

Lesson 9 Outline - The State: Whose Law?

- I. **Introduction – What is Politics? Should politics be concerned with ethics & morals?**
- II. **What is stealing? Can the state steal?**
 - A. Story of Naboth's Vineyard – 1 Kings 21 – King Ahab committed murder and theft
 - B. Story of Nebuchadnezzar – Daniel 4 – Why is the King eating grass like cattle?
 - C. Scripture revealing God's sovereignty over kings
- III. **Design of the State - God, King (the civil authority), and citizens**
 - A. Why did Israel ask for a King? – 1 Samuel 8 – corruption in civil government
 - B. Sphere Sovereignty
 - 1. Story of Uzziah - 2 Chronicles 26 – The king entered the temple to burn incense, a seemingly "good thing" – God afflicted him with leprosy because he crossed a sphere boundary
 - 2. Cowboy Movies – Churches did not sit on state soil, but on God's soil
 - C. Romans 13:1-6 – Submission and authority established by God
 - D. Delegation of Authority & Submission – Divine Attributes stamped on social order
 - 1. Delegation – The Father delegated authority to Jesus; God delegated authority to the civil magistrate
 - 2. Subjection – The Son is subject to the Father; wives are subject to husbands; people are subject to their rulers
 - E. State Purpose – To punish evil and condone good – Law is based on ethics
- IV. **The Rise of the State**
 - A. Death by the state – Because the state holds the power of the sword, it has the capacity to become tyrannical and commit extreme atrocities
 - B. State seen as "savior" – Hegel: "the State is the march of God through the world ... "
 - C. State begins to assume roles and responsibilities within the sphere of the family
 - D. "Go Before Us" – 1 Samuel 8:19-20 "with a king who will lead us and go out before us and fight our battles" Also see Exodus 32:1, Isaiah 52:12, and Isaiah 45:2
 - E. Decline of a culture – Social disorder in America is strikingly similar to that which marked the decline of Rome
- V. **Conclusion – "... but they have rejected Me as their king" 1 Samuel 8:7**

Lesson Guide for Tour 9

Introduction



In the southwest quadrant of our compass lie the spheres of the state, politics, and law. On this, the ninth of twelve worldview tours to be completed during the course of *The Truth Project*, we will take a close and careful look at how these spheres are interconnected and how they relate to other aspects of the social realm: family, church, labor, community, and the relationship between God and man. Special attention will be given to the design, structure, and role of the *state*, its place in God's plan for human society, and the rightful extent and limits of its power. The state, as we will see, has the capacity to exert a tremendous power for good in the affairs of mankind as long as it operates within its proper boundaries; but it also has the potential to become the most horrendously pathological and abusive of all the social spheres if not kept in check.

Themes

Significantly, Dr. Tackett begins this tour with a look at older ideas about the relationship between the state and the *ethical* realm. According to Webster's 1828 Dictionary, law, politics, and the state are, among other things, concerned with the preservation and improvement of a people's *morals*. Though few today would be inclined to accept this definition, a moment's reflection is sufficient to demonstrate how important it really is. For as Dr. Tackett illustrates by considering a very simple question – "Can the state steal?" – human governments *are* capable of error and transgression and *must* be held accountable to a higher ethical law if they are to be prevented from wreaking havoc in the lives of the citizens entrusted to their oversight and care.

God's perspective on the state, as we will discover through a careful examination of the relevant scriptural passages, is that it is strictly subordinate to *His* sovereign dominion and control. Just as the Son is subject to the Father, the wife to the husband, and the elders of the church to the headship of Christ, so the authority of the state, within the economy of the divine design for the political sphere, is subject to and dependent upon the authority of God Himself. Governors and magistrates hold their power purely as delegates and representatives of the King of all kings. They are appointed and armed with the sword in order that they might 1) punish evil and 2) condone good. Those who forget these principles and become puffed up with a sense of their own importance are, like Ahab (1 Kings 21), Nebuchadnezzar (Daniel 4:20-30), Uzziah (2 Chronicles 26), and Herod (Acts 12:21-23), liable to swift and severe judgment.

This last point is worthy of special attention; for, as the Bible and history demonstrate, when human rulers overstep their bounds, deny the sovereignty of the various social spheres, and seek to establish state control over every other area of human life, tyranny, oppression, and violence are sure to follow. The godless expansion of the power of the state has reared its ugly head many times in the past, most notably in the 20 th century regimes of rulers like Stalin, Lenin, Hitler, Mao, and Pol Pot. It is raising its head again in our own time, says Dr. Tackett. Without God, truth, or any higher moral standard, people are increasingly looking to the state as savior and the supplier of every human need. In the face of this trend, Bible-believing Christians must have the courage to resist what Dr. Tackett calls "The Rise of the State" – to stand firm, draw a line in the sand, and say, "This far and no more."

Points to Watch for

Dr. Tackett warns students at the outset of this tour that some may find themselves "conflicted" as they contemplate the implications of his message. This is because, as a result of the raging of the *Cosmic Battle*, many people in our day have been *taken captive* by the lie that the state, and not God, is to "go before us" as our savior and sustainer and the source of all good things. This discussion is calculated from beginning to end to expose and challenge this assumption. There are obvious implications here for the debate between proponents of "liberal" and "conservative" social policy (i.e., the "welfare state" and its opponents).

The Truth Project – Lesson 9 : The State – Whose Law?

Politics (Defined by Webster, 1928)

"The science of government; that **part of ethics** which consists in the regulation and government of a nation or state, for the preservation of its safety, peace and prosperity; comprehending the defense of its existence and rights against foreign control or conquest...and the protection of its citizens in their rights, with the **preservation and improvement of their morals.**"

Ethics Vs Morals

- What is stealing?
Stealing – Taking what is not yours.
- Can the state steal?

1 Kings 21 – Ahab, Jezebel, & Naboth

¹ Some time later there was an incident involving a vineyard belonging to Naboth the Jezreelite. The vineyard was in Jezreel, close to the palace of Ahab king of Samaria. ² Ahab said to Naboth, "Let me have your vineyard to use for a vegetable garden, since it is close to my palace. In exchange I will give you a better vineyard or, if you prefer, I will pay you whatever it is worth." ³ But Naboth replied, "The LORD forbid that I should give you the inheritance of my fathers." ⁴ So Ahab went home, sullen and angry because Naboth the Jezreelite had said, "I will not give you the inheritance of my fathers." He lay on his bed sulking and refused to eat. ⁵ His wife Jezebel came in and asked him, "Why are you so sullen? Why won't you eat?" ⁶ He answered her, "Because I said to Naboth the Jezreelite, 'Sell me your vineyard; or if you prefer, I will give you another vineyard in its place.' But he said, 'I will not give you my vineyard.'" ⁷ Jezebel his wife said, "Is this how you act as king over Israel? Get up and eat! Cheer up. I'll get you the vineyard of Naboth the Jezreelite." ⁸ So she wrote letters in Ahab's name, placed his seal on them, and sent them to the elders and nobles who lived in Naboth's city with him. ⁹ In those letters she wrote: "Proclaim a day of fasting and seat Naboth in a prominent place among the people. ¹⁰ But seat two scoundrels opposite him and have them testify that he has cursed both God and the king. Then take him out and stone him to death." ¹¹ So the elders and nobles who lived in Naboth's city did as Jezebel directed in the letters she had written to them. ¹² They proclaimed a fast and seated Naboth in a prominent place among the people. ¹³ Then two scoundrels came and sat opposite him and brought charges against Naboth before the people, saying, "Naboth has cursed both God and the king." So they took him outside the city and stoned him to death. ¹⁴ Then they sent word to Jezebel: "Naboth has been stoned and is dead." ¹⁵ As soon as Jezebel heard that Naboth had been stoned to death, she said to Ahab, "Get up and take possession of the vineyard of Naboth the Jezreelite that he refused to sell you. He is no longer alive, but dead." ¹⁶ When Ahab heard that Naboth was dead, he got up and went down to take possession of Naboth's vineyard. ¹⁷ Then the word of the LORD came to Elijah the Tishbite: ¹⁸ "Go down to meet Ahab king of Israel, who rules in Samaria. He is now in Naboth's vineyard, where he has gone to take possession of it. ¹⁹ Say to him, 'This is what the LORD says: Have you not murdered a man and seized his property?' Then say to him, 'This is what the LORD says: In the place where dogs licked up Naboth's blood, dogs will lick up your blood—yes, yours!'"

- God saw it as murder and theft.
- Can the state steal? Yes

Nebuchadnezzar – Daniel 4:29-35

²⁹ Twelve months later, as the king was walking on the roof of the royal palace of Babylon, ³⁰ he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?" ³¹ The words were still on his lips when a voice came from heaven, "This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. ³² You will be driven away from people and will live with the wild animals; you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes." ³³ Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird. ³⁴ At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. ³⁵ All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

- Who's really in control here?

The Design of the State - ?

God: Sovereign Over Kings

Proverbs 16:9-10 (NASB):

⁹The mind of man plans his way, but the LORD directs his steps. ¹⁰A divine decision is in the lips of the king; His mouth should not err in judgment.

Proverbs 21:1

¹The king's heart is in the hand of the LORD; he directs it like a watercourse wherever he pleases.

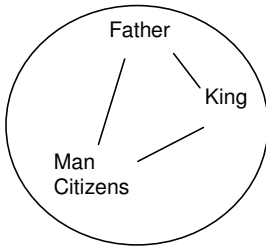
Daniel 2:21

²¹He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning.

Romans 9:17

¹⁷For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."

What does this "state" sphere look like?



Why did Israel Ask for A King?

1 Samuel 8

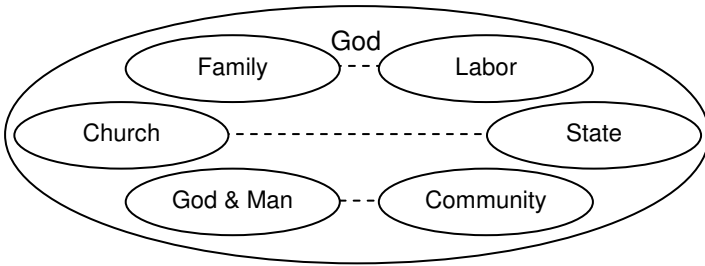
¹When Samuel grew old, he appointed his sons as judges for Israel. ²The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba. ³But his sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. ⁴So all the elders of Israel gathered together and came to Samuel at Ramah. ⁵They said to him, "You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have." ⁶But when they said, "Give us a king to lead us," this displeased Samuel; so he prayed to the LORD. ⁷And the LORD told him: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. ⁸As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. ⁹Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do." ¹⁰Samuel told all the words of the LORD to the people who were asking him for a king. ¹¹He said, "This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. ¹²Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. ¹³He will take your daughters to be perfumers and cooks and bakers. ¹⁴He will take the best of your fields and vineyards and olive groves and give them to his attendants. ¹⁵He will take a tenth of your grain and of your vintage and give it to his officials and attendants. ¹⁶Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. ¹⁷He will take a tenth of your flocks, and you yourselves will become his slaves. ¹⁸When that day comes, you will cry out for relief from the king you have chosen, and the LORD will not answer you in that day." ¹⁹But the people refused to listen to Samuel. "No!" they said. "We want a king over us. ²⁰Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles." ²¹When Samuel heard all that the people said, he repeated it before the LORD. ²²The LORD answered, "Listen to them and give them a king." Then Samuel said to the men of Israel, "Everyone go back to his town."

- Why ask for a king?
 - Their leadership was corrupt
 - Wanted to change the form of government – Replace the judges with a king
- Vs 11-18 is a warning from God – the result of this change from judges to a king
 - A king will take the first fruits and tithe which belong to God and distribute to those supporting him.

Is the King Sovereign Over Every Sphere?

Sphere Sovereignty: God has designed each social sphere for a particular purpose with unique laws, roles and responsibilities to fulfill that purpose. Therefore, a pastor has the position of authority in the sphere of the church, but does not have authority in the sphere of the State. This concept was originally developed by Abraham Kuyper (1837-1920). That sphere has been given a sovereign charge to fulfill that purpose that another sphere should not breach. An example of the "breach" is found in the story of Uzziah. 2 Chronicles 26 – King Uzziah assumed authority in the sphere of the church. The Lord struck him with leprosy because he had overstepped the boundaries of his authority.

Sphere Sovereignty



2 Chronicles 26

¹ Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah. ² He was the one who rebuilt Elath and restored it to Judah after Amaziah rested with his fathers. ³ Uzziah was sixteen years old when he became king, and he reigned in Jerusalem fifty-two years. His mother's name was Jecoliah; she was from Jerusalem. ⁴ He did what was right in the eyes of the LORD, just as his father Amaziah had done. ⁵ He sought God during the days of Zechariah, who instructed him in the fear of God. As long as he sought the LORD, God gave him success. ⁶ He went to war against the Philistines and broke down the walls of Gath, Jabneh and Ashdod. He then rebuilt towns near Ashdod and elsewhere among the Philistines. ⁷ God helped him against the Philistines and against the Arabs who lived in Gur Baal and against the Meunites. ⁸ The Ammonites brought tribute to Uzziah, and his fame spread as far as the border of Egypt, because he had become very powerful. ⁹ Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate and at the angle of the wall, and he fortified them. ¹⁰ He also built towers in the desert and dug many cisterns, because he had much livestock in the foothills and in the plain. He had people working his fields and vineyards in the hills and in the fertile lands, for he loved the soil. ¹¹ Uzziah had a well-trained army, ready to go out by divisions according to their numbers as mustered by Jeiel the secretary and Maaseiah the officer under the direction of Hananiah, one of the royal officials. ¹² The total number of family leaders over the fighting men was 2,600. ¹³ Under their command was an army of 307,500 men trained for war, a powerful force to support the king against his enemies. ¹⁴ Uzziah provided shields, spears, helmets, coats of armor, bows and sling stones for the entire army. ¹⁵ In Jerusalem he made machines designed by skillful men for use on the towers and on the corner defenses to shoot arrows and hurl large stones. His fame spread far and wide, for he was greatly helped until he became powerful. ¹⁶ But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD his God, and entered the temple of the LORD to burn incense on the altar of incense. ¹⁷ Azariah the priest with eighty other courageous priests of the LORD followed him in. ¹⁸ They confronted him and said, "It is not right for you, Uzziah, to burn incense to the LORD. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the LORD God." ¹⁹ Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the LORD's temple, leprosy broke out on his forehead. ²⁰ When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the LORD had afflicted him. ²¹ King Uzziah had leprosy until the day he died. He lived in a separate house —leprosy, and excluded from the temple of the LORD. Jotham his son had charge of the palace and governed the people of the land. ²² The other events of Uzziah's reign, from beginning to end, are recorded by the prophet Isaiah son of Amoz. ²³ Uzziah rested with his fathers and was buried near them in a field for burial that belonged to the kings, for people said, "He had leprosy." And Jotham his son succeeded him as king."

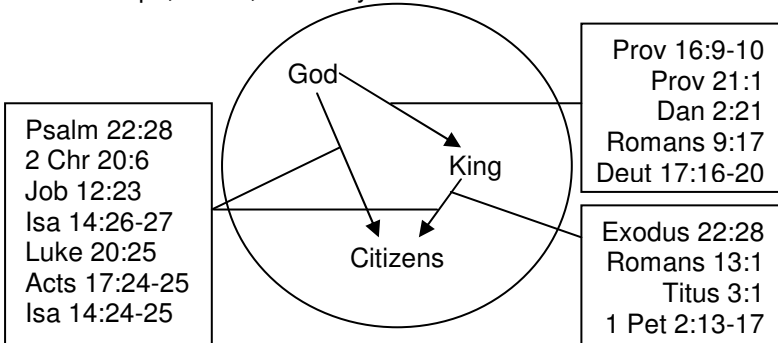
Sphere Sovereignty and King Uzziah

"Just trying to do something good" – 2 Chronicles 26

Uzziah – assumption he had authority over other spheres

The Design of the State

Relationships, Roles, Authority & Submission



The State

Ideas in Romans 13

- Delegation of Authority
- Submission
- Purpose

Romans 13:1-6

¹Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. ²Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. ³For rulers hold no terror for those who do right, but for those who do wrong.

- Keywords are *submission* and *authority* established by God

Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. ⁴For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. ⁵Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. ⁶This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing.

- Design words: God's Servant - To do us good

John 17:1-2 – Triune Delegation

¹After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you. ²For **you granted him authority** over all people that he might give eternal life to all those you have given him.

- Delegation contained in the triune nature of God

1 Corinthians 15:24, 27 (ESV), 28 (NIV)

²⁴Then comes the end, when [Christ] delivers the kingdom to God the Father. ²⁷For "God has put all things in **subjection** under his feet."²⁸When he has done this, then the Son himself will be made **subject to** him who put everything under him, so that God may be all in all.

- Subjection

"Subject" to...

Wives "subject" to their husbands

Bondslaves "subject" to their masters

People "subject" to their rulers

- Titus 2 & 3
- Being subject is not negative

Christian Duties To The Civil Magistrate

- Pay taxes, pay respect, give honor – Romans 13:7
- ...fear God, **honor** the king – 1 Peter 2:17

The Purpose of the State

Romans 13 – purpose of the Civil Authority?

- Punish evil
- Condone good

Context of Romans 13 – Romans 12: 17-21

¹⁷Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. ¹⁸If it is possible, as far as it depends on you, live at peace with everyone. ¹⁹Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. ²⁰On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."²¹Do not be overcome by evil, but overcome evil with good.

- We are not to take revenge – God's wrath delegated to the state

The Civil Authority **must** know the basis for calling something *good* or *evil*.

The Basis of Civil Authority

Law



Ethics

- Law is based on Ethical notion
- Grave problems arise when the state feels it has the authority to set the ethical norm.
 - If unchecked it can become a monster.
 - Why do police/military wear uniforms-badges? To display authority delegated to them.
- Implication of Romans 13:
 - There is good and evil
 - The civil authority must be able to distinguish between them
 - Without the proper basis the civil authority will do what is best for them

Ravi Zacharias

“How we got to where we are today...it has not happened without warnings, that is for sure. If I were to take one hinge on which this slide was hanging I would say it was Fredrick Nietzsche, the German philosopher...when he popularized the phrase “God is dead”. And Musgrave said if God has died in the 19th century said then we are going to deliver either megalomania or erotica mania, the desire for pleasure or the desire for power. The clenched fist of a callous Hitler or Hugh Hefner...that’s exactly what happened. Going back even slightly before Nietzsche, Charles Darwin in his Decent of Man, Darwin had said if his naturalistic framework were taken as a scaffolding for metaphysical extrapolation and judgments and so on, he said the violence of the breakout would be unparalleled...because if naturalism is all we have, man is nothing more than nature, then we have got no moral framework to look to. He talked about the violence that would come. Nietzsche said the 20th century would become the bloodiest century in history because of the philosophical ramifications of the death of God. So how did we get here? We got here, starting off, by killing God, then by killing ethics, now we are killing man.”

Death By The State

Joseph Stalin	42,672,000
Mao Zedong	37,828,000
Adolf Hitler	20,946,000
Chiang Kai-shek	10,214,000
Vladimir Lenin	4,017,000
Hideki Tojo	3,990,000
Pol Pot	2,397,000

When we reject God as being part of this system (sphere) we are going to have the civil authority determine what is right and wrong.

- He will decide what is in his best interest.
- Historically has resulted in atrocities – the designed parts of the sphere are disconnected

RJ Rummel – “Death by Government”

“Almost 170 million men, women and children have been shot, beaten, tortured, knifed, burned, starved, frozen, crushed or worked to death; buried alive, drowned, hung, bombed or kill in any other of a myriad of ways governments have inflicted death on unarmed, helpless citizens and foreigners.”

Voltaire – Ideas **do** have consequences

“Those who can make you believe absurdities can make you commit atrocities.”

- This is what happens when you disconnect from absolute truth.

Os Guinness

“Without truth, there is only manipulation because truth is dead as Nietzsche saw clearly, there is only power. Now if everything is power then we are vulnerable to being manipulated.”

The State – Pathologies

The problems with the pathologies of this sphere...end up in mass graves and other atrocities.

The King Pathologies

2 Chronicles 26 - Uzziah

- Pride
- Sphere Sovereignty

King becomes powerful can rule over any other sphere

1 Samuel 8

- Tyranny
- Self-serving
- Oppressive

God gave us this warning of what will happen if Civil Magistrate begins to think he is god.

One of the pathologies – The Rise of the State

To review – let's look back at tour 3 – Who is man?

If man is good, why is there evil?

"...experience leads to believe that it is cultural influences which are the major factor in our evil behaviors." – Carl Rogers

"Sick people are made by a sick culture: healthy people are made possibly by a healthy culture." – Abraham Maslow
Rogers and Maslow – Man is basically good

Humanistic Psychology: Basic Assumptions

- Man, by nature, is "good" and perfectible
- Mental health can be obtained by getting in touch with one's real 'good' self
- **Social institutions are responsible for man's evil actions.**

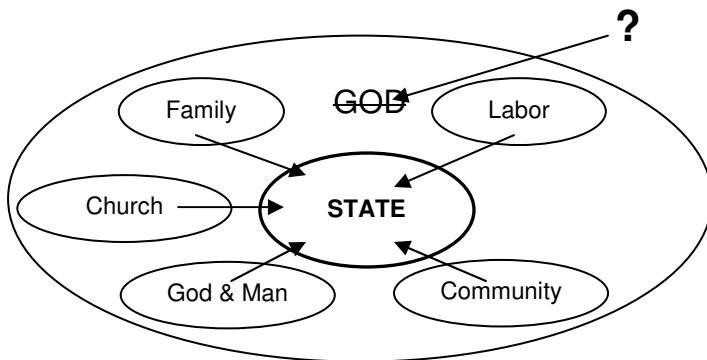
Sphere Sovereignty

- As soon as the state believes it has the right and obligation, if social institutions (other spheres) are the problem, to correct problems of evil – we will invest power in the state to help gain control of the institutions causing the evil.
- The state begins to rise in power and believes it has the right to breach sovereign boundaries of the other spheres.
- Sphere sovereignty is gone – rise of the state
- When the state begins to rise in power it assumes it has the right to absorb the other social institutions under its control and power.
- That brings us to a great conflict – ends up being an ethical problem

R.C. Sproul

The Biblical point is not that our problem ultimately an intellectual one, it's a moral one. That is why we appeal for relativism because if there is no objective truth, there are no objective standards, then it is ok for me to live however I want to live according to my own preferences. But if there is a God and He is normative, and He has a law, then He says no when I want to say yes and I have a conflict. If I could just get rid of objective truth, get rid of objective reality, then I can live however I want to live.

Rise Of The State



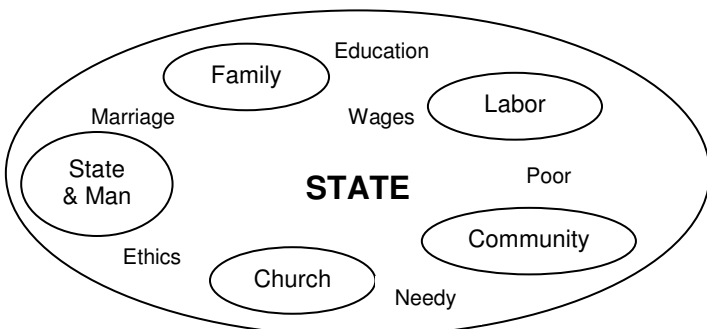
What do we need to get rid of? -God

- As the state rises in power God's ethical notions become the problem.
- The state begins to act as if God is no longer there...and we view the state differently

Hegel – cited in "Idols for Destruction"

"The Universal is to be found in the State...The State is the Divine Idea as it exists on earth...We must therefore worship the State as the manifestation of the Divine on earth, and consider that, if it is difficult to comprehend Nature, it is harder to grasp the Essence of the State...the State is the march of God through the world..."

The State As God



- We change the sphere of God and man to state and man...the state becomes which we turn to to answer all of our problems.
- State begins to assume it has the right over education, responsibility for the poor, all ethics are bound up in the state's definition of right and wrong, take care of the needy, determine what wages to be paid, determine what marriage looks like.
- The state rising up in power results in destroying the other institutions.

Rev. Robert Sirico – President, Acton Institute

The welfare state has become a “nanny” state. And I think that is very sad to see the state substitute itself for the family. I don’t believe it is just the lack of these things that exist in families and then the state creates these things to meet the needs. I think it has gone beyond that I think what has happened is the state has begun competing with the family...and you find that almost explicitly in the kinds of programs that, in effect, invite men out of the homes, that provide everything from A to Z for women rather than situating them within the context of families. I think the great competitor to the family today is the state, the welfare state.

The State as God

- State is in direct competition with the sphere God has created (Family) – its purpose and responsibilities.
- When the state begins to act as God and we begin to think, as God’s people, that the state will provide for me and do everything for me...we have begun to change Him, not only from the state God designed, and the state is now god, but we soon begin to look to the state as our savior...to care for us in every way.

Humanist Manifesto II

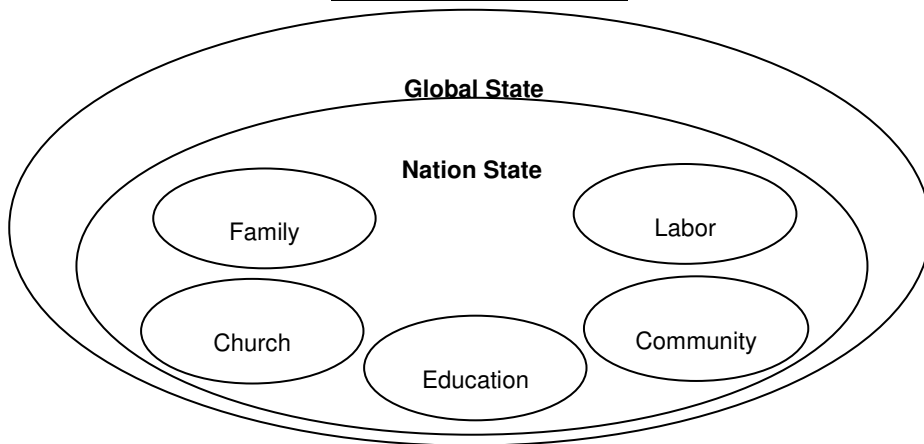
“...No deity will save us; **we must save ourselves.**”

Hegel’s God

When a society rejects God, it will increasingly look for someone else to save them.

That “savior” often becomes the “king”...

Rise Of The Global State



As taught in academia today – we need a global state

Humanist Manifesto II

“We deplore the division on humankind on nationalistic grounds. We have reached the turning point in human history where the best option is to transcend the limits of national sovereignty and to move forward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government.”

From whence cometh our salvation? From God? ...or the State?

Psalm 121:1-2 - ¹ *I lift up my eyes to the hills—where does my help come from?* ² *My help comes from the LORD, the Maker of heaven and earth.*”

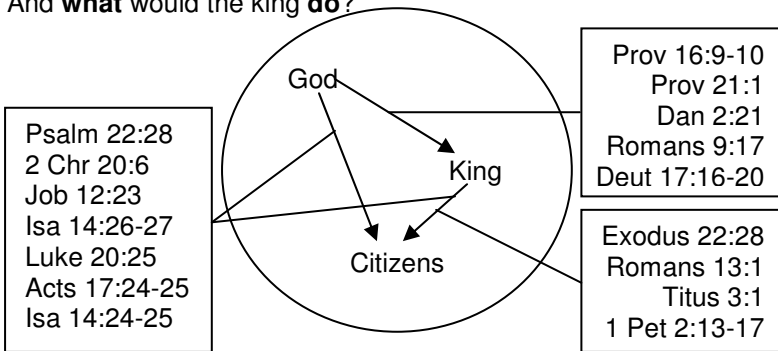
Hegel –“...the State is the march of God through the world...”

Psalm 37:39 – ³⁹ *The salvation of the righteous comes from the LORD; he is their stronghold in time of trouble.*”

The Design Of The State

Why did the elders ask for a **change** in the form of **civil government**?

And **what** would the king **do**?



The Warning

1 Samuel 8:9 - "...warn them solemnly and let them know what the king who will reign over them will do."

And their response...?

Refusing the Warning

1 Samuel 8:19-20 - "¹⁹ But the people refused to listen to Samuel. "No!" they said. "We want a king over us. ²⁰ Then we will be like all the other nations, with a king to lead us and to **go out before us and fight our battles.**"

Who will go before us?

Exodus 32:1 - "Come, make us gods, **who will go before us**"

Acts 7:40 - "They told Aaron, 'Make us gods **who will go before us**'"

The Lord Will Go Before Us

Isaiah 52:12 - "...the LORD will go before you, the God of Israel will be your rear guard."

Exodus 13:21 - "And the LORD went before them by day in a pillar of cloud and by night in a pillar of fire..."

Social Disorder & The Decline Of A Culture

Five attributes marked Rome at its end:

- A mounting love of show and luxury
- An obsession with sex, including homosexuality
- Freakishness in the arts, masquerading as originality
- Enthusiasms pretending to be creativity
- **An increased desire to live off the state**

Who Are We Really Rejecting?

1 Samuel 8:7 - "And the LORD told him: "Listen to all that the people are saying to you; it is not you **they have rejected**, but they have rejected me as their king."

Questions to ask ourselves:

- Am I wanting the state to do something because it benefits me and I don't care if the state "steals" from someone else?
- Is that the Biblical role of the state?
- Have we entered into partnership with the state when it violates Gods laws?

Key Terms Lesson 9

Boundary questions: Questions that address authority boundaries of particular social institutions. Examples: Can the state steal? Can the state murder? The story of Naboth's Vineyard is an example. 1 Kings 21 – King Ahab had Naboth killed in order to take Naboth's vineyard. In God's perspective, King Ahab overstepped his boundaries and committed murder and theft.

Civil Magistrate: The authority position of a nation or state.

Delegation of Authority: The formal grant of power, responsibility, and authority to someone else; this concept, like submission, is part of the triune nature of God. This grant is almost always carried out with a formal declaration (oath) and often with some mark of delegation (i.e. uniform).

Pervasive: To spread throughout, occupying a great area, permeate.

Politics: "The science of government; that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace, and prosperity; comprehending the defense of its existence and rights against foreign control or conquest ... and the protection of its citizens in their rights, with the preservation and improvement of their morals." From Webster's 1828 dictionary.

Rise of the State: Because the state has the means to garner vast wealth and power, it can also begin to think that it has ultimate authority over every other social sphere. When this happens, the state will begin to see itself as God, with no boundaries and reject the idea of sphere sovereignty, bringing every other social sphere under its control.

Roles of the King/Civil Magistrate: God's servant to punish evil and condone good. Based on Romans 13.

Sphere Sovereignty: God has designed each social sphere for a particular purpose with unique laws, roles and responsibilities to fulfill that purpose. Therefore, a pastor has the position of authority in the sphere of the church, but does not have authority in the sphere of the State. This concept was originally developed by Abraham Kuyper (1837-1920). That sphere has been given a sovereign charge to fulfill that purpose that another sphere should not breach. An example of the "breach" is found in the story of Uzziah. 2 Chronicles 26 – King Uzziah assumed authority in the sphere of the church. The Lord struck him with leprosy because he had overstepped the boundaries of his authority.

Subjection: The bringing of a person or people under the control of another. Like submission and delegation, this is found within God's social design because it is found within the Godhead (i.e. Jesus "subjected to" the Father).