

1. Any religious system, if it has any depth or complexity to it, is going to address the basic issues of life.

2. From that there will flow some explanation of origins, how the universe, the earth, and mankind came into existence.

3. How one thinks about origins will then impact how one thinks about human society and its institutions.

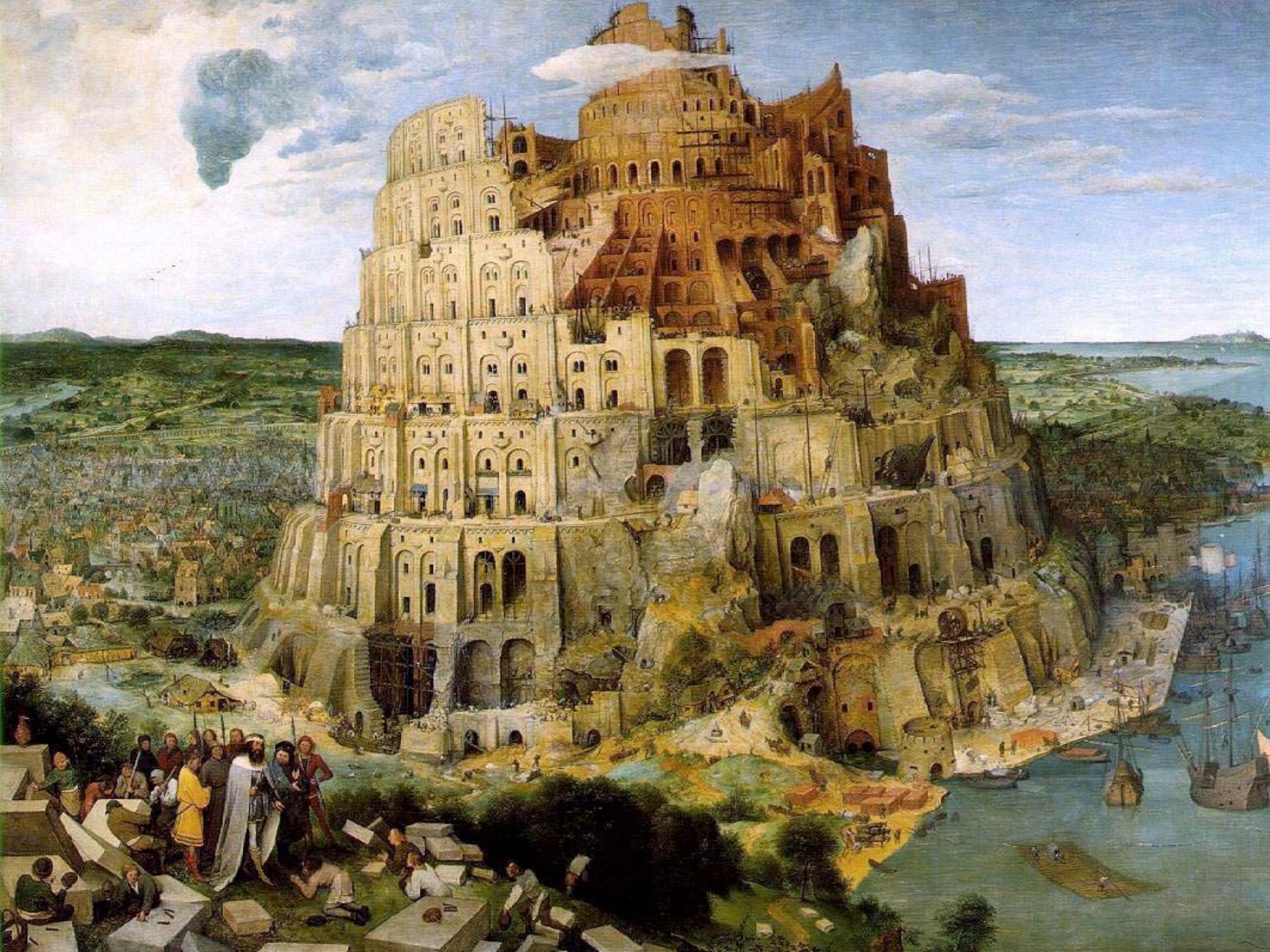
4. The Judeo-Christian Scriptures provide a specific view of human society.

The Divine Institutions

**Individual Responsibility, Marriage,
Family—all prior to sin**

**Government, National identity and
distinctions—developed as additional
controls to sin.**

Acts 17:26, “and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation,”







7. Also note that Paul's argument develops from the premise of creationism:

Acts 17:24, “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;

Acts 17:25, “nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things;”

8. Therefore, it is only reasonable for us to believe that the God who created all things, created mankind to be male and female, designed the entire social concept, that includes marriage, family, and government, that He would also address in Scripture principles related to each of these.

9. And is it also reasonable, that if we believe God is the Creator, and that God created all things, and that God addresses principles of **marriage** for both believer and unbeliever, and **family** for believer and unbeliever, that we should also have Him addressing principles of **government** as well?

Deut. 17:14, “When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, ‘I will set a king over me like all the nations who are around me,’

Deut. 17:15, “you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman.”

Deut. 17:16, “Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, ‘You shall never again return that way.’”

Deut. 17:17, “He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself.”

Deut. 17:18, “Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests.”

Deut. 17:19 “It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes,

Deut. 17:20 that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.

Prov. 1:7,
“The fear of the LORD is the beginning of
knowledge;
Fools despise wisdom and instruction.”

The writer is showing that God blesses the nation in obedience to him and will bring judgment on the nation when it disobeys him, and the most egregious form of disobedience is idolatry.

But fundamentally, the lesson is related to God's discipline on the nation for idolatry, and that he brings this about by giving them a leader who is foolish rather than wise, and how that foolishness adversely affects the lifestyle and the destiny of the people and the entire nation.

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