1-15; 9:15; Matthew 2:16; Exodus 1:8-22; Daniel 3:8-18

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3. Communism: Exodus 20:15; Deuteronomy 19:14; 27:17; 1 Kings 21:1-16

4. Democracy: Exodus 32:2; Numbers 13; 14:1-10; 1 Samuel 8:19-22; Luke 23:13-25; Revelation 13:3-8

5. Bureaucracy: 1 Kings 12:1-15

6. Constitutional Monarchy: Deuteronomy 17:14-20; 31:9-13

7. Constitutional Republic: Proverbs 11:14; 24:6; Romans 13:1; Proverbs 15:22

8. What difficulty did Moses and the people have in handling judicial matters? (Exodus 18:13)

9. What is the extent of the judgments Moses made on behalf of the people? (Exodus 18:16)

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Chapter 6 - Jesus and Civil Government

1. Evaluate the comprehensiveness of God's government by referring to the verses below.

- Nahum 1:3; Amos 4:7

- Matthew 6:26; Daniel 6:22

- Daniel 4:17; Judges 6:1

- Proverbs 21:1; Isaiah 44:28

- Acts 2:22-24; John 19:11

- Proverbs 16:33; 1 Kings 22:28, 34

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- Philippians 2:13

- Ephesians 1:11

- Isaiah 9:6

2. What was Jesus' response to the law and His attitude toward those who administered it? How would this apply today? (Matthew 23:2-4)

3. What was Jesus' attitude toward those who functioned in the realm of civil government? (Luke 3:12-14)

4. What did Jesus say about the proper use of the sword? (Luke 22:47-53; Matthew 26:47-56)

5. Is it proper for Christians to resist tyrannical governing powers? If it is proper, under what circumstances? Also, what method should be followed? (Matthew 24:15-20)

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6. What was Jesus' attitude toward the legal system set forth in Scripture and the way it was administered during His trial? (John 18:19-24 [especially v. 23]; cf. Psalm 82)

7. What status of authority did Jesus give to those who administer justice? What are the implications of such a status? (John 10:31-39 [especially vv. 34-36]; cf. Psalm 82)

8. What was Jesus' impression of the rulers of His day? How did the rulers see themselves? Does this mean that Jesus was against civil government? (Mark 10:42-44; Luke 22:24-25)

9. What did Jesus mean when He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's"? (Mark 12:1-17; Matthew 22:15-22; Luke 20:20-26)

- First, what do Jesus' words say about the legitimacy of civil government?

- Second, why must citizens render ("pay back") to Caesar money in the form of taxes? (Romans 13:7)

- Third, in what way is authority of Caesar limited? How does one determine when not to render to Caesar? (Exodus 1:15-22; Joshua 2; Daniel 1, 3, 6; Acts 4-6)

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- Fourth, what is Caesar's obligation? What must he render? (Psalm 2:10-12)

- Fifth, what brings about high taxes? (1 Samuel 8, Malachi 3:8-9)

- Sixth, how should Christians work to overturn heavy taxation? (Malachi 3:10-12; 1 Corinthians 16:1-4; 1 Timothy 5:1-16)

10. What power legitimately was given to Pontius Pilate? In what way was Pilate's power illegitimately exercised? (John 19:10, 4)

11. Of what did Jesus remind Pilate? (John 19:11)

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12. What duty do citizens have when injustice is done? (Proverbs 17:15, 24:11-12; cf. John 19:12-15)

Chapter 7 - The Christian History of the United States

1. William Bradford's intention was to lay "some good foundation." What was his ultimate purpose in doing so? (See Documentation)

2. The Mayflower Compact was the first governing document to be applied in the New World. Why did the signers of this document undertake a voyage to unknown lands "to plant the first colony in the northern parts of Virginia?" (See Documentation)

3. The first Charter of Virginia was a document for a new colony of Virginia. What desire did they have for the continued prosperity of the colony? (See Documentation)

4. During the meeting of the Constitutional Convention in 1787, Benjamin Franklin implored the delegates to seek "the assistance of Heaven and its blessing" on all their deliberations. He also reminded them that "God governs in the affairs of men" and that no "empire can rise without His aid." Since it was first convened in 1789, the US Congress has opened with prayer. How would you respond to those who say our founding fathers were religiously "neutral"?

5. George Washington's inaugural speech acknowledged that the development of the United States seemed "to have been distinguished by some token of providential agency." What, in the words of Washington, is expected of a nation if it is to be preserved? (See Documentation)

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6. What is the origin of “the eternal rules of order and right?”

7. What is the implication of having eternal rules of order and right?

8. What conflict do you see between Washington’s words and people today who say Christianity should not be mixed with civil affairs?

9. What duties did Abraham Lincoln espouse for individuals and nations? (See Documentation)

Chapter 8 - The Purpose of the United States Constitution

1. When you study any historical document, such as the Constitution, what things should you always keep in mind?

2. What is the Constitution of the United States?

3. According to the definition given in question two, what is the source of values and laws for a nation? What role does the Constitution play in the implementation of these values and laws?

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4. The framers of the Constitution understood the excess of unlimited power: therefore, they divided federal power into three branches, the judicial branch, the legislative branch, and the executive branch. What biblical principles are implied in such a division of powers? (Jeremiah 17:9; Mark 7:21-23)

Examine the following phrases of the Preamble and compare them with the following Scriptures. Are these phrases based on biblical principles? Why or why not?

5. *"We the People of the United States"* (Exodus 15:26; 18:17-23; 19:5; Deuteronomy 1:13; 2 Samuel 16:18; 2 Kings 14:21)

6. *"In order to form a more perfect union"* (Exodus 23:32; 34:12; Deuteronomy 7:2; Deuteronomy 9:3-7; 2 Chronicles 16:3-9; Psalm 133:1)

7. *"Establish justice"* (Exodus 23:2, 6; Deuteronomy 16:19-20; 24:17-19; 1 Samuel 8:3; 2 Samuel 8:15; 15:4; 1 Kings 3:28; 10:9; Isaiah 1:17; Micah 6:8)

8. *"Insure domestic tranquility"* (Romans 13:3-4; 1 Timothy 2:2)

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9. "Provide for the common defense" (Numbers 1:2-3; Deuteronomy 20; 2 Chronicles 26:1-15; Nehemiah 1:5-10; 2:13-20; 4:8-23; 6:16; 7:1-4; Romans 13:1-6)

10. "Promote the General Welfare" (Romans 13:3-4; 2 Peter 2:13-17)

11. "Secure the blessings of liberty to ourselves and our posterity" (Deuteronomy 6:24; 26:16-19; Psalm 78:5-8; John 8:36; 1 Corinthians 7:23; 2 Corinthians 3:17; Galatians 5:1; James 1:25)

12. Is the Constitution a Christian document? (2 Timothy 3:16-17; 2 Peter 1:20; Deuteronomy 10:20)

Chapter 9 - The Relationship of Church and State in the Bible

1. What distinctions were there between the work of Moses and the work of Aaron? (Exodus 18:13-27; 29:1ff.)

2. In what way was there not a separation between the Work of Moses (state or civil function) and the work of Aaron (church or ecclesiastical function)? (Exodus 18:20-21; Leviticus 10:8, 11; Deuteronomy 1:9-18; 17:18-20; 27:19; 31:9-13; 33:8, 10; Ezekiel 44:24)

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3. When the time of reformation came in the kingdom of Judah, how was this separation and unity expressed? (2 Chronicles 19 [see v. 11])

4. During the time of restoration (post-exilic period), a separation was maintained but never exclusively. There was always a binding together on the basis of God's Word. How is this demonstrated during the time of Ezra and Nehemiah? (Nehemiah 7:1-7; 8:1-8)

5. There were times in biblical history when the functional separation between church and state was denied. How did the following men who held political office break the wall of functional separation? (1 Samuel 13:8-14; 15:9f. 21-23; 1 Kings 12:25-31; 2 Chronicles 26:16-21)

6. Are Church and state to cooperate in both civil and religious affairs? Explain. (2 Chronicles 17: 19:1-11; 23:16-19)

7. Is it proper for the state to be involved in promoting godly (biblical) reform among the people? Explain. (2 Kings 22, 23)

8. Should the state involve itself in the abolition of certain vicious practices, which go under the name of "religion"? (Leviticus 18:21; 20:1-5; 2 Kings 23:10)

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9. What role should the church take in relation to the state in offering advice and exhortation? (2 Samuel 12:1-15; Matthew 14:1-4; Acts 4:5-12; 26 [especially vv. 27-29])

10. What is the function of the “sword” that the church wields? (2 Corinthians 10:4; Ephesians 6:17; Hebrews 4:12)

11. What is the function of the “sword” that the state wields? (Romans 13:3-4)

12. How do the “keys” that Jesus makes available to the church differ from the “sword” given to the state? (Matthew 16:19; Romans 13:3-4)

13. Both the church and state have limitations defined by the Word of God. What limits the functions of both church and state? (Isaiah 33:22)

Chapter 10 - The Relationship of Church and State in the First Amendment

1. “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...” What two prohibitions are listed?

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2. To whom are the prohibitions listed?

3. Why was a Bill of Rights added to the Constitution in 1791?

4. What is the history behind the “establishment of religion” clause? Why was the clergy so insistent that this clause be included?

5. Does the First Amendment require the federal government to be secularized and devoid of any Christian religious considerations?

6. Since the First Amendment does not mention the Christian religion specifically, can we then assume that this amendment was hostile to Christianity? Explain. Does the Constitution mention the Christian religion indirectly? Where?

7. Where did the concept of “the separation of church and state” originate? What was the purpose of stating that there was a separation between church and state?

8. Is Jefferson’s concept of separation implied in the First Amendment?

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9. How did Jefferson clarify his 1802 declaration?

10. What does the First Amendment mean for us today?

11. Since the time of the drafting of the Constitution and the Bill of Rights, what has happened to the application of the Bill of Rights in reference to the states?

12. What was the prayer that was said in public schools that brought about the prayer ban of 1962? How have the courts been able to make their misrepresentation of the First Amendment apply to education?

Part 2 – Issues in Biblical Perspective

Chapter 11 - Developing a Biblical Worldview

1. What is a worldview? (Proverbs 23:7; Matthew 6:22-24)

2. What first principle governs your worldview? (Romans 1:18-32; Genesis 1:1; Hebrews 11:6)

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3. How does the doctrine of salvation affect the development of your biblical worldview? (John 1:29; 4:42; 8:12; 2 Corinthians 5:19; Revelation 11:15; Psalm 36:9; 1 Corinthians 2:12-16; Colossians 2:8)

4. What often distorts an individual's worldview?

- Job 38:41; Psalm 146:3-4; Isaiah 2:22; 55:8, 9; Jeremiah 17:5; cf. Job 7:16; Psalm 147:5; Isaiah 43:13; 1 John 3:20

- Matthew 15:14; Romans 1:21; 1 Corinthians 2:8

- Jeremiah 8:9; 17:9; Matthew 7:17, 18; Mark 7:20-23; Romans 1:18-32; 8:7; Ephesians 4:17, 18

5. How is a biblical worldview developed?

- Ezekiel 36:26; John 3:3, 5; cf. Jeremiah 17:9 and Ephesians 2:1

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- Romans 12:2; 1 Corinthians 2:14; 2 Corinthians 5:17; Ephesians 4:17-24

- Psalm 19:7, 8; Proverbs 30:6; Isaiah 55:8-11; Jeremiah 23:29; 2 Timothy 3:16, 17; Hebrews 4:12, 13

6. How comprehensive should your worldview be? (Acts 20:27)

7. Can Christians hope to implement a biblical worldview even though we live in a hostile world? (Romans 8:26-29; 2 Corinthians 2:14; 2 Timothy 3:8, 9; cf. Acts 4:1-22; 5:17-42; 7:54-60; 12:1, 2)

Chapter 12 - Worldviews in Conflict

1. Compare and contrast the biblical worldview with the humanistic worldview.

Biblical Worldview	Humanistic Worldview
1. Romans 11:36	1. Daniel 4:30
2. Romans 1:17	2. Genesis 11:4
3. Exodus 20:1-17	3. Judges 17:6
4. John 8:36; Psalm 119:97-106	4. Psalm 2:1-3
5. Romans 13:1-4	5. 1 Samuel 8 and 12
6. Genesis 1:26-28	6. Jeremiah 2:26-28
7. Ephesians 1:11	7. Revelation 13:11-18
8. Philippians 2:10	8. Isaiah 44:9-17
9. Psalm 36:9	9. 1 Corinthians 1:22
10. Romans 3:23	10. Genesis 3:8-13

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2. Why do people claiming the same worldview often differ over similar issues? (1 Corinthians 13:12) Why can the individual who does not have a biblical worldview still function in the world and add to the betterment of mankind with his discoveries?

3. What is the history of humanism and how does it express itself today? (This question can be answered by studying some of the books listed under "Humanism" in the section "Recommended Reading")

4. What is a "synthetic" worldview? (Genesis 4:2-8; Exodus 32:1-10; Judges 8:33; 1 Kings 13:28-31; Revelation 3:16)

5. What happens when Christians fail to develop a consistently Christian and comprehensive worldview? (Hebrews 5:11-14)

6. Is neutrality an option for the Christian in developing and implementing a biblical worldview? (Matthew 12:20; cf. Joshua 24:15; 1 Kings 18:21)

7. Who defines what is moral? Should law be *legislated* or *administered*? Explain. (Isaiah 5:20; Romans 13:1-7)

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Chapter 13 - Sovereignty and Dominion

1. What is the nature of God's sovereignty and how does it express itself in the area of dominion?

- 1 Chronicles 29:10-15; Psalm 103:19; 115:3

- Matthew 20:15; Romans 11:36

- Psalm 103:19; Isaiah 45:12; Genesis 7-8; Exodus 7:14-11:8; 14:13-31; Numbers 11:21; 22:22-30; Jonah 1:17; 2:10; Matthew 17:27

2. What is man's dominion task? (Genesis 1:24-30; 9:7; Psalm 8; Matthew 28:18-20; 2 Corinthians 10:4-6)

3. In what ways can the mandate for dominion be abused? (Leviticus 25:4; 2 Chronicles 36:21; Jeremiah 50:34; 1 John 3:4)

4. What is the relationship between evangelism and dominion? (Genesis 1:26-28 and Matthew 28:18-20)

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5. How does the division of labor principle, as it is taught in Romans 12:3-8, 1 Corinthians 12, and Ephesians 4:11-16, affect the Christian's dominion task?

6. How will the Christian's dominion task be met with opposition? (Jeremiah 23:11; Ezekiel 22:26; 2 Corinthians 10:3-5; Ephesians 6:10-20)

7. How does absolute governmental sovereignty manifest itself when God is not recognized as the true sovereign, either by citizens or by rulers? (1 Samuel 8:14; 1 Kings 21:1-16; Jeremiah 25:1-12; 29:10; Daniel 1:1; 9:1, 2)

Chapter 14 - Sovereignty and Ownership

1. Over what does our sovereign God claim ownership?

- Genesis 1:1; 14:19, 22; Leviticus 25:23; Psalm 24:1; 50:10; 89:11

- Colossians 1:16; Job 1 and 2; 1 Kings 22:19-23

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- Genesis 2:16, 17; Deuteronomy 4:20

- Jeremiah 25:1-12; Romans 13:1; Colossians 1:16

2. How does God manifest His absolute and unlimited sovereign ownership of all aspects of creation? (Exodus 5:1, 2; Ezekiel 46:18; cf. Matthew 21:43; 23:37-24:3; 26:24; John 18:33-37)

3. In what way is man's ownership a stewardship? How is this stewardship to manifest itself in the ownership of property? (Genesis 1:26-28; 2:15; Matthew 21:33-46; Luke 19:11-27)

4. How did Adam and Eve's denial of God's ownership of all creation affect the property of their posterity who continue to be stewards of God's creation? (Genesis 4:1-8, 23, 24; 6:1, 2; 14:10, 12; 26:12-15)

5. What instruction regarding ownership has God given to compensate people and institutions from theft? (Exodus 22:1-9; Deuteronomy 19:14; 27:9; Luke 19:1-10; Ephesians 4:28)

6. How many one legitimately acquire property?

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- Genesis 41:57; 42:2-10; Jeremiah 32:6-15; Proverbs 31:16; 1 Timothy 5:18; Deuteronomy 25:4; 1 Corinthians 9:9-11

- Proverbs 19:14; 2 Corinthians 12:14

7. Can people claim “common” ownership in the name of “social justice”? Do poor people have the right to the property of the wealthy? (Exodus 20:15; Acts 4:32-5:6)

8. What did Jesus teach us concerning property? (Matthew 4:21; 20:1-16; Mark 1:19, 20; 19:16-26; Mark 10:17-31; Luke 6:19-31; 12:16-34; 18:18-30)

Chapter 15 - Financing the Work of God’s Kingdom

1. What is the tithe’s origin and significance? (Genesis 14:17-24 [Hebrews 7:1-4]; Leviticus 27:30-33)

2. What are the four purposes of the tithe? (Deuteronomy 26:1-11; Matthew 23:18-20; Deuteronomy 14:28, 29)

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3. Why is the local nature of the tithe so important in caring for those in need? (Deuteronomy 14:28, 29; Acts 6:1-6; 2 Thessalonians 3:10)

4. How does the tithe restore authority and power to the church? (Acts 2:43-47; 4:32-35; 6:1-6)

5. Are the people of God obligated to pay the tithe today? (Malachi 3:8-12; Matthew 22:21; 23:23; Deuteronomy 15:10; 16:17 and 2 Corinthians 8:12; 9:6-8, 15)

6. What happens to a nation if God's people fail to honor Him through payment of the tithe? (Deuteronomy 28:1, 2, 12, 13, 15, 43, 44; 1 Samuel 8; Malachi 3:7-12)

7. Who was the authority to enforce the tithe? Explain. (Proverbs 3:9, 10; Malachi 3:8-10)

Chapter 16 - Financing the Responsibilities of the State

1. Are certain forms of taxation by civil governments biblical? For what purpose can legitimate taxes be collected and used? Explain. Familiarity with Article I, Section 8 of the United States Constitution will help in answering these questions. (Matthew 22:15-22; Romans 13:1-8)

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2. What circumstances bring about the excessive tyranny and oppression through taxation? (1 Samuel 8; 1 Kings 12; 2 Kings 15:17-20; Ezra 4:12, 13, 18-22)

3. How does excessive taxation by the state affect other governing institutions (e.g., the family) and society as a whole? (1 Samuel 8)

4. What was the political situation in Israel's history that led to this question: "Tell us [Jesus], what do you think? Is it lawful to give a poll-tax to Caesar, or not?" (Genesis 47:13-19; Judges 3:15-23 [especially vv. 15 and 17]; 1 Samuel 8:10-18; 2 Kings 23:31-35; Matthew 22:1)

5. Why doesn't the Bible establish regulations for governmental agencies to institute a property tax? (Deuteronomy 10:14; Psalm 50:10-12)

6. Are any property (land) taxes legitimate? Explain. (2 Kings 23:31-33)

7. Should churches be tax-exempt? Explain. (Ezra 7:24; Ephesians 5:23)

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Chapter 17 - Biblical Economics

1. What is wealth and who supplies it? (Genesis 13:2, 6, 6; Deuteronomy 8:18a; 1 Kings 3:1-15 [especially verses 6-9]; Job 28;12-28; 42; Psalm 50:10-12; 112:1-3; Proverbs 2 and 3; Matthew 6:19-21, 33; Matthew 16:26; 1 Peter 1:7; Psalm 19:9, 10)

2. How is wealth preserved? (Deuteronomy 8 [especially vv. 11-20]; Psalm 49; 112:1-3; Proverbs 11:28; 13:11, 22, 15:16; 18:11; Matthew 6:24)

3. What is the purpose of wealth? (Matthew 25:14-30; Luke 12:35-48 [especially v. 48])

4. What dangers are attached with the accumulation of wealth? Is the accumulation of wealth always a sign of God's blessings? (Deuteronomy 8; Psalm 52 [especially v. 7]; Proverbs 11:4; Luke 12:16-21; 16:19-31; Revelation 3:14-22)

5. How do the curse, man's nature, and the scarcity of resources affect economics? (Genesis 3:17-19; Isaiah 56:9-12; Luke 12:13-21)

6. What is money? Why are gold and silver looked upon as money? (Genesis 2:12; 24:22; 1 Kings 15:18-22; 20:3; 2 Kings 5:5; 12 [especially v. 13])

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7. When are gold, silver and precious stones not money? (Genesis 47:13-19)

Chapter 18 - The Enemies of Biblical Economics

1. What is inflation? How does the condition of the heart manifest itself in a debased (inflated) currency? (Isaiah 1:22; Jeremiah 9:7; Ezekiel 22:13-31; Proverbs 25:4, 5)

2. How does a commodity like gold restrain civil governments from inflating the currency of a nation?

3. How does the Constitution of the United States prohibit the debasement of our nation's currency and therefore the evils of inflation? (See Article III, Section 8 and Article I, Section 10)

4. What authority should civil governments have in an area of monetary control? (Leviticus 19:35-37; Deuteronomy 25:13-15; Proverbs 11:1; 20:10, 23; Amos 8:5, 6; Micah 6:10-12)

5. Who is usually affected by inflation before other groups of people? (Isaiah 1:21-26; Amos 8:4-6)

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6. Why should the Christian avoid debt? (Exodus 22:25-27; Deuteronomy 28:43, 44, [cf. vv. 12, 13]; Proverbs 22:7; Romans 13:8; 1 Corinthians 7:23)

7. Should Christians plan to save for the future, or is the state responsible for our future needs? (Proverbs 13:22; 21:20; 27:23-27; Luke 14:28-30; 1 Timothy 5:8)

8. Why do the ungodly often prosper? (Deuteronomy 6:10, 11; 8; Psalm 69:22; Proverbs 13:22; Ecclesiastes 2:26)

9. How is covetousness an enemy to biblical economics (Luke 12:13-21)

Chapter 19 - The Causes of Poverty

1. Why are some cultures poverty-stricken while others seem to reap the blessing of God? (Genesis 3:17-19; Leviticus 18:24-28; Deuteronomy 28; Isaiah 24)

2. What factors contribute to the condition of poverty?

- Proverbs 10:2-4; 12:11, 24; 13:4, 11

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- Deuteronomy 23:12, 13; Mark 5:25-34

- Luke 14:28-32; 15:11-32 [especially vv. 13, 14]

- Genesis 12:10, 11; 47:13-26; 2 Kings 6:24-31; Acts 11:27-30

- Judges 3:1-8, 17; 6:1-6, 11

- 1 Samuel 8; 1 Kings 21

- Leviticus 19:13; Deuteronomy 24:14, 15; Amos 8:4-6

3. How can poverty stricken nations be relieved of their poverty? (Leviticus 26; Deuteronomy 8: 28; Proverbs 12:11; 14:1, 23; Matthew 28:18-20)

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4. Does the Bible teach the goal of economic equality? Should civil government enforce economic equality? (Proverbs 25:21; 2 Corinthians 8:13-15)

5. Are there times in the Bible where the sharing of goods does not happen? Are these examples the norm for all Christians to follow? (John 12:6; 13:29; Acts 2:44-46; 4:32-37)

6. What place should the state play in caring for the poor? (Proverbs 11:1; Amos 8:4-6; Leviticus 19:15; cf. 2 Timothy 5:8; Luke 10:30-37; 1 Timothy 5:8)

Chapter 20 - The Conquest of Poverty

1. What laws has God established to care for the poor?

- Numbers 18:24; Deuteronomy 14:28, 29

- Luke 10:30-37; Acts 4:32-37; 11:29

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- Leviticus 19:9, 10; 23:22; Deuteronomy 23:24, 25; 24:19-21 and Exodus 23:10, 11; Matthew 12:1

- Exodus 22:25; Leviticus 25:35-37; Deuteronomy 15:1, 2, 9

2. In addition to the general poor, who else is eligible to benefit from the poor laws? Explain.

- Exodus 22:21-24; Numbers 9:14; Leviticus 24:22; Deuteronomy 10:18, 19; Jeremiah 7:3-7, Zechariah 7:9-14

- Exodus 22:22-24; Deuteronomy 27:19; Isaiah 1:17; Matthew 15:4-6; 1 Timothy 5:3-16; James 1:27

3. How does envy affect the poor? (Genesis 26:12-15; Esther 5:11-13; Proverbs 14:30; 27:4)

4. What is the remedy for envy and how can the poor prosper? (Deuteronomy 8:18; Proverbs 24:30-34; Isaiah 48:17-19; Philippians 4:4-12, 19; 1 Thessalonians 4:11; 1 Timothy 6:6-8)

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5. What is the significance of the Jubilee? (Leviticus 25)

6. Is the Jubilee a way of redistributing wealth from one class of people to another? (Leviticus 25)

Part 3 – The Restoration of the Republic

Chapter 21 - The Biblical View of Authority

1. What is the biblical definition of authority, and how does its comprehensiveness relate to the Three Persons of the Trinity in their governmental activity? (Isaiah 40:13; Genesis 1:1; 2:15-17; 3:14; Matthew 24:36; Luke 12:5; 10:17-20; 1 John 3:8; Mark 2:10-12; Matthew 7:29; John 2:13-22; Luke 8:24f; Matthew 17:27; John 19:11; Matthew 28:18; Ephesians 5:23; Matthew 16:19; Revelation 1:5; 2:5; 1 Timothy 6:15; Romans 13:1; Genesis 1:2; Numbers 11:26, 29; Isaiah 61:1; Luke 1:35; Matthew 3:16; Acts 2:1-42; 16:6-10; 1 Corinthians 12:4-31; John 3:5)

2. What is the relationship between authority and power? (Luke 9:1; Matthew 12:22-29; 17:14-18; Acts 19:11-20; Daniel 3; 6; Matthew 2:13-18)

3. Where did the battle over authority originate? Explain. (Genesis 2:15, 15; 3:5)

4. Why is it crucial that we understand the importance of authority when discussing what is true or false, right or wrong, good or bad? (Judges 17:6; Ephesians 4:14; Isaiah 6:3; Luke 18:19; John 17:6; 10:35; Romans 7:12; James 1:25)

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5. How and why has God established such multiple, delegated authorities as the family, the church, the state, and contractual jurisdictions like employer-employee relationships? (Proverbs 6:20, 21; 15:5; 30:17; Ephesians 6:1-3; Colossians 3:20; Matthew 16:19; 18:15-20; 1 Thessalonians 5:12, 13; 1 Timothy 5:17, 18; Hebrews 13:17; 1 Peter 5:1-3; Matthew 22:21; Romans 13:1-7; Peter 2:13, 14; Leviticus 19:13; Deuteronomy 25:4; 1 Timothy 5:18; cf. Matthew 10:10; Luke 10:7)

6. Explain the limited jurisdiction of the biblical authority; i.e., show how family, church, and state exercise their jurisdictional authority without usurping the authority of each other's jurisdiction. (Proverbs 13:24; Matthew 16:19; 1 Corinthians 11:3; Ephesians 5:23)

7. What is the relationship between authority and culture? (Genesis 1:28; 2:10-15; 9:7; Psalm 8; Hebrews 2; 3:17, 18; Romans 8:20-22; Proverbs 21:4; Romans 14:23; Isaiah 64:6)

Chapter 22 - The Enemies of Biblical Authority

1. What relationship exists between reason and authority? (Romans 10:2; 1:18-32; 1 Peter 1:13; Ephesians 2:1; 2 Corinthians 4:4; Romans 3:11; 8:7; 1 Corinthians 2:14; Psalm 32:9; 73:21, 22; Romans 12:1, 2; Ephesians 4:17, 18; Colossians 2:8; Isaiah 1:18)

2. In what ways can conscience be an enemy of biblical authority? (1 Samuel 24:5; 2 Samuel 24:10; Job 27:6; Jeremiah 17:9; 1 Corinthians 4:4; Romans 2:14, 15; Acts 23:1; 1 Timothy 1:5, 19; 3:9; Hebrews 13:18; 1 Peter 3:16, 21; John 8:9; Romans 2:15; Titus 1:15; Hebrews 10:22; 1 Timothy 4:2; Matthew 23:4)

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3. In what way can emotions or feelings be an enemy of biblical authority? (John 10:25; Ephesians 4:30; Exodus 20:5; 32:19; Ephesians 4:26; Numbers 20:8-11)

4. In what ways can natural law or natural theology be an enemy of biblical authority? (Genesis 3:15ff; Romans 8:20-23; 1 Corinthians 1:22; 2:14; Romans 1:18; Acts 17:32; Colossians 2:8)

5. In what way can circumstances or experience be enemies of biblical authority? (Luke 24:11; John 20:24-29; Numbers 13 and Joshua 2:8-11; John 9:2-12; Romans 8:28; Acts 28:1-6)

6. In what ways can tradition be an enemy of biblical authority? (1 Corinthians 11:2; 2 Thessalonians 2:15; Mark 7:3-9)

7. In what ways can public opinion or the will of the people be an enemy of biblical authority? (Exodus 23:2; Numbers 14; Isaiah 30:9-11)

Chapter 23 - God's Sovereignty Over the Nations

1. What is God's position among and His evaluation of the nations? (Psalm 2; 93:1; 96:10-13; 97:1-9; 99:1; Isaiah 9:6, 7; 40:15)

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2. What is the kingship of Jesus Christ and what does it mean to acknowledge Him as King? (Psalm 2; John 3:5-7; Romans 3:31; 2 Corinthians 10:5; Revelation 17:14)

3. What titles were given to the rulers of Israel? What do these titles tell us about the function (jurisdiction) of those who rule? (1 Samuel 10:1; 15:17ff.; 16:12, 13; 24:1-7; 2 Samuel 8:18 and 1 Chronicles 18:17; 2 Samuel 20:26 and 2 Samuel 23:38; 1 Kings 4:2-6; Romans 13:4, 6)

4. What titles were given to the rulers of the nations surrounding Israel? What do these titles tell us about the function of these rulers? (Isaiah 44:28; 45:1; Jeremiah 29:9; 27:6)

5. What was to be the standard of the king's rule? (Deuteronomy 17:18-20; 1 Kings 3:9; Psalm 72:1, 2)

6. Does God have two standards of justice, one for Christian and one for pagan rulers? (Leviticus 24:22; Numbers 15:16; Deuteronomy 1:16-17; 4:4-8; Psalm 2:10; Proverbs 16:12)

7. Should Christians be involved in instructing rulers and civil representatives in the demands of God's law? Explain. (Psalm 119:46; Matthew 10:18; 14:4; Mark 6:18; Luke 3:13-14; 19:1-10)

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8. What happens to a nation that fails to follow God's law as a standard for righteousness? (Deuteronomy 28:15-63; Psalm 82 [especially v. 7]; Nehemiah 9:34-37; Isaiah 1:4-31; Daniel 2:31-45; Acts 12:20-23)

9. Who ultimately appoints rulers? (Psalm 75:6-7; Daniel 2:21; 4:17, 25, 32; 5 [especially verses 18-28])

Chapter 24 - Establishing Christian Leadership

1. What duties do citizens have in relation to those who rule over them?

- Exodus 22:28; 1 Peter 2:13-17; Ephesians 6:1; Proverbs 13:24; Matthew 18:15-18, 1 Corinthians 6:1-11; Romans 13:4

- Ezra 6:10; 1 Timothy 2:1-2; Exodus 18:13, 17; Deuteronomy 17:16; 1 Kings 10:26-29; 2 Samuel 11; 1 Kings 11:1; Proverbs 21:1; 1 Kings 3

- Matthew 10:18; Acts 24-26; 1 Corinthians 9:16

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- Jeremiah 29:7; John 14:27; Romans 5:1; compare Nehemiah 4:7-18; Ecclesiastes 3:8; Joel 3:10; Matthew 24:6, 7; Luke 11:21, 22; Exodus 22:2; Romans 13:4; Matthew 28:18-20

- Matthew 22:17-21; Romans 13:7

- Exodus 18:17-27; Deuteronomy 1:13-17; 1 Samuel 8; 1 Kings 12; Proverbs 11:11; 29:2

2. What duties does the state have in relation to the citizenry? (Acts 23:12-31; Romans 13:4; 1 Timothy 2:1-2)

3. What qualifications does the Bible set forth for those who operate in positions of leadership, whether ecclesiastical or civil? (Exodus 18; Judges 9; Romans 13; 1 Timothy 3:1-7; 4:12)

4. Are there Biblical examples of men and women resisting the state when the state enacts laws that put Christians in the position of disobeying a command of God? (Exodus 1:15-22; 2:1-10; Joshua 2:1-14; Judges 6:11ff.; Daniel 3; Acts 4:13-31; 5:17-32; 12:1-11)

5. Should Christian churches and schools seek licensing from the state for religious affairs? (Matthew 22:21; Philippians 2:11; Acts 5:29; compare Deuteronomy 6; Proverbs, passim; Ephesians 5:21-6:4)

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Chapter 25 - The Restoration of the Republic

1. How do false spiritual/material and sacred/secular divisions work to keep Christians from involving themselves in the restoration of the Republic? (Genesis 1:26-28, 31; Matthew 5:13, 14; 15:11; 28:18-20; John 17:15; Acts 10:15; Romans 14:14, 20; Colossians 2:16-23; 1 Timothy 4:4, 5; Hebrews 2:14; 1 John 4:1-4; 2 John 7)

2. How would you answer the following objections that are often raised in opposition to Christians' attempts to restore the Republic regarding political participation?

- *"The Bible is neutral about political issues so Christians have no business involving themselves in something in which the Bible shows no interest."* (Genesis 9:6, 7; 41:38-49; Exodus 18:13-27; 21-23; Deuteronomy 17:14-20; Judges 3:14; the books of Samuel, Kings, and Chronicles; 2 Chronicles 25:2; 26:4; 27:2; Daniel 2, 4, 6; Nehemiah 5:14; 1 Corinthians 6:1-11; Hebrews 13:32, 33)

- *"Religion and politics do not mix so we cannot impose biblical morality on others"* (Genesis 3:24; John 14:15; Romans 13:3, 4; Exodus 20:1-17)

- *"Christians should not get involved in politics because politics is dirty."* (Genesis 1:31; Romans 13:4; Colossians 3:20-23; 1 Timothy 4:15)

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- *“The end of the world is upon us and Jesus is coming back soon, so why get involved in political affairs?”* (Acts 1:68, 1 Thessalonians 5:2; 2 Thessalonians 3:11, Matthew 24:45, 46, 50; Luke 19:11, 13, 17-24)

- *“Jesus said that His kingdom was not of this world; therefore, Christians should not get involved in ‘worldly’ pursuits like politics.”* (John 8:23; 15:19; 17:11, 14, 16; 18:28-40; 1 John 2:16; 4:5; Matthew 26:63; Luke 1:32, 33; 3:2; 23:2, 3; Revelation 1:5)

3. Who was a citizen in Israel and what obligations and protections did foreigners have? (Exodus 12:38; 2 Chronicles 2:17; Numbers 13:30; 32:12; Joshua 14:6, 14; 15:13; 2 Chronicles 2:18; Exodus 12:43, 45; Leviticus 16:29; Exodus 23:12; Deuteronomy 5:14; Deuteronomy 26:11; Leviticus 22:18; Leviticus 17:8, 9; Numbers 15:14-16, 26, 29; Leviticus 25:6; Deuteronomy 16:11; 16:14; Exodus 12:19; Deuteronomy 31:10-12; cf. Joshua 8:33, 35; Leviticus 24:22; cf. Exodus 12:49; Leviticus 25:47; Leviticus 19:33, 34; Exodus 22:21; 23:9; Deuteronomy 1:16; cf. 24:16; 27:19; Jeremiah 7:6, 7; Zechariah 7:10; Malachi 3:5; Deuteronomy 24:14; Deuteronomy 10:19; Numbers 35:15; Joshua 10; Leviticus 20:2; Leviticus 24:16; Exodus 20:10; 2 Samuel 1:3-16; Leviticus 20:2; Leviticus 18:26; Leviticus 19:10; 23:22; Deuteronomy 24:19, 20; Deuteronomy 14:29; 26:12; Ruth 2:10; Jeremiah 7:57; cf. 22:3; Ezekiel 22:7, 29; Zechariah 7:10; Malachi 3:5; Matthew 25:35; cf. v. 43)

4. What does the Bible teach about *multiple* civil citizenships and compare this with our system of the civil government as it was originally designed and of today? (Acts 21:39; 22:3, 24-29; Philippians 3:5)

5. What does the Bible mean when it states that our “citizenship is in heaven” (Philippians 3:20) and that Abraham, Isaac, and Jacob were “strangers and exiles on the earth” (Hebrews 11:13)?

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Chapter 26 - The Foundation of Law

1. What standard of authority should form the foundation for a nation's judicial system, and why? (Genesis 3:1-5; Exodus 18:15-16; Deuteronomy 4:2; 17:8-13; 2 Chronicles 19:5-7; Isaiah 8:19-20; 33:22)

2. What is the modern conception of law as reflected in our courts? (Compare the following Scripture passages with recent court decisions. (Psalm 93:5; 111:7, 8; 119:151, 152, 160; Isaiah 40:6-8)

3. How does the Constitution express the idea that it rests upon a Christian foundation of law? (A copy of the Constitution, especially the Preamble, is needed to answer this question.)

4. Why do sinful men and women need a judicial system? (Genesis 3:11-13; 4:8, 23; 6:2; 9:6; Exodus 20:1-17)

5. Must all disputes be handled in civil courtrooms established by the state? (Matthew 5:23-25; 16:19; 18:15ff; 1 Corinthians 11:2, 3; Ephesians 5:22-26; 6:1-4; Hebrews 13:17; 1 Corinthians 6:1-11)

6. What is the significance of this statement?: "You shall appoint for yourselves judges and officers in all your towns which the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment." (Deuteronomy 16:18; cf. 21:1-9)

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7. What is the significance of the following verse: "You shall not distort justice; you shall not be partial, and you shall not take a bribe, for the bribe blinds the eyes of the wise and perverts the words of the righteous" (Deuteronomy 16:19; cf. 1:17; Exodus 23:3, 6, 8; Leviticus 19:15; James 2:1-13)

8. The source of law in a society is the god of that society. What does the command "not to plant... an Asherah [an idol] of any kind... beside the altar of the LORD your God," have to do with instituting justice? (Deuteronomy 16:21-22; 1 Kings 11:1, 2; Exodus 23:32, 33; 34:12-17; 1 Corinthians 6:14, 15; cf. Matthew 6:24)

Chapter 27 - The Administration of Justice

1. What procedures should a court utilize to secure testimony concerning a criminal act? (Deuteronomy 17:6; 19:15-21; Numbers 35:30; Matthew 18:15-16; 2 Corinthians 13:1; Isaiah 5:20; 1 Timothy 5:19; Hebrews 10:28)

2. What procedures should be followed where there is only one witness to a crime? (Deuteronomy 17:8-13; 19:15-21; Joshua 7:16-26)

3. How are courts limited in their evaluation of what is criminal? (Hebrews 4:12, 13; Matthew 5:21; Acts 4:18-20)

4. What is the penalty for perjury? (Deuteronomy 19:16-21; Proverbs 19:5, 9; 25:18)

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5. Is imprisonment a biblical form of punishment? (Genesis 39:11-20; Jeremiah 28:6; Matthew 14:1-12; Acts 4:1-3, 13-22; 5:17-20; 26:10; Hebrews 11:36)

6. How does the Bible deal with criminal offenses, and how does this contrast with today's practice? (Exodus 21:12-14, 16, 18-19, 23-25; Leviticus 6:1-7; 24:19; cf. Luke 19:8)

7. What are the purpose of restitution laws and other forms of punishment, such as execution for capital crimes? (Numbers 5:5-8; Deuteronomy 17:13; 19:20; Proverbs 21:11)

Chapter 28 - Human Rights and Responsibilities

1. What is the origin and significance of the claim to human rights? (Genesis 3:1-5; 4:1-8; 4:23; 11:1-5)

2. Why is there an emphasis on human rights today? (Judges 17:6)

3. When the Bible uses the term "rights," what is being emphasized? (Proverbs 31:5, 8, 9; Isaiah 5:23; 1 Kings 10:9; cf. Genesis 18:19; 2 Samuel 8:15; 1 Chronicles 18:14; 2 Chronicles 9:8; Psalm 119:121)

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4. How does the Bible solve the problem of the modern-day desire for “human rights”? (Leviticus 26; Deuteronomy 8:11-20; 28; Matthew 5:3-12)

5. How does the phrase, all men “are endowed by their creator with certain unalienable [inalienable] Rights, that among these are Life, Liberty, and pursuit of happiness” (Declaration of Independence, 1776), compare with the modern doctrine of human rights? Also, reflect on Romans 6:23, 2 Corinthians 3:17, and Proverbs 29:18.

6. What are the implications of human rights as they relate to social issues?

7. Can “freedom” and “liberty” be considered independent and absolute human rights? (Leviticus 25:10; John 8:34, 35; Romans 6:17-20)

Chapter 29 - Sovereignty and Education

1. In the Bible, is there a separate discipline called “education”? What is the biblical definition of education? (Leviticus 10:11; Deuteronomy 17:18; 31:9-13; 33:10; 2 Chronicles 17:7-9; Nehemiah 8:9; Psalm 18:34; 144:1; Nehemiah 4:7, 8, 11, 14-18; Exodus 31:11; 35:20-35; 1 Corinthians 12-14)

2. Trace the history of education through the Bible asking yourself these questions: where does education begin? What was education like in the Old Testament times? What was education like in New Testament times? How does this compare and contrast with education today? (Isaiah 30:20ff.; cf. 8:19; and John 3:2; Colossians 2:3; Genesis 2:20; cf. Proverbs 6:6, 26:11; 30:18, 24-31; and Genesis 2:15-17; 4:2, 17, 20-22; 5:25-27; Judges 1:11; Deuteronomy 6:4-9; Proverbs 1:8; 4:1-4; 1 Chronicles 4:14, 21;

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12:32; Nehemiah 11:35; 2 Kings 18:17; 2 Samuel 8:10; Isaiah 40:19; 44:12; 2 Chronicles 24:12; Jeremiah 10:9; 2 Samuel 5:11; Exodus 28:10; 1 Kings 7:15; Judges 8:14; 2 Samuel 8:17; 20:25; 1 Kings 4:3; Jeremiah 36:4; Ezekiel 44:24, 25; Deuteronomy 31:9; 33:10; Matthew 13:55; Mark 6:3; Acts 18:3)

3. What is the goal of education? (Isaiah 48:11; Matthew 5:16; 1 Peter 4:11; 1 Corinthians 10:31; 2 Timothy 3:16, 17; Isaiah 11:9)

4. Can education ever be neutral? Explain. (Colossians 2:3-8; John 17:17; Ephesians 4:17, 18; 2 Corinthians 10:5; Matthew 12:30)

5. Who is responsible for the education of our children? (Proverbs 1:8; 4:1; 2 Timothy 1:5; 3:15; Genesis 4; Deuteronomy 6:4ff; Daniel 1:1-7)

6. How is education used to control the direction of a nation? (Psalm 78; Judges 2:10, 11; Daniel 1:1-7)

7. In what way should Christians minister to the world in the area of education? (1 Kings 4:29, 30, 34; Daniel 2; Deuteronomy 4:6-8; Matthew 5:13-16; Deuteronomy 17:9, 18; 1 Chronicles 23:4; 26:29-32; 2 Chronicles 19:8-11)

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Chapter 30 - The Future of Government

1. How does the Christian's understanding of God as Creator, Provider, and Sustainer of all things affect his understanding of the future of government? (Genesis 1:1; Isaiah 43:23, 24; John 1:13; Ephesians 1:11; Colossians 1:17; Hebrews 1:3)

2. How does an individual's perspective of the future influence his present life and how he builds for the future? (Numbers 13-14; 1 John 4:4; cf. Joshua 2:8-14)

3. How does sin affect the future of all governments? (Genesis 2:17; 3:17-19; Judges 2:10ff; 4:4-10, 17-22; 5:24-31; 7:3; 9:14, 15; 17:6; 1 Samuel 2:12-36; 8:1-22)

4. What is the future of governments for those who reject Jesus Christ as Lord, Savior, and King" (1 Samuel 8; Daniel 1-6)

5. What is the future of government when the righteous and productive turn rulership over to the corrupt? (Judges 9:1-21; Proverbs 28:12; Zechariah 1:18-21)

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6. Must the forces of evil triumph? (2 Timothy 3; Galatians 6:9)

7. What role does Satan play in the future of government? (Job 2:6; Luke 10:17-19; 11:14-26; John 14:30; 16:11; Romans 16:20; Colossians 1:13; Hebrews 2:14; James 4:7; 1 John 3:8; 5:18)

Part 1 - Defining Government

Chapter 1 - Self-Government and Family Government

1. Noah Webster includes civil government in his definition but it is much broader than that. Webster's definition also includes self-government (the most basic form), family government, and church government.

2. It refers to the comprehensive government of Jesus Christ, a government that encompasses and rules over all individuals, governments, and nations.

3. A self-governed person regulates his attitudes and actions without the need for external control. He obeys the law of God from the heart. The foundation for self-government is the regenerating work of the Holy Spirit.

4. An autonomous person is one who makes up and follows his own law rather than God's law, which a self-governed person follows. People deny self-government by denying their responsibilities and shifting the blame to others, like Adam and Eve.

5. The institutional governments of family, church, and state are reflections of God's single government and are to reflect it in how they govern. They are delegated and limited, while God's government is unlimited. In the family, husbands are to love their wives, wives are to submit to their husbands, and children are to obey their parents. The state is God's minister of justice. The church has been given the keys of the kingdom to excommunicate unrepentant sinners.

6: Answers:

- **Sovereignty:** Parents have been given authority by God to rule over their children.

- **Representation:** Husband represents Christ and the wife represents the church. Both represent God to the children.

- **Law:** There is family law to follow.

- **Jurisdiction:** Parents have jurisdiction to meet out certain sanctions, such as the rod for correction.

- **Continuity:** Obedience brings life, continuity, and inheritance. Disobedience brings death, discontinuity, and disinheritance.

7. The Biblical family has come under attack by Marxists, feminists, hyper-patriarchs, homosexuals, and liberal theologians. All these groups seek to weaken and destroy the family as God designed it.

8. The family should care for its own members. Adult parents should provide for their young children and adult children should provide for their aged parents. Parents should take responsibility for educating their children in the fear of God. The family should provide a training ground for future leadership and responsibly steward its private property.

Chapter 2 - Ecclesiastical Government and Civil Government

1. Only a man who has proven himself in the areas of self-government and family government is qualified to govern the church.

2. The church's authority comes from the Lord Jesus Christ, the only king and head of the church. When a dispute arise among church members that cannot be settled privately, the elders of the church need to examine the matter and render a decision in accordance with the Bible.

3. The church's authority is strictly limited by the Word of God. The church's leaders can excommunicate a member for unrepentant sin. But the goal of such a step is the repentance and restoration of the offender.

4. The church can settle disputes among its members. The elders should be wise men who can settle such disputes as long as they do not involve crimes, which the civil government needs to judge. If churches settled most disputes in their own church courts, the number of civil court cases would be greatly reduced.

5. Yes, the church is to provide voluntary welfare for the needs of its poor members if their own families cannot. Such charity is not the job of the civil government. It is to be a protector not a provider.

6. The church is to be financed through the tithe. When tithing is neglecting and the family and church neglect their welfare functions, the state tends to take them over.

7. The purpose of the Tower of Babel was to bring families and nations together under one power center. Such a project centralizes power at the expense of individual freedom.

8. God considered it sinful rebellion. He scattered the builders of Babel so they could not centralize power and tyrannize others.

9. God wanted each family and tribe to migrate away from Babel and develop their own separate and individual cultures.

10. Centralized governments are doomed to failure. They will be crushed by the kingdom of God, which will grow and grow until it fills the whole earth.

11. By dividing Israel into twelve tribes. That way, a tribe that tried to dominate would be kept in check by the other tribes.

12. Each city and town had its own local government. Rulings were made in the gates by the elders of the city or town.

13. The elders were local, known to the people, and immediately accessible and accountable to neighbors.

14. It could work similarly to how it did in Old Testament Israel. The most basic level would be local government, consisting of godly elders elected by the Bible. The local government would handle most matters. On top of them, there would be higher courts to decide difficult cases, also consisting of godly elected elders.

15. In Romans 13, Paul speaks of “governing authorities,” “rulers,” and “servants.” He emphasizes the plurality (multiplicity) of powers.

16. Answers may vary.

Chapter 3 - The Origin and Development of Civil Government

1. God as the Governor over all His creation is the pattern and model for all governmental systems.

2. God is the only one with the ultimate authority to govern because of His infinite wisdom and majesty.

3. Yes, since God is the ultimate authority and Governor, all those who rule should acknowledge His authority. If they fail to do so, God often humbles them and reminds them who is in charge, as He did to Nebuchadnezzar.

4. Adam and Eve were given authority to govern themselves, the garden that God had given them, the animals that God had placed in their care, and the earth that He created.

5. Adam and Eve were to govern as those made in God’s image, according to God’s perfect standard of righteousness. God’s standard was expressed in God’s oral and (later) written word.

6. They decided to govern themselves according to their own

standard of right and wrong.

7. As a result of Adam and Eve’s disobedience, the world was cursed by sin and made harder to govern.

8. Answers:

1. Family government

2. Government of worship and the church

3. Government of creation

4. Government of cities

5. Government of animals

6. Government of cultural affairs

9. The multiplication of peoples and their sin necessitates some form of civil government.

10. The necessity of external restraint is made evident by the violent nature of those who desired to take wives for themselves. This suggests that self and family government was inadequate to restrain evildoers.

11. God has instituted civil government to punish evildoers. Civil magistrates have the duty to punish murderers and other criminals.

12. There were independent family, regional, and national governments.

13. Civil government was organized into clans, city-states, and other forms.

14. God gave the Israelites civil laws and a form of civil government. The covenant declaration made by God to Israel was, in fact, its constitution.

15. Israel’s various governments deteriorated because each man did what was right in his own eyes. So God gave them over to tyrannical foreign rulers.

16. The Israelites had rejected the Lord as their King and were looking for a human king to be their savior.

17. God’s requirements for civil government have not changed. Any society that ignores God’s standards for government will be judged. We are experiencing this in part as a nation today.

God and Government

Answer Key

Chapter 4 - The Purpose and Function of Civil Government

1. Civil government is the result of God's sovereign decree according to His good pleasure. No civil government can claim that it has arisen by its own strength and wisdom.
2. God has established civil government to be an avenger who brings (God's) wrath upon those who practice evil.
3. Rulers are called ministers of God (Rom. 13:4).
4. Not all rulers live up to the title of God's ministers. In Romans 13, Paul is speaking of what civil magistrates ought to be, not what they always are.
5. A godly civil magistrate is a minister or servant who places Word of God and the needs of others above his own.
6. The law of God is to be the magistrate's standard for distinguishing good from evil.
7. No, a ruler should not establish laws according to his own personal subjective standard of good and evil.
8. The well ordering of society and the maintaining of peace so Christians are free to worship God and preach the gospel.
9. Answers may vary.
10. Even taxation by the state is to be determined by the Word of God. The state must distinguish between sins and crimes. According to 1 Samuel 8, any taxation equal to or greater than 10% is tyrannical.
11. The civil government has the power and authority to collect taxes for the services it renders. But these should be limited to administering justice, protecting law-abiding citizens, and punishing the lawless.

Chapter 5 - The Biblical Form of Civil Government

1. Anarchy: The individual is a law unto himself, doing what is right in his own eyes.
2. Autocracy: The absolute rule by a monarch or dictator.
3. Communism: Total control over state and society by a single non-elected authoritarian group or party.
4. Democracy: Government directly by the people with rule by the majority.

5. Bureaucracy: The rule or manipulation of a people by non-elected officials and civil "servants."
6. Constitutional Monarchy: A monarchy that is limited by a higher law and constitution.
7. Constitutional Republic: Government by elected representatives who are to rule according to a higher law and constitution.
8. All of Moses' valuable time was taken up judging disputes.
9. The implication is that Moses made judgments between two parties who could not resolve the problems themselves.
10. Moses used the standard of God's law.
11. Moses had undertaken an impossible task and needed to change what he was doing.
12. Jethro was not a pagan. He was a servant of the Lord and a priest, who gave Moses wise counsel under the inspiration of the Holy Spirit.
13. Answers:
 1. The people were to be taught the statutes and laws.
 2. Representatives were to be chosen from the people.
 3. The representatives chosen were to have certain qualifications
 4. There was to be a separation of powers.
 5. Their rule was to be at all times.
 6. Disputes that could not be handled by the representatives would be appealed to Moses
14. The rulers should be able men who fear God and hate covetousness.
15. The people would have to know a potential ruler personally to know if he met the qualifications
16. Answers may vary.

Chapter 6 - Jesus and Civil Government

1. God's government comprehensively includes:

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Answer Key

1. The natural or physical world
 2. The animal creation
 3. The nations
 4. Individual men
 5. The sinful acts of men
 6. Chance happenings
 7. The actions of Christians
 8. The history of the cosmos
 9. The government rests on Jesus' shoulders
2. Jesus emphasized the abiding validity of Old Testament law. Far from abolishing it, He fulfilled it.
3. Jesus would have approved John the Baptist's advice to soldiers and tax collectors. They were to be just and not exploit anyone.
4. In context, Jesus is rebuking His disciples for using the sword unlawfully to resist a civil magistrate.
5. According to Samuel Rutherford and others, civil magistrates must be disobeyed when they contradict God's law. When led by a lower magistrate, the people may resist the rebellious highest magistrate with the sword.
6. Jesus recognized the validity of the legal system that was trying Him. But He condemned its injustice and illegalities: secret trial, bribery, false witnesses.
7. In Psalm 82, which Jesus is citing, civil magistrates are called God. That is because they are to rule for God as His instruments of justice.
8. Jesus condemned oppressive civil government that lorded it over others. Instead, He taught servant leadership in all types of government.
9. Answers:
1. Jesus did not deny that civil government has a right to exist.
 2. Because the civil government does provide some benefits, citizens should be willing to pay some taxes.
 3. Caesar can only require what is due him. Christians may not render to him what God forbids.

4. Caesar, along with everyone else, must render to God the things that are God's and bow the knee to Christ.

5. (A) Forsaking the Lord and looking to the state for salvation (and many government services); (B) Refusing to pay tithes.

6. Christians should seek to finance the work of the kingdom through tithes, including work that the state has taken over like caring for the poor.

10. Pilate had the authority to rule and execute judgment as a magistrate. But he had no authority to condemn an innocent man to death. Pilate acknowledged Christ's innocence but unjustly put Him to death anyway.

11. Jesus reminded Pilate that his authority had been given to him by God and he was accountable to God.

12. Citizens have an obligation to cry out and protest when injustice is being done, and depending on the situation, to intervene to stop the injustice.

Chapter 7 - The Christian History of the United States

1. "For the propagating and advancing the Gospel of the kingdom of Christ."
2. "Having undertaken [this task] for the glory of God and the advancement of the Christian faith."
3. "In propagating of [the] Christian religion to such people, as yet live in darkness and miserable ignorance of the true knowledge and worship of God."
4. Although many of the Founding Fathers were influenced by the Enlightenment and not all were orthodox Christians, many were orthodox Christians and even those who were not were still influenced by Christianity. They were certainly not religiously neutral, which is an impossibility.
5. "It is the duty of nations as well as of men to own their dependence on the overruling power of God...and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history: that those nations only are blessed whose God is the Lord."
6. Since God is the only eternal being, it follows from this that only his rules for order and right can be eternal.

7. If there is a set of eternal rules and order, then no nation can establish arbitrary laws. God's laws must be acknowledged and followed.

8. Those who say religion and politics do not mix fail to realize two essential points:

1. They fail to acknowledge the facts of history. A study of America's history should dispel any doubts as to its Christian character in civil affairs.

2. They fail to acknowledge that there is no neutral ground regarding civil affairs. Civil laws must have a foundational authority. Either man is the authority or God is. Neutrality in this area is impossible.

9. "We ought to be persuaded...that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained."

Chapter 8 - The Purpose of the United States Constitution

1. Answers:

1. Evaluate words and phrases in their historical context.
2. Understand the original intent of the authors.

3. Understand the historical situation that led to the development of the historical document.

2. The Constitution is a document agreed upon by independent states to give specified limited powers to a national governing body made up of representatives from those states.

3. The values and laws of a nation reflect the beliefs of the people who make up that nation. The Constitution reflects the beliefs and values of America in the time in which it was written.

4. The sinfulness and depravity of man. By separating powers and providing checks and balances, the framers of the Constitution sought to limit the power of sinful and depraved men to do evil.

5. This language is similar to the opening language of the Mayflower Compact. The biblical concept of the covenant is implied. In the Bible, representatives made covenants on behalf of their people. Likewise, the Constitution was ratified by representatives of the thirteen colonies.

6. The idea of coming together in union (covenant) is a biblical

principle if the covenant is between those adhering to the same religious (biblical) principles. At the time the Constitution was drafted, many of the individual states had constitutions that expressed their belief and trust in the God of the Bible.

7. This phrase implies that there is such a thing as justice and injustice. The only standard by which one can determine what is just or unjust is the God of the Bible and His Word.

8. The purpose of the civil government of the United States is to ensure civil peace within the borders of all the states. The founders feared anarchy and civil violence as well as centralism.

9. The Constitution gave the national government the power to defend the country by raising armies and militias. In a fallen world, nations sometimes have to fight wars to protect themselves.

10. This is one of the most misunderstood phrases in the Constitution. It does not mean that the state is to give to the poor by wealth redistribution. The phrase meant that the federal government was to provide protection and a small number of services (e.g. post offices) for the general benefit of all the citizens.

11. The men who drew up the Constitution understood that liberty was a blessing from God. Forty out of fifty-five of them were Christians. The purpose of the Constitution is to secure God-given liberties so that future generations will be able to enjoy them.

12. Answers may vary. The Constitution is certainly not an inspired document like the Bible. It departed from the earlier colonial constitutions in not acknowledging God as the source of authority and in forbidding religious test oaths for office. However, elements of a Biblical worldview are present in the Constitution's covenant structure, acknowledgement of the Christian Sabbath, and dating.

Chapter 9 - The Relationship of Church and State in the Bible

1. It was the duty of Moses to govern civil affairs while Aaron's duty was to govern ecclesiastical matters.

2. Both were dependent on the Word of God to properly administer their responsibilities under God.

3. The Lord's matters (the church's matters) were handled

separately from the king's matters (2 Chron. 19:10).

4. The Governor Nehemiah's job was to guard and defend the city from attack. The Priest Ezra's job was to teach the people the Word of God. Both participated in public worship though Ezra took a leading role.
5. King Saul usurped the function of the priests by offering sacrifices. King Jeroboam made his own priests. King Uzziah tried to enter the temple to offer sacrifice.
6. Yes, church and state should cooperate in serving God in their respective jurisdictions.
7. Yes, the example of the godly kings Hezekiah and Josiah teaches that the state should be involved in promoting biblical reform.
8. Yes, the state should itself in the abolition of vicious religious practices, if they are crimes according to God's Word. Human sacrifice would be an example.
9. The church should perform a prophetic role by offering advice and exhortation to the state. It should remind state officials what the Bible says about civil affairs.
10. The church has been given the sword of the Spirit, the Word of God, to wage spiritual warfare.
11. The state has been given the iron sword of justice to avenge wrath on those who practice evil.
12. The keys of the kingdom are the preaching and teaching of the Bible and church discipline.
13. Both church and state are limited by the Word of God and the limited authority that has been delegated to each.

Chapter 10 - The Relationship of Church and State in the First Amendment

1. Answers:

1. Congress may not establish one particular Christian denomination over other Christian denominations.
2. Congress may not prohibit the free exercise of Christianity.
2. The prohibitions are addressed to Congress, not to individual states (many of which had established denominations when the First Amendment was passed) or to individuals.
3. The Bill of Rights was added to the Constitution to protect the

liberties of the states and the people from the national government.

4. Many Christians supported the First Amendment because they had seen non-established Christian denominations persecuted by an established Christian denomination (e.g. persecution of the Baptists by the Anglicans in colonial Virginia).
5. No, the First Amendment does not require the federal government to be secularized. Presidents take their oath of office on the Bible, Congress opens its sessions in prayer, and Presidents have called for national days of fasting and prayer throughout American history.
6. The Constitution does contain references to Christianity (the Year of Our Lord, Sunday as the Christian Sabbath, etc.). Moreover the word "religion" was often used as a synonym for Christianity, while "irreligion" was a synonym for atheism.
7. The phrase "a wall of separation between church and state" had its origin in a letter written by Thomas Jefferson in 1801 to a group of Baptists in Danbury, Connecticut. Jefferson's purpose was to assure the Baptists that no national church would be established.
8. It depends on what is meant by it. The modern misinterpretation of the phrase is certainly not.
9. In 1805 and 1808, he made explicit that the amendment was talking about the federal government not the states, and emphasized the free exercise part of the amendment.
10. Historically understood, the First Amendment would read: "The federal government shall make no law having anything to do with supporting a single church, or government preference of one Christian creed or denomination over another." The First Amendment provides freedom for Christianity to the states and individuals.
11. In 1962, the Supreme Court led by Justice Hugo Black ruled that the Fourteenth Amendment applied the prohibitions of the Bill of Rights to the states as well as to the federal government. This is a reversal of the original purpose of the Bill of Rights, which was to restrict the federal government, protecting the rights of the states and the people against it.
12. Prayer: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country." In 1962, in *Engle v. Vitale*, Justice Hugo Black, writing for the majority, ar-

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gued that the First Amendment’s Establishment Clause prohibited prayer in public schools. In reaching this opinion, Justice Black ignored over 300 years of American History, including numerous national days of fasting and prayer called by various presidents and congresses.

Part 2 – Issues in Biblical Perspective

Chapter 11 - Developing a Biblical Worldview

1. A worldview is the way one looks at oneself and the world around him.
2. The presupposition that God exists and reveals Himself to us in the Bible.
3. Because God “so loved the world” (John 3:16), His view of salvation includes man in all of his relationships.
4. Answers:
 1. Finiteness
 2. Fallibility
 3. Fallenness
5. Answers:
 1. A New Heart
 2. A New Mind
 3. A New Standard
6. Your worldview should be as comprehensive as the Bible.
7. Christians should optimistically expect to implement the Biblical worldview eventually, just as the apostles and early Christians did.

Chapter 12 - Worldviews in Conflict

1. Answers:

Biblical Worldview	Humanistic Worldview
1. God alone is sovereign.	1. Man is sovereign.
2. Faith in God.	2. Faith in man.

Answer Key

3. Law originates with God. Absolutes based upon the character of God.	3. Law originates with man. There are no absolutes. Law is what man says it is.
4. Man’s freedom comes from redemption in Christ and obedience to His law.	4. Man’s goals of liberty and freedom come about by denying the need for God’s law.
5. All power and authority are ordained by God. Rulers are ministers of God.	5. Government is of, by, and for the people. Elected officials are servants of the majority.
6. Man is created in the image of God, and therefore, is accountable to Him for all his actions.	6. Man has evolved from impersonal matter over a long period of time. He is accountable to no one.
7. Man’s end is predestined by God.	7. Man or the state is the predestinator of all things.
8. Man bows in subjection to Christ.	8. Man bows the knee to gods of his own making.
9. Man learns by thinking God’s thoughts after Him. Truth is revelational.	9. Man learns by reason alone. If it is not reasonable, it cannot be true.
10. Man’s problem is sin. Man must be recreated by God.	10. The blame for society’s ills is shifted to others and ultimately to God.

2. People sharing the same worldview can still differ over the details of how to apply that worldview. Also, both believers and unbelievers can be inconsistent with their own worldviews.
3. Humanism beings with man as the measure of all things, often expresses itself in tyranny and statism, and ends in death.
4. A synthetic worldview attempts to mix elements of the Christian and humanistic worldviews. The Word of God and unaided independent human reason are seen as equal standards of authority for evaluating reality. Sooner or later, this compromised worldview comes in conflict with the Bible.
5. Christians become immature, unable to discern between good and evil, and unable to offer comprehensive biblical solutions to the problems of life.
6. No, everyone has certain presuppositions that make up his worldview. These presuppositions will either be biblical or unbiblical.
7. Only God defines what is moral or immoral. Men

should administer God's law, not legislate their own laws.

Chapter 13 - Sovereignty and Dominion

1. Answers:

1. God's sovereignty is universal
2. God's sovereignty is absolute
3. God's sovereignty includes dominion of the created order

2. God gave man the task of subduing and ruling the created order according to God's Word.

3. Answers:

1. By denying that Christians are to keep it
2. By abusing and destroying God's creation instead of caring for it

4. According to the Great Commission, man's task is first to evangelize and then to disciple the nations. That discipleship should include the Dominion Mandate.

5. The division of labor principle means that the Dominion Mandate can only be carried out by many Christians working together in different areas in harmony.

6. By persecution without, heresies and schisms within, and the temptation to compromise and syncretize with the world.

7. Absolute governmental sovereignty manifests itself:

1. By refusing to acknowledge God as the only true sovereign, the people desire the kingship of another and thus choose themselves a protector, usually a tyrannical ruler.

2. As the rulers' oppression increases, they take property by force, claiming a divine right. Example: Ahab taking Naboth's vineyard.

Chapter 14 - Sovereignty and Ownership

1. Answers:

1. God owns all things because He created them
2. God owns all things invisible, including angels and demons
3. God owns man

4. God owns the rulers of the nations, who do His bidding.

2. Only God can claim absolute ownership of the created order. Only God can delegate a limited sovereignty to whomever He wishes. And God can remove that sovereignty when He pleases.

3. God has put man on the earth as a steward to exercise dominion over the earth under Him. Man's stewardship should be submissive to God and productive.

4. Adam and Eve's initial sin, the denial of God's absolute property rights, led sinful men to deny the right of delegated ownership (stewardship) to others. If sinful men and women steal what rightfully belongs to God, what will prohibit them from stealing what belongs to other men and women who seek to be faithful stewards of God's absolute property?

5. The Bible protects private property by prohibiting theft and establishing a system of restitution to compensate the offended party and punish the thief.

6. Answers:

1. Property can be purchased
2. Property can be inherited

7. No, the Bible makes no provision for involuntary common ownership. Forcibly taking from the rich to give to the poor is stealing, even if it's government wealth redistribution.

8. Jesus never condemned the private ownership of property. He taught against its abuses and warned that riches can blind an individual from seeing the real kingdom and the way to enter.

Chapter 15 - Financing the Work of God's Kingdom

1. The tithe is first mentioned in Genesis 14:18-20, when Abraham gave tithes to Melchizedek. It is a tenth on ones increase. It is an admission that all things are from God and belong to Him.

2. Answers:

1. The tithe is a reminder that God owns us.
2. The tithe reminds us that God is the source of all we

have.

3. The tithe is the means for financing the work of God's kingdom.

4. The tithe is to be used to care for those who are in immediate need because of certain economic setbacks, not to create a welfare state.

3. The local nature of the tithe means that the poor are cared for by those who know their circumstances, needs, and character.

4. If the people of God fail to tithe, they transfer the obligations for social financing to another agency, usually the state because it has the power to enforce the tax. If the tithe is operating effectively, the state's power, authority, and influence will diminish considerably.

5. Yes, the New Testament assumes the continuing validity and obligation of the tithe.

6. A nation that fails to honor God through tithes will incur his judgment.

7. God has not given the state the authority to enforce the tithe. There are no civil penalties for failing to pay the tithe.

Chapter 16 - Financing the Responsibilities of the State

1. The state must limit taxing authority to those areas specified by God's Word. The state is a minister of justice. It can establish and finance judges, courts, police, and a militia. For the most part, the US Constitution follows this. It specifies that money can only be spent for the general welfare, not to favor specific states.

2. Tyranny and oppression begin when a nation refuses to submit to the Lord God as its true king.

3. The state taxes excessively, hurting families and businesses. It creates a large standing military and an unelected bureaucracy that lives at the expense of the people.

4. Throughout Israel's history, God had set over them oppressive domestic and foreign rulers as a judgment for their rejecting of the Lord from being their king. The Jews in Jesus' time failed to recognize that this was why the Romans were ruling and taxing them.

5. The state has no authority to tax land because the earth is the Lord's. Taxing land is an implicit claim to ownership of the land, since the state can dispossess someone of their land if they fail

to pay property taxes.

6. No, a tax on property is a sign of oppression and tyranny.

7. Churches are tax-exempt because of their nature and function, not because they are or can be non-profit organizations. Jesus Christ is head of the church; therefore the church's domain is outside the state's jurisdiction and taxing authority.

Chapter 17 - Biblical Economics

1. Wealth is an accumulation of what God values. It includes, but is not limited, to money and material things. God supplies wealth in His sovereignty.

2. Answers:

1. By acknowledging that God gives man the power to get wealth

2. Not trusting in it

3. Good stewardship and character

4. Passing on an inheritance to godly descendants

3. Wealth is to be used as a tool for expanding the work of God's kingdom in every area of life.

4. People can become self-sufficient and trust in their wealth. When people feel they don't need God, they live lives without regard to Him and His Word.

5. The curse means that man's labor is cursed. He must work hard to survive. Man as a finite being is limited in what he can produce and save. Scarcity of resources forces men and women to economize and cooperate.

6. Money is the most marketable commodity. In Scripture and throughout history, gold and silver have been especially valued as money. They are portable, divisible, and non-perishable. However, throughout history, other commodities have also functioned as money.

7. In some situations, other commodities besides gold and silver became money, because they become more valuable and marketable commodities. For example, during famine, food becomes the most valuable commodity.

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Answer Key

Chapter 18 - The Enemies of Biblical Economics

1. Inflation is an increase in the money supply and/or the supply of credit. It that usually leads to a decrease in the value and purchasing power of money. Higher prices are the result of inflation not inflation itself. Monetary inflation is a manifestation of self-inflation and a covetous heart.
2. Civil governments cannot easily mine and mint more gold and silver. But they can easily print more paper money.
3. The Constitution only gives the federal government the power to “coin money,” not to print paper money.
4. Only the authority to ensure just weights and measures.
5. The poor and those on fixed incomes, such as the elderly, are usually hurt the most by inflation.
6. The Christian should try to avoid debt since the borrower is a slave to the lender, and the slaves of Christ should avoid being slaves to other men.
7. By planning for the future and caring for one’s family members, the need for government programs disappears. The state is not responsible to care for the elderly, the infirm, the crippled, and the destitute. These are individual, family, and church concerns.
8. The wicked may prosper, but only for a time. Ultimately, their wealth is laid up for the righteous. God can punish His people with poverty for their sin, though this is not the only reason for poverty.
9. Covetousness blinds people to the real treasure of life. It also encourages greed and theft.

Chapter 19 - The Causes of Poverty

1. The Bible makes clear that there is a correlation between obedience and disobedience to His law and gospel and wealth and poverty. God blesses nations and people with wealth for obedience and curses them with poverty for disobedience.
2. Answers:
 1. Laziness
 2. Illness
 3. Present-oriented living
 4. Famine

5. Judgment
 6. State intervention
 7. Oppression
3. Answers:
1. Entire nations must hear and heed the preaching of the gospel.
 2. Biblical education and discipleship must follow gospel preaching.
 3. Present oriented cultures must be changed to future oriented cultures.
 4. Nations must be warned of the consequences of turning away from the God of the Bible and His economic laws.
 5. Government interference in the marketplace must be eliminated, except in areas of criminal activity.
 6. The Christianity community must speak up when the poor are mistreated by the state or oppressive employers.
4. The Bible instructs private individuals and families to care for the poor. But it nowhere teaches or hints that people should work for economic equality through forcible wealth redistribution.
5. Most of the time in the Bible we do not see the communal sharing of goods. The one except is the church at Jerusalem in Acts. They knew they were going to lose their property voluntarily when Jerusalem was destroyed in AD 70. So many decided to sell their property and hold it in common. But this communal sharing was voluntary, not state enforced.
6. The state should not try to determine a “fair price.” But it should protect people from being cheated through unjust weights and measures. It should maintain an orderly society so the peaceful exchange of goods can take place among free citizens. It has no authority to forcibly redistribute wealth by taxing the rich to give to the poor. It should not favor the rich at the expense of the poor or the poor at the expense of the poor, but execute justice for all.

Chapter 20 - The Conquest of Poverty

1. Answers:

1. Tithes
2. Private Giving
3. Gleaning
4. Interest-free Lending

2. Answers:

1. Strangers
2. Widows and Orphans

3. Covetousness makes people want to take from others to have it themselves. Envy makes people want to take and destroy what others have. Both are sins but envy is worse. Socialism and Communism work on the principles of covetousness and envy.

4. Answers:

1. Understand that wealth is not evil since God gives it.
2. The poor must be evangelized.
3. They must be instructed in what the Bible says about diligent work.
4. Scripture teaches that each one shall bear his own burden.
5. The wealth of the sinners is stored up for the righteous.
6. We must be content with what we have and not covet what we don't have.
7. God's principles of economics help the poor and provide for true freedom.

5. In Israel, at the end of each seven-year cycle, the land was to be rested and debts were to be cancelled. At the end of seven cycles of seven years (49 years), the 50th year was became the year of Jubilee. The most significant aspect of the Jubilee was that all lands sold during the previous fifty years must be restored to their original owners, even if they had been sold to pay for debts. Jesus fulfills the Jubilee. He is our Jubilee (Isa. 61:1-3).

6. The Jubilee was not a form of wealth redistribution because:

1. The reason an individual had to sell his land was probably due to his ineffective use of the land.

2. The individual leasing the land from the debtor would, in fact, be able to plant and sell the produce of the land up to the time of Jubilee.

3. The land was passed down in families as an inheritance. There was no indiscriminate redistribution of land.

4. The Jubilee did not apply to foreigners, only Israelites.

5. Non-Israelites (nations surrounding Israel) did not participate in the Jubilee. It was only for the time when Israel as a nation lived in the land of Canaan.

6. Only land outside walled cities was included in the Jubilee restoration.

Part 3 - The Restoration of the Republic

Chapter 21 - The Biblical View of Authority

1. "Power" comes from the Greek word *dunamis* and means the ability to do something. "Authority" comes from the Greek word *exousia* and means the right to exercise power. The Father has absolute authority as creator and sovereign. The Son has authority as God but also has authority as human mediatorial king. The Spirit had authority in inspiring prophets and also has authority in the lives of believers whom He indwells.

2. God's authority is displayed in His power. Wicked men abuse power without authority.

3. The battle over authority began when the serpent questioned God's absolute right to rule and to issue commands, and enticed our first parents to be "like" God (Gen. 3:5). God is the only one with absolute authority. And He is the source of all human authority. Human authority is delegated, derivative, and dependent.

4. Everyday life requires that we make many decisions. On what authority will we base our decisions? How do we discern between right and wrong in making them?

5. God has established multiple delegated authorities to decentralize and limit human authority and power.

6. The family has the power of the rod. The church has the power of the keys. The state has the power of the sword.

God and Government

Answer Key

These separate jurisdictions should respect each other's authority and not try to usurp power from one another.

7. Culture, in part, is always the expression of some authority, since it is religion externalized according to Henry Van Til. The question is, whose authority is it expressing, God's or man's? Who are the authorities a culture looks to?

Chapter 22 - The Enemies of Biblical Authority

1. Reason is man's ability to think logically. This is an aspect of being made in the image of God, who is logical and rational. What is the standard if two people disagree on what is reasonable? It must be God's authoritative Word, not man's autonomous mind.

2. Conscience is an innate sense of right and wrong that God has given man. However, conscience has been corrupted by sin. It cannot be an ultimate authority of right and wrong. Only God's Word can.

3. Because of man's fall, emotions are fallen and can lead us astray from God into sin. They must be captive to Christ. They are not to be made the ultimate authority. Only God's Word is.

4. Natural law believes there is an order and a right and wrong in nature that man can discern through his reason. It fails to see that nature (God's creation) has been corrupted by the fall and is not normative. There are two main forms of natural law: (1) that of Plato and Aristotle which is thoroughly pagan, and (2) that of Thomas Aquinas which is syncretistic.

5. Circumstances and experiences always need to be interpreted in the light of Scripture. They are not normative on their own. Ethics is not determined by the situation but by the Word of God.

6. Tradition should not be made equal to or authoritative over Scripture. It must always be subordinate. Scripture is the final ultimate authority. Nevertheless, tradition can still be of value, especially the Christian tradition.

7. Public opinion or the will of the people cannot be the ultimate standard of right and wrong. If a majority of people democratically decide to practice cannibalism, that does not make it right. The voice of the people is not the voice of God. The voice of God is heard in His Word.

Chapter 23 - God's Sovereignty Over the Nations

1. The Lord reigns and His reigns over all. Nations that serve Him and submit to His rule are blessed, whole those that refuse to bow the knee and rebel are judged.

2. Jesus Christ is the King of kings and Lord of lords. Acknowledging His kingship begins in the heart and works itself out in one's words and actions.

3. Officers, priests, judges, chiefs. Church and state are separate and civil and ecclesiastical rulers have separate jurisdictions.

4. Even outside Israel, rulers were given religious titles for civil functions. Cyrus is called "shepherd" and "anointed." These titles show that these rulers were still the ministers of God and accountable to Him.

5. The written Word of God is to be the standard for the king's rule. The king is not over the law, as the divine right of kings taught. Rather, the king and everyone else is under the law, God's law.

6. No, God has only one standard of justice for His creatures. He judges pagan nations, like Sodom, Assyria, and Babylon, as well as Christian ones.

7. Yes. "I will speak of Your testimonies also before kings, and will not be ashamed" (Ps. 119:46). John the Baptist rebuked Herod the tetrarch for his adultery and suffered the consequences.

8. Because God's laws are a standard for all nations, consequences of disobedience follow pagan nations as well as covenant nations. There are also blessings for obedience to God's laws.

9. God is the one who ultimately appoints and deposes all rulers. He is sovereign over them.

Chapter 24 - Establishing Christian Leadership

1. Answers:

1. Submission to Earthly Authority
2. Praying for Civil Authorities
3. Proclaiming the Word of God to Civil Authorities
4. Pursuing Peace
5. Paying Taxes

6. Supporting Christian Leadership

2. Civil governments are to punish evildoers and praise those who do good. They should also protect the Christian religion.

3. Answers:

1. Those who fear God
2. Men of truth
3. Able men
4. Those who hate covetousness

4. Yes, the Hebrew Midwives, Rahab, Shadrach, Meshach, and Abednego, and Peter and John all disobeyed the state when it commanded them to disobey God.

5. No, the civil government has no lawful authority over the church or over education. The state seeks to license churches and schools in order to control them. Churches and schools should resist this tyrannical intrusive control.

Chapter 25 - The Restoration of the Republic

1. In most places in the Bible, to be “spiritual” means to be governed by the Holy Spirit. It rarely means to be non-bodily. Satan is a spirit and he is evil. Jesus has a human body and is good. Anything done for the kingdom of God is spiritual.

2. Answers:

1. The Bible is filled with politics. Joseph was made ruler of Egypt. Moses was a civil magistrate. David was a godly king. God has set up civil magistrates and given them laws by which to govern.

2. Church and state are separate spheres. God has given the state the sword to execute justice. Punishing evildoers must be done according to some standard of morality, some standard of right and wrong. Legislating morality is thus inevitable. The legislated standard of morality should be God’s own standard in the Bible.

3. Civil government was instituted by God. It is not inherently dirty. People can do dirty evil things with state power, but that does not make the institution dirty. The Bible never condemns political involvement. Being a godly civil magistrate is an honorable calling.

4. This objection is debilitating. But it is wrong. We don’t know when Jesus is going to come again. But we do know we

need to be faithful to Him in all areas of life including civil government.

5. Jesus’ words to Pilate do not refer to the sphere in which His kingdom operates but to the source of this power. His kingdom is not from this world. Its authority does not derive from this world. It is from above. But His kingdom is in this world, leavening and transforming all things.

3. In Old Testament Israel, one became a citizen by being born into an Israelite family or by being circumcised and becoming a Jew. Israelite citizens could vote, hold civil office, and celebrate the Passover. A mixed multitude came out of Egypt with the Israelites. Many Gentiles lived in Israel as strangers and foreigners. They enjoyed the equal protection of the law and could get justice in Israelite courts. They were to be treated justly and they could not rebel against the civil law of the society. Gentiles could become Jewish citizens by being circumcised and keeping the ceremonial law and many did so.

4. Besides being a citizen of heaven, the Christian is a civil citizen of multiple places. In the United States, he is a citizen of his nation, state, county, and city (if applicable). Each of these governments have authority and they are supposed to act as checks on one another’s power. Tyrants often try to centralize power at the national level and undermine state and local governments. This is what Hitler did in Germany and we should beware of it in our own time. In the Roman Empire, citizenship was by birth or could be bought. Non-citizens did not enjoy the equal protection of the law. They could be bound or beaten.

5. Abraham, Isaac, and Jacob were strangers and exiles in the Promised Land since they had not yet received it as their inheritance. Christians are citizens of heaven since they have been born from above. They are to pray and work for God’s will to be done on earth as it is in heaven. They are to take dominion of the earth with heaven as the model and God’s Word as the blueprint.

Chapter 26 - The Foundation of Law

1. A nation’s judicial system always rests on some kind of law. It can be the law of God or the law of man. There is no neutrality. Christians should work for a judicial system based on God’s law, the only absolute standard of justice.

2. The Bible presents law as abiding forever because it reflects God’s own immutable character. The modern

conception of law is that it ultimately depends on man, whether a judge, mob, or dictator. Modern humanist law is based on (1) evolution and (2) faith in the scientific method divorced from God.

3. The Preamble to the Constitution says that its purpose is to establish and maintain justice. It was not a revolutionary document, overthrowing the existing Christian moral order of its day. Not establishing a national church did not change religious laws or practices in any of the states.

4. The fall and resultant sinfulness of man necessitates a system whereby those who differ on the issue of a judgment may reach a just decision. The fall of man also necessitated forming a just civil government which protects those who do well and punishes evildoers.

5. No, the state and its courts are not given unlimited authority in judicial matters. Individuals, families, independent institutions, the church, and the state all have authority to act as courts to reconcile opposing opinions in different circumstances.

6. Israel's government was decentralized. Judges and their officers, and the elders of the people were appointed to cities on the local level. They were to judge righteous judgment, according to God's law. When the anchor of law is jettisoned, judges became a law unto themselves and the law becomes what the judges say it is.

7. Judges must follow God's absolute standard of justice in their rulings. They must not show partiality to anyone because they are rich or poor or for any other reason. They must also refuse to take any bribes.

8. Asherah was a pagan Canaanite female deity. God's people are not to worship any idols but only Him alone. The source of law for any society is the god of that society. When a nation institutes a judicial system that mixes man's law with God's law, such syncretism eventually leads to the repudiation of God's law.

Chapter 27 - The Administration of Justice

1. The accused must be presumed innocent until proven guilty. Two witnesses are required to convict anyone (at least of capital crimes). The witnesses should be cross-examined separately. They are to be the first to execute the sentence. False witnesses are to suffer the same punishment as the accused. The New Testament repeats this requirement of multiple witnesses and applies it to church courts as well.

2. A single witness cannot conceal the fact that he has witnessed

a crime. He should approach the authorities with his testimony for their consideration. The court can then mount an investigation and see if there is additional corroborating evidence. A single witness can also testify on behalf of the accused. The case of Achan seems to indicate that a confession from the offender as well as physical evidence can be enough to convict someone of a crime.

3. Courts can only try criminal actions. They cannot try ideas or the thoughts of the heart. There is a distinction between sins and crimes. Crimes are sins that have a civil penalty. Hating a man in your heart is a sin. Murdering him is a crime. Men are liable for both to God but only for the crime to the civil magistrate. Courts are also limited by the requirement of witnesses. There must be witnesses to a crime for it to be prosecuted.

4. The penalty for the perjurer is the same as it would be for the accused. If the penalty was \$1000 restitution, he would pay the \$1000. If the perjurer falsely accuses a person of murder, he would suffer the death penalty. These penalties strongly discourage perjury.

5. The Bible makes no mention of imprisonment as a legitimate punishment for crime. The Bible does mention temporary holding places for those awaiting trial. These were not to be uncomfortable and detention there was brief. This necessitated speedy trials. The New Testament mentions prisons but does not authorize them. Imprisonment as a primary punishment for crimes is relatively recent. It was proposed as a form of rehabilitation by the Quakers in the 18th century.

6. The modern US penal system requires law-abiding citizens to pay for prison facilities where criminals are caged for their crimes. The convicted person's dignity is degraded and he has no opportunity to make things right with his victim. By contrast, in a biblical system of justice, most crimes would be punished by restitution and the victim would be compensated. If the thief cannot afford to pay restitution, he would become an indentured servant until he could pay. The 13th Amendment specifically allows this form of involuntary servitude.

7. Criminal acts are ultimately against God and the victim, not the state. Capital punishment and restitution make this clear. Because crimes are seen as being against the state rather than the victim, restitution has ceased. Restitution allows the criminal to be restored and for the relationship between criminal and victim to be healed.

Chapter 28 - Human Rights and Responsibilities

1. Talk of “natural rights” in modern times originated in the Enlightenment. Rights were defined as those things that man was entitled to by nature. But no one can ever agree on what these actually are. Instead, rights should be seen as those given by God and protected by His law.

2. The modern preoccupation with human rights is an offshoot of the Christian worldview. It takes from Christianity the concept that men have certain rights as those made in God’s image. But it refuses to acknowledge that these rights are defined in God’s Word. Humanists want some of the fruit of a Christian moral order without the root.

3. Noah Webster rightly defined “right” as: “Conformity to the will of God, or to His law, the perfect standard of truth and justice.” The Bible calls for righteousness, justice, and judgment. Only when these are established and carried out according to God’s Word can “rights” be secured.

4. What many call “human rights” it would be better to call “the blessing of God.” God’s blessings cannot be long enjoyed apart from faith and obedience to Him.

5. The Declaration of Independence clearly grounds its rights in God the Creator. It does not say the rights are given by man or by governments. We wish the Declaration of Independence was more explicitly biblical. Nevertheless, in saying that rights are given by God, it still differs from later humanist declarations like the French Revolutionary Declaration of the Rights of Man (1789) and the UN’s Declaration of Human Rights (1948).

6. Human rights must be defined biblically. If there is no higher standard of human rights than the desires of men, there will be endless debate with no objective standard. For example, is the right of the mother to choose or the right of the baby to live more important?

7. Freedom can be defined as “the absence of necessity, coercion, or constraint in choice or action. The definition of liberty is similar. God is the only one with absolute freedom and liberty. Our freedom is limited by the creaturely limitations of our nature, our depravity, and the law of God. We are not free to steal. Freedom of speech does not mean we can yell “fire” in a crowded theater when there is no fire. Christ has set His people free from slavery to sin and Satan so they can freely serve Him as slaves of righteousness. Redemptive liberty, which leads to self-government, is the foundation for political and civil liberty.

Chapter 29 - Sovereignty and Education

1. No, a separate discipline called “education” with a separate jurisdiction does not appear in the Bible. Education in Hebrew thought was not a separate institution but rather the training arm of each institution. Education is teaching others to think God’s thoughts after Him and obey His Word. It is to lead out of students those gifts, talents, and abilities God has given them. These differ from student to student and such differences should be respected.

2. Education begins with God Himself the great teacher. In the time of the patriarchs, education centered around the family and was heavily practical skills based. As Israel developed as a nation, education continued to be family-based. More specialization in various trades developed. Internships were common. Education in the New Testament was similar. Unlike today, there was no state education.

3. The goal of education is dominion in the name of and for the glory of the Triune God. Scripture should be the starting point for every discipline and area of knowledge.

4. In Christ are hidden all the treasures of wisdom and knowledge. All facts are created by God and interpreted by Him. They can never be neutral or independent of God. Education always inculcates some standard of morality. But if it is not God’s standard of morality in the Bible, it must be another unbiblical one. Education cannot be neutral.

5. God has given parents the responsibility to educate their children. They can delegate parts of that education to others, but they are still responsible for the education their children receive. They must make sure their children receive a Christian education in the fear of God. The Bible nowhere gives the state the authority to educate children. The only biblical example of this is the forcible enslavement and education of Daniel, Hananiah, Mishael, and Azariah by the pagan Babylonians.

6. Whoever controls education controls the future to a large extent. God wants His children educated in terms of His ownership of them and the future. But Satan and his earthly followers want to control education and the future themselves. That is why Marxists and other secularists try to make education state-controlled. The Christian founders of our country, especially the Puritans, understood the importance of Christian education. But American education was captured by the Unitarians and

other humanists in the 1800s, who instituted compulsory state schooling.

7. Christians must take the offensive in educational matters. They have been on the defensive for too long. The school should become an engine of Christian dominion. Those who preach and teach should become experts in God's law so they help others involved in every area of life. Those who are not professional preachers or teachers also have this obligation. All Christians should develop their knowledge and skills for the glory of God. They should strive to become people whom others can consult because of their knowledge, wisdom, and character.

7. Satan has power, but it is limited by God. It was restricted in the Old Testament. Satan had to ask God for permission to afflict Job. Jesus came to bind the strong man and He has bound Satan so that his power is even more limited, though still very real. Christians need to believe that Christ has won the victory and is more powerful than Satan.

Chapter 30 - The Future of Government

1. God is the Creator and Sustainer of all things. He upholds and governs all things, working them together for His own glory. Deists believe that God created the world but leaves it to run its own course. Deistic thinking affects Christians who believe that God will someday in the future work all things according to the counsel of His will but is not doing so now.

2. A pessimistic faith ruins Christian vitality. The Israelites had to wander for 40 years in the wilderness because they doubted God's promises. Those who believe God's promises will build for the future with faith and hope.

3. Sin puts man in rebellion against God. This rebellion affects the entire created order, including the state. Christians must be both salt and light in society, proclaiming the good news of God's victory in the gospel.

4. The rejection of Jesus Christ as Lord, Savior, and King of a nation means that nation has chosen another lord, savior, and king. God judges all nations that refuse to submit to His kingship.

5. When the righteous and productive abandon government to the wicked, tyranny results. This is illustrated by Jotham's parable of the trees and the bramble. Wicked rulers seek to lord it over others, rather than serving them. Christians should not abandon the political sphere but should focus on other areas of life as well.

6. 2 Timothy 3 teaches that evil men will grow worse and worse. But they will make no further progress, because their folly will be evident to all. The more evil the wicked become, the more their evil is obvious to everyone and people begin to reject it. In contrast, Christians are becoming godlier and godlier over time. Christians should work in hope, looking to the future, not just focusing on the present.