

Praying with Purpose 3: Education and Government

Rom 8:26-28

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

1 Cor 14:14-15

For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

Education: Development

What is education:

Jill Nelson summarizes it like this:

- Knowledge begins with recognizing God's rightful place and authority in all things (Proverbs 1:7a; Psalm 119:130).
- The Bible is the most important source of knowledge, as it is able to make us wise for salvation (2 Timothy 3:14-15).
- All other knowledge is to help our understanding of biblical truth and the greatness of God (Psalm 19:1-2; 145:5b-6).
- Knowledge is to equip us for good works (Ephesians 2:8-10).

In summary, we could say that... **Education is the process of acquiring knowledge about God and His world, with the goal of becoming wise for salvation, and then being equipped to do good works, so that God would be glorified.**

God is a multi-generational God. He desires that biblical values, ethics and moral code and framework be passed down from generation to generation. Our children should be stronger than us and go further than us. They should in effect stand on our shoulders. A problem that we see in scripture is that many of us are faithful with the call of God on their lives, but are not faithful to pass on what God has entrusted to them, to their children.

For example:

- Judges chapters 1-7
- Eli's sons
- Samuel's sons

How we help our children and those we teach answer basic questions of life is critical:

Who am I and whose am I?

Where did I come from?

Where am I going?

Why am I here?

How do I know what I know?

What is of ultimate value?

Viktor Frankl, Austrian neurologist, psychiatrist and holocaust survivor who was not a Christian said, "If we present man with a concept of man which is not true, we may well corrupt him when we present him as an automation of reflexes, as a mind machine, as a bundle of instincts, as a pawn of drives and reactions, as a mere product of heredity and environment. Then we feed the nihilism to which modern man is in any case prone. I became acquainted with the last stage of corruption in the human heart in my second concentration camp in Auschwitz. The gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment, or as the Nazis liked to say, 'of blood and soil'. I am absolutely convinced that the gas chambers of Auschwitz, Treblinka and Majdanek were ultimately prepared not in some ministry of defence or some such

portfolio or other in Berlin, but rather at the desks and lecture halls of nihilistic scientists and philosophers.”

Ideas have consequences. The lecture hall and classroom are powerful weapons and places of warfare as the thinking and worldview of the listeners is being shaped and challenged.

Ravi Zacharias talk about how in top Universities around the world we teach our business students that everything is relative. There are no absolutes (except that there are no absolutes ☺). And then when they live this out in the business world, remaining true to the philosophies we have disciplined them in, they get thrown into prison. They were just living out the worldview and ideas that they were taught!

Unfortunately, in schools and on campuses today, evolution is taught and atheism is often espoused. What are some of the consequences and end of following this idea to its logical conclusion?

For the atheist, there is no ultimate Higher Power or God. All that exists is physical matter and there is no unseen world. Therefore, in this worldview, the world evolved by “chance”, with no intelligent Designer or Creator. If the universe is a “closed system” and all species including humans evolved and were not created, there can be no ultimate purpose in life, no meaning and no destiny. This is contrary to a biblical view. According to the Bible, there is a God who created the universe, - what is seen as well as the unseen spirit realm (p.47) (Gen. 2:1; 3:24; Col. 1:16). He created out of choice and love (Gen. 1:1-2), with purpose and design (Gen. 1:1-2; Ps. 139:13-16; Eph. 2:10).

The implications of an atheistic belief are devastating. If there is no God, there can be no objective moral law or standard to determine right from wrong. If the universe evolved purely by natural means, then it just exists and any “purpose” for its existence can only be that which is attributed it by the creature. If your god is that which determines purpose, meaning, and destiny then in this sense, the atheist becomes his own god.

Atheism views man as a current end product of an evolutionary journey that has taken millions of years. This evolutionary journey began with “spontaneous

generation” when by chance all the necessary constituents for life came together in the correct manner. Atheists hold that the first form of life was a single-celled amoeba that slowly upgraded and evolved via “survival of the fittest” into more complex creatures and eventually man.

This is contrary to a biblical worldview, which holds that God is life (Jn. 1:4) and gave life to His creation (Gen. 2:7). Being made in the image of God, man was the apex of His creation (Gen. 1:27). This sets man apart from the rest of creation and means that man is significant and of “infinite and eternal value”.

For the atheist, man can have no more value and worth than a mammal, as both evolved by chance. When taken to its logical conclusion, application of this belief has terrible ramifications. Abortion, euthanasia and genocide are completely justifiable. In fact, this type of thinking was what propagated Hitler’s plan to speed up the evolution of a genetically superior people.

For the atheist who has no God and spiritual reality, there is no ultimate purpose, no life after death and no accountability to any higher objective being or standards. This means that each individual assigns his own purpose to himself as he wills, lives according to his own subjective preferences and standards and has no eternal destiny.

Thus we can see that our worldview and what we teach our children is critical.

Deut 4:1, 5

“Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the Lord God of your fathers is giving you.... “Surely I have taught you statutes and judgments, just as the Lord my God commanded me, that you should act according to them in the land which you go to possess.

Jill Nelson states:

- All knowledge—including reading, writing, math, history, science, music, art, and geography—and understanding is from God (Proverbs 2:6).

Prov 2:6

For the Lord gives wisdom; From His mouth come knowledge and understanding;

Name, nature and attributes of God:

The name and nature of God that is manifested in and through this domain is Teacher.

Mt 23:10

And do not be called teachers; for One is your Teacher, the Christ.

John 13:14

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

The Greek words for teacher in the above scriptures mean master, doctor, instructor and teacher.

See also Lk. 22:10-12.

The attributes of God reflected in this domain are wisdom from above and knowledge.

Is 11:2

*The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord.*

Rom 11:33

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

Jm 3:17

But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

The purpose of the education domain: to provide for the development of the God-given gifts in every child for the service of their fellowman and society, believing every child is gifted by God and has the right for those gifts to be developed and used to their highest potential. The purpose of this domain is also to pass on wisdom and knowledge and truth to the next generation.

- Biblical Christian education aims to teach that God applies to all of life.
- Biblical Christian education aims to help believers know the Biblical Christian Worldview and all others. This is where we have to know what we believe and why, and what we don't believe and why we don't believe it.
- Biblical Christian education aims to help believers to reinterpret everything based on a Biblical Christian worldview. This includes how to manage time, finances, how you love your wife, raise children, view self, view and define success, walk in integrity, etc.
- Parents have the primary responsibility to educate their children and should delegate this wisely.
- The church has the secondary responsibility in education.
- The state is not primarily responsible for the education of children.
- Biblical Christian education should not be left to chance.

“The philosophy of education in one generation becomes the philosophy of government in the next.” McDowell & Beliles (Liberating the Nations).

John Piper says:

This business of education is God's business. He gave us the minds that think. He created the world we think about. He wrote the book of nature. He made the rules of logic. He is the standard of true and false, good and bad, beautiful and ugly. To ignore him is to be profoundly uneducated.

Some points from Jon Piper to ponder with respect to this domain:

- We are commanded to love the Lord with our *minds*.

Mt 22:37

And [Jesus] said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.'

- Without God as the highest value of education, all *thinking* becomes futile and dark.

Rom 1:20-21, 28

Although they knew God they did not honour him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened . . . Since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct.

- We are commanded to be mature in our *thinking*.

1 Cor 14:20

Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature.

- The failure to *love truth* will lead to destruction.

2 Thess 2:10

They refused to love the truth and so be saved.

- Wise people seek to grow in knowledge.

Prov 15:14

The mind of him who has understanding seeks knowledge, but the mouths of fools feed on folly.

Prov 18:15

An intelligent mind acquires knowledge, and the ear of the wise seeks knowledge.

Prov 22:17

Incline your ear, and hear the words of the wise, and apply your mind to my knowledge.

- Thinking does not replace God, and God does not replace thinking.

2 Tim 2:7

Think over what I say, for the Lord will grant you understanding in everything.

As we teach and disciple our children, it is important to remember that ideas and belief systems have major implications. Do we think through what we believe and why and the practical out-workings ramifications thereof? Do we help them to do the same, thinking critically about what they are taught at school/university?

Some prayer items:

- Biblical worldview (*2 Cor. 10:3-6; 1 Pet. 3:15; Rom. 12:2; Col. 2:8*).
- Godly values taught, imparted and modelled: obedience, discipline, diligence, creativity, respect for authority, value of family.
- Godly character, a love of learning and discovery, academic excellence, balance, exercise in spirit, soul and body and lots of fun.
- Ministry of education, wise counsel, Godly policy-makers
- Policies to reflect a biblical worldview
- Wisdom in preparing our children for what they are faced with in school
- Wisdom in knowing which schools to send our children to
- Prayer for God to handpick our children's teachers and classes
- Prayer for parents to receive the responsibility to educate and train their children.

(Continues on next page)

Government: Authority; righteous rule

Deut 1:9-18

“And I spoke to you at that time, saying: ‘I alone am not able to bear you. The Lord your God has multiplied you, and here you are today, as the stars of heaven in multitude. May the Lord God of your fathers make you a thousand times more numerous than you are and bless you as He has promised you! How can I alone bear your problems and your burdens and your complaints? Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.’ And you answered me and said, ‘The thing which you have told us to do is good.’ So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes. “Then I commanded your judges at that time, saying, ‘Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him. You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man’s presence, for the judgment is God’s. The case that is too hard for you, bring to me, and I will hear it.’ And I commanded you at that time all the things which you should do.

Name, nature and attributes of God:

Our God is King of Kings. He rules and reigns with righteousness and justice.

Rev 19:16

And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

Rev 11:15

“The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!”

Ps 89:14

Righteousness and justice are the foundation of Your throne; mercy and truth go before Your face.

The purpose of the Government domain: To provide and ensure justice, peace and equality for all citizens including executive, judicial, military and civil services. Government should create an environment where the nation can thrive in a safety and prosperity. Government should deal with the masses, not individuals.

Ps 33:4-5

For the word of the Lord is right, and all His work is done in truth. He loves righteousness and justice; the earth is full of the goodness of the Lord.

Ps 99:4 NLT

Mighty King, lover of justice, you have established fairness. You have acted with justice and righteousness throughout Israel.

Christian View of Government and Law by Kerby Anderson

Christian View of Government

Government affects our lives daily. It tells us how fast to drive. It regulates our commerce. It protects us from foreign and domestic strife. Yet we rarely take time to consider its basic function. What is a biblical view of government? Why do we have government? What kind of government does the Bible allow?

Developing a Christian view of government is difficult since the Bible does not provide an exhaustive treatment of government. This itself is perhaps instructive and provides some latitude for these institutions to reflect the needs and demands of particular cultural situations. Because the Bible does not speak directly to every area of political discussion, Christians often hold different views on particular political issues. However, Christians are not free to believe whatever they want. Christians should not abandon the Bible when they begin to think about these issues because there is a great deal of biblical material that can be used to judge particular political options.

The Old Testament teaches that God established government after the flood (Gen. 9:6). And the Old Testament provides clear guidelines for the development of a theocracy in which God was the head of government. These guidelines, however,

were written for particular circumstances involving a covenant people chosen by God. These guidelines do not apply today because our modern governments are not the direct inheritors of the promises God made to the nation of Israel.

Apart from that unique situation, the Bible does not propose nor endorse any specific political system. The Bible, however, does provide a basis for evaluating various political philosophies because it clearly delineates a view of human nature. And every political theory rests on a particular view of human nature.

The Bible describes two elements of human nature. This viewpoint is helpful in judging government systems. Because humans are created in the image of God (Gen. 1:26–27), they are able to exercise judgment and rationality. However, humans are also fallen creatures (Gen. 3). This human sinfulness (Rom. 3:23) has therefore created a need to control evil and sinful human behaviour through civil government.

Many theologians have suggested that the only reason we have government today is to control sinful behaviour because of the Fall. But there is every indication that government would have existed even if we lived in a sinless world. For example, there seems to be some structuring of authority in the Garden (Gen. 1–2). The Bible also speaks of the angelic host as being organized into levels of authority and function.

In the creation, God ordained government as the means by which human beings and angelic hosts are ruled. The rest of the created order is governed by instinct (Prov. 30:24–28) and God's providence. Insect colonies, for example, may show a level of order, but this is due merely to genetically controlled instinct.

Human beings, on the other hand, are **created in the image of God** and thus are responsible to the commands of God. We are **created by a God of order** (1 Cor. 14:33); therefore we also **seek order through governmental structures**.

A Christian view of government differs significantly from views proposed by many political theorists. The basis for civil government is rooted in our created nature. We are rational and volitional beings. We are not determined by fate, as the Greeks

would have said, nor are we determined by our environment as modern behaviourists say. We have the power of choice. Therefore we can exercise delegated power over the created order. Thus a biblical view of human nature requires a governmental system that acknowledges human responsibility.

While the source of civil government is rooted in human responsibility, the need for government derives from the necessity of controlling human sinfulness. **God ordained civil government to restrain evil** (cf. Gen. 9). Anarchy, for example, is not a viable option because all have sinned (Rom. 3:23) and are in need of external control.

Notice how a Christian view of human nature provides a basis to judge various political philosophies. For example, **Christians must reject political philosophies which ignore human sinfulness. Many utopian political theories are based upon this flawed assumption.** In *The Republic*, Plato proposed an ideal government where the enlightened philosopher-kings would lead the country. The Bible, however, teaches that all are sinful (Rom. 3:23). Plato's proposed leaders would also be affected by the sinful effects of the Fall (Gen. 3). They would not always have the benevolent and enlightened disposition necessary to lead the republic.

Christians should also reject a marxist view of government. **Karl Marx believed that human nature was conditioned by society, and in particular, the capitalist economy. His solution was to change the economy so that you would change human nature.** Why do we have greed? Because we live in a greedy capitalist society. Marx taught that if society changed the economy from capitalism to socialism and then communism, greed would cease.

Christians **should reject the utopian vision of marxism because it is based upon an inaccurate view of human nature.** The Bible teaches that believers can become new creatures (2 Cor. 5:17) through spiritual conversion, but that does not mean that the effects of sin are completely overcome in this life. The Bible also teaches that we will continue to live in a world tainted by sin. The **view of Karl Marx contradicts biblical teaching by proposing a new man in a new society perfected by man's own efforts.**

Since **civil government is necessary and divinely ordained by God** (Rom. 13:1–7), it is ultimately **under God's control**. It has been given three political responsibilities:

- the sword of justice (to punish criminals),
- the sword of order (to thwart rebellion),
- and the sword of war (to defend the state).

As citizens, Christians have been given a number of responsibilities. They are called to **render service** and **obedience to the government** (Matt. 22:21). Because it is a God-ordained institution, they are to submit to civil authority (1 Pet. 2:13–17) as they would to other institutions of God. As will be discussed later, Christians are not to give total and final allegiance to the secular state. Other God-ordained institutions exist in society alongside the state. **Christians' final allegiance must be to God**. They are to obey civil authorities (Rom.13:5) in order to avoid anarchy and chaos, but there may be times when they may be forced to disobey (Acts 5:29).

Because government is a divinely ordained institution, Christians have a responsibility to work within governmental structures to bring about change. Government is part of the order of creation and a minister of God (Rom. 13:4). Christians are to obey governmental authorities (Rom. 13:1–4, 1 Peter 2:13-14). Christians are also to be the salt of the earth and the light of the world (Matt. 5:13–16) in the midst of the political context.

Although governments may be guilty of injustice, Christians should not stop working for justice or cease to be concerned about human rights. We do not give up on marriage as an institution simply because there are so many divorces, and we do not give up on the church because of many internal problems. Each God-ordained institution manifests human sinfulness and disobedience. Our responsibility as Christians is to call political leaders back to this God-ordained task. Government is a legitimate sphere of Christian service, and so we should not look to government only when our rights are being abused. We are to be concerned with social justice and should see governmental action as a legitimate instrument to achieve just ends.

A Christian view of government should also be concerned with human rights. Human rights in a Christian system are based on a biblical view of human dignity. A bill of rights, therefore, does not grant rights to individuals, but instead acknowledges these rights as already existing. The writings of John Locke along with the Declaration of Independence capture this idea by stating that government is based on the inalienable rights of individuals. Government based on humanism, however, would not see rights as inalienable, and thus opens the possibility for the state to redefine what rights its citizens may enjoy. The rights of citizens in a republic, for example, are articulated in terms of what the government is forbidden to do. But in totalitarian governments, while the rights of citizens may also be spelled out, power ultimately resides in the government not the people.

A Christian view of government also recognizes the need to limit the influence of sin in society. This is best achieved by placing certain checks on governmental authority. This protects citizens from the abuse or misuse of governmental power which results when sinful individuals are given too much governmental control.

The greatest threat to liberty comes from the exercise of power. History has shown that power is a corrupting force when placed in human hands. In the Old Testament theocracy there was less danger of abuse because the head of state was God. The Bible amply documents the dangers that ensued when power was transferred to a single king. Even David, a man after God's own heart (1 Sam. 13:14; Acts 13:22), abused his power and Israel experienced great calamity (2 Sam. 11–21).

Governmental Authority

A key question in political theory is how to determine the limits of governmental authority. With the remarkable growth in the size and scope of government in the 20th century, it is necessary to define clearly the lines of governmental authority. The Bible provides some guidelines.

However, it is often difficult to set limits or draw lines on governmental authority. As already noted, the Old Testament theocracy differed from our modern democratic government. Although human nature is the same, drawing biblical principles from an

agrarian, monolithic culture and applying them to a technological, pluralistic culture requires discernment.

Part of this difficulty can be eased by separating two issues. First, should government legislate morality? Second, what are the limits of governmental sovereignty? The following are a few general principles helpful in determining the limits of governmental authority.

As Christians, we recognize that God has ordained other institutions besides civil government which exercise authority in their particular sphere of influence. This is in contrast to other political systems that see the state as the sovereign agent over human affairs, exercising sovereignty over every other human institution. A Christian view is different.

The first institution is the church (Heb. 12:18–24; 1 Pet. 2:9–10). Jesus taught that the government should work in harmony with the church and should recognize its sovereignty in spiritual matters (Matt. 22:21).

The second institution is the family (Eph. 5:22–32, 1 Pet. 3:1–7). The family is an institution under God and His authority (Gen. 1:26–28, 2:20–25). When the family breaks down, the government often has to step in to protect the rights of the wife (in cases of wife abuse) or children (in cases of child abuse or adoption). The biblical emphasis, however, is not so much on rights as it is on responsibilities and mutual submission (Eph. 5:21).

A third institution is education. **Children are not the wards of the state, but belong to God (Ps. 127:3) and are given to parents as a gift from God. Parents are to teach their children (Deut. 4:9) and may also entrust them to tutors (Gal. 4:2).**

In a humanistic system of government, the institutions of church and family are usually subordinated to the state. In an atheistic system, ultimately the state becomes a substitute god and is given additional power to adjudicate disputes and bring order to a society. Since institutions exist by permission of the state, there is always the possibility that a new social contract will allow government to intervene in the areas of church and family.

A Christian view of government recognizes the sovereignty of these spheres. Governmental intervention into the spheres of church and family is necessary in certain cases where there is threat to life, liberty, or property. Otherwise civil government should recognize the sovereignty of other God-ordained institutions.

Moral Basis of Law

Law should be the foundation of any government. Whether law is based upon moral absolutes, changing consensus, or totalitarian whim is of crucial importance. Until fairly recently, Western culture held to a notion that common law was founded upon God's revealed moral absolutes.

In a Christian view of government, law is based upon God's revealed commandments. Law is not based upon human opinion or sociological convention. Law is rooted in God's unchangeable character and derived from biblical principles of morality.

In humanism, humanity is the source of law. Law is merely the expression of human will or mind. Since ethics and morality are man-made, so also is law. Humanists' law is rooted in human opinion, and thus is relative and arbitrary.

Two important figures in the history of law are Samuel Rutherford (1600-1661) and William Blackstone (1723-1780). Rutherford's *Lex Rex* (written in 1644) had profound effect on British and American law. His treatise challenged the foundations of 17th century politics by proclaiming that law must be based upon the Bible, rather than upon the word of any man.

Up until that time, the king had been the law. The book created a great controversy because it attacked the idea of the divine right of kings. This doctrine had held that the king or the state ruled as God's appointed regent. Thus, the king's word had been law. Rutherford properly argued from passages such as Romans 13 that the king, as well as anyone else, was under God's law and not above it.

Sir William Blackstone was an English jurist in the 18th century and is famous for his *Commentaries on the Law of England* which embodied the tenets of Judeo-Christian theism. Published in 1765, the *Commentaries* became the definitive treatise on the common law in England and in America. According to Blackstone, the two foundations for law are nature and revelation through the Scriptures. Blackstone believed that the fear of the Lord was the beginning of wisdom, and thus taught that God was the source of all laws. It is interesting that even the humanist Rousseau noted in his *Social Contract* that one needs someone outside the world system to provide a moral basis for law. He said, "It would take gods to give men laws."

Unfortunately, our modern legal structure has been influenced by relativism and utilitarianism, instead of moral absolutes revealed in Scripture. **Relativism provides no secure basis for moral judgments. There are no firm moral absolutes upon which to build a secure legal foundation.**

Utilitarianism looks merely at consequences and ignores moral principles. This legal foundation has been further eroded by the relatively recent phenomenon of sociological law. In this view, law should be based upon relative sociological standards. No discipline is more helpless without a moral foundation than law. Law is a tool, and it needs a jurisprudential foundation. Just as contractors and builders need the architect's blueprint in order to build, so also lawyers need theologians and moral philosophers to make good laws. Yet, most lawyers today are extensively trained in technique, but little in moral and legal philosophy.

Legal justice in the Western world has been based upon a proper, biblical understanding of human nature and human choice. We hold criminals accountable for their crimes, rather than excuse their behavior as part of environmental conditioning. We also acknowledge differences between willful, premeditated acts (such as murder) and so-called crimes of passion (i.e., manslaughter) or accidents.

One of the problems in our society today is that we do not operate from assumptions of human choice. The influence of the behaviorist, the evolutionist, and the sociobiologist are quite profound. The evolutionist and sociobiologist say that human behavior is genetically determined. The behaviorist says that human behavior is environmentally determined. Where do we find free choice in a system that argues

that actions are a result of heredity and environment? Free choice and personal responsibility have been diminished in the criminal justice system, due to the influence of these secular perspectives.

It is, therefore, not by accident that we have seen a dramatic change in our view of criminal justice. The emphasis has moved from a view of punishment and restitution to one of rehabilitation. If our actions are governed by something external, and human choice is denied, then we cannot punish someone for something they cannot control. However, we must rehabilitate them if the influences are merely heredity and environmental. But such a view of human actions diminishes human dignity. If a person cannot choose, then he is merely a victim of circumstances and must become a ward of the state.

As Christians, we must take the criminal act seriously and punish human choices. While we recognize the value of rehabilitation (especially through spiritual conversion, John 3:3), we also recognize the need for punishing wrong-doing. The Old Testament provisions for punishment and restitution make more sense in light of the biblical view of human nature. Yet today, we have a justice system which promotes no-fault divorce, no-fault insurance, and continues to erode away the notion of human responsibility. Kirby Anderson.

Some prayer points:

General:

- Prayers, intercessions, giving of thanks made for leaders (*1 Tim. 3:1-4, Deut. 17:14-20*).
- That leaders would govern in such a way as we may lead quiet and peaceable lives in godliness and reverence (*1 Tim. 3:1-4*).
- Government would fulfill its first duty is to protect the life, property and other God ordained inalienable rights of the citizenry (*Gen. 9: 6; Ex. 20:13; Acts 5:1 – 4; Ez. 46: 18; Gen. 34:10; Lk. 10 :7; 1Tim. 5:18; Rom. 4:4*).
- Government would operate under the rule of law, diligently applying the same legal rules and sanctions without regard to any individual's power or stations of life. No one is above the law including the king or the president (*Rom. 2:11; Deut. 17: 18 – 20*).

- That God would raise up born-again, Spirit-filled, disciplined Christians in these key positions in government who have a biblical worldview and know their God (*Dan. 11:32*).
- That God would surround these positions with wise counsellors who have a biblical worldview and know their God (*Dan. 5:13-14; 11:32*).
- That God would provide His solutions and blue print to those decision makers in authority, and that they would have ears to hear and obey.

For the Judiciary, Legislature, Executive, Military Civil Services:

- Pray for the men and women involved.
- Protection.
- Impartiality, sharpened conscience, integrity, wisdom, freedom from the fear of man (*Deut. 1:13-19*).
- Fear of God and wisdom (*Prov. 9:10; Is 11:2; Eph. 1:17*)
- That the laws of God would be upheld and reflected in the laws of the land.
- That decisions are made with righteousness (*Prov. 16:12*).
- That those governing do so with the heart of our King.
- That the people of the nation are carried in their hearts.

References

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