

***GOVERNMENT, AN INTRODUCTION
FROM A BIBLICAL PERSPECTIVE***

TEACHER'S MANUAL

Compiled and edited by J. Parnell McCarter

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The Puritans' Home School Curriculum
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FROM A BIBLICAL PERSPECTIVE
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SECTION ONE: COURSE INSTRUCTIONS

Purpose

This course provides students with an introduction to government studies from a reformed Christian perspective. The course in this textbook is general to all nations, so some schools and teachers may want to supplement this course material with material specific to one's own nation.

Books Required

There are two books required for this course, in addition to this teacher's manual:

- *GOVERNMENT, AN INTRODUCTION FROM A BIBLICAL PERSPECTIVE STUDENT TEXTBOOK* (available free on-line at www.puritans.net)
- *GOVERNMENT, AN INTRODUCTION FROM A BIBLICAL PERSPECTIVE STUDENT WORKBOOK* (available free on-line at www.puritans.net)

Check-Off Lists

Grades for each student for the course should be recorded on the check-off lists in this teacher's manual.

Assignments

This course includes 9 assignments, presented in this teacher's manual. These 9 assignments cover information presented in the student textbook.

Research Paper

This course includes a research paper. The research paper is to be written by the student concerning the government of his own nation. Each nation's government has its own unique features. The student is to research and consider those features in the light of the general information presented in this course's student textbook. Then the student is to prepare a 3-4 page typewritten paper incorporating what he has learned and the results of his analyses.

Grading

The overall course grade is calculated based on a weighted average of the assignment scores and the score of his research paper.

SECTION TWO: COURSE CHECK-OFF LISTS

GOVERNMENT INTRODUCTORY COURSE

Student Name: _____

Teacher Name: _____

ASSIGNMENT #	ASSIGNMENT SCORE (On 100-Point Scale)
1	
2	
3	
4	
5	
6	
7	
8	
9	
Total of Scores on 9 Assignments	
Average Assignment Score on 100-Point Scale (Total of Assignment Scores / 9)	

Research Paper

<i>Research Paper</i>	SCORE (On 100-Point Scale)
3-4 Page Typewritten Paper Explaining and Analyzing the Government of the Nation in which the Student is a Citizen	

Course Grade Calculation Table

	<i>SCORE</i>	WEIGHT	WEIGHTED- AVERAGE SCORE
Assignments		60%	
Research Paper		40%	
<i>Course Grade on 100-Point Scale</i>			

Course Grade (Letter Grade Equivalent of Course Grade on 100-Point Scale): _____

Note: Grading in this course should be done on a 100-point scale, with letter grades assigned as follows:

Letter Grade	Score on 100-Point Scale	Score on 4.0 Scale
A+	97 – 100	4.0
A	94 – 96	4.0
A-	90 – 93	4.0
B+	87 – 89	3.0
B	84 – 86	3.0
B-	80 – 83	3.0
C+	77 – 79	2.0
C	74 – 76	2.0
C-	70 – 73	2.0
D	60 – 69	1.0
F	0 – 59	0

In order to determine how many points each question in a test is worth, divide 100 by the number of questions in the test. For example, if there are 10 questions in a test, then each question is worth 10 points ($= 100 / 10$). So if a student got 9 out of the 10 questions right, then his test score is 90 ($= 9 \times 10$) on a 100-point scale. His letter grade, according to the table above, would then be an A-. We supply in the above table the corresponding grade on a 4.0 scale.

SECTION THREE: ASSIGNMENT ANSWERS

ASSIGNMENT FOR CHAPTER 1

1. Define the term 'government'. A government is the body that has the authority to make and the power to enforce laws within an organization or group.
2. According to the Belgic Confession, what is the general purpose of government? to punish evil people and protect the good.
3. According to the Belgic Confession, what is the duty of government with respect to the true church of Christ? The civil rulers have the task, subject to God's law, of removing every obstacle to the preaching of the gospel and to every aspect of divine worship. The government's task extends to upholding the sacred ministry, with a view to removing and destroying all idolatry and false worship of the Antichrist; to promoting the kingdom of Jesus Christ; and to furthering the preaching of the gospel everywhere; to the end that God may be honored and served by everyone, as he requires in his Word.
4. An 'established church' is one which the government favors and protects. Do the Belgic and Westminster Confessions indicate that scriptures teach each nation should have an established church? yes
5. The term 'the Antichrist' has special reference to the Romish Papacy and his church. What does the Belgic Confession suggest the civil magistrate has the duty to do with respect to the Romish Church? removing and destroying all idolatry and false worship associated with it
6. According to the Westminster Confession, what is the general purpose of government? for his own glory and the public good
7. Under which conditions may a civil government wage war with other nations, according to the Westminster Confession? upon just and necessary occasions
8. How does the Westminster Confession then imply that scripture limits when a civil ruler may declare war upon another nation? The civil ruler is obliged to prove such a war is just and necessary.
9. What functions of the church may the state not perform, according to the Westminster Confession? The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven.
10. What are ways the Westminster Confession suggests that civil government should help the Christian church and its mission? He has authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed.

11. What does not make void the magistrate's just and legal authority according to the Westminster Confession, though it be far from ideal? Infidelity, or difference in religion
12. What does Romans 13:3-4 say civil rulers should punish, thus justifying the positions outlined in the Belgic and Westminster Confessions? evil doers
13. Where is the moral law summarily comprehended, according to the Westminster Confession? the Ten Commandments

ASSIGNMENT FOR CHAPTER 2

1. What is Biblical passage which John Calvin cites to show that power on earth is lodged in kings and other governors by divine ordination? "By me kings reigns and princes decree Justice. By me princes rule, and nobles, even all the judges of the earth," (Prov. 8: 15, 16.) and "there is no power but of God: the powers that be are ordained of God;" that rulers are the ministers of God, "not a terror to good works, but to the evil," (Rom. 13: 1, 3.)
2. Calvin points out: "Those who are desirous to introduce anarchy object that, though anciently kings and judges presided over a rude people, yet that, in the present day that servile mode of governing does not at all accord with the perfection which Christ brought with his gospel." How does Calvin scripturally refute this position of "Christian" anarchists? "The refutation is easy. For when David says, "Be wise now therefore O you kings: be instructed, ye judges of the earth," "kiss the son, lest he be angry" (Psalm 2: 10, 12,) he does not order them to lay aside their authority and return to private life, but to make the power with which they are invested subject to Christ, that he may rule over all. In like manner, when Isaiah predicts of the Church, "Kings shall be thy nursing-fathers, and their queens and nursing- mothers," (Isaiah 49: 23,) he does not bid them abdicate their authority; he rather gives them the honourable appellation of patrons of the pious worshipers of God; for the prophecy refers to the advent of Christ."
3. Based upon what Calvin has written in his *Institutes*, how do we know that the secularist model of government up to his day? He writes: "Seeing then that among philosophers religion holds the first place, and that the same thing has always been observed with the universal consent of nations, Christian princes and magistrates may be ashamed of their heartlessness if they make it not their care."
4. How does Calvin handle this perplexing question: "If all Christians are forbidden to kill, and the prophet predicts concerning the holy mountain of the Lords that is, the Church, "They shall not hurt or destroy," how can magistrates be at once pious and yet shedders at blood?" But if we understand that the magistrate, in inflicting punishment, acts not of himself, but executes the very judgements of God, we shall be disencumbered of every doubt. The law of the Lord forbids to kill but, that murder may not go unpunished, the Lawgiver himself puts the sword into the hands of his ministers, that they may employ it against all murderers. It belongs not to the pious to afflict and hurt, but to avenge the afflictions of the pious, at the command of God, is neither to afflict nor hurt. I wish it could always be present to our mind, that nothing is done here by the rashness of man, but all in obedience to the authority of God.
5. What proof does Calvin offer that war is sometimes lawful, borrowing an argument from Augustine? For (to use the words of Augustine) "if Christian discipline condemned all wars, when the soldiers asked counsel as to the way of salvation, they would have been told to cast away their arms, and withdraw altogether from military service. Whereas it was said, (Luke 3: 14,) Concuss no one, do injury to no one, be contented

with your pay. Those who he orders to be contented with their pay he certainly does not forbid to serve," (August. Ep. 5 ad Marcell.)

6. What is the relation between Old Testament law and the laws of nations today, according to Calvin? "We must attend to the well-known division which distributes the whole law of God, as promulgated by Moses, into the moral, the ceremonial, and the judicial law, and we must attend to each of these parts, in order to understand how far they do, or do not, pertain to us... The moral law, then, (to begin with it,) being contained under two heads, the one of which simply enjoins us to worship God with pure faith and piety, the other to embrace men with sincere affection, is the true and eternal rule of righteousness prescribed to the men of all nations and of all times, who would frame their life agreeably to the will of God. For his eternal and immutable will is, that we are all to worship him, and mutually love one another.

The ceremonial law of the Jews was a tutelage by which the Lord was pleased to exercise, as it were, the childhood of that people, until the fulness of the time should come when he was fully to manifest his wisdom to the world, and exhibit the reality of those things which were then adumbrated by figures, (Gal. 3: 24; 4: 4.)

The judicial law, given them as a kind of polity, delivered certain forms of equity and justice, by which they might live together innocently and quietly.

And as that exercise in ceremonies properly pertained to the doctrine of piety, inasmuch as it kept the Jewish Church in the worship and religion of God, yet was still distinguishable from piety itself, so the judicial form, though it looked only to the best method of preserving that charity which is enjoined by the eternal law of God, was still something distinct from the precept of love itself. Therefore, as ceremonies might be abrogated without at all interfering with piety, so also, when these judicial arrangements are removed, the duties and precepts of charity can still remain perpetual.

7. Did Calvin believe that the civil penalties given to Moses and attaching to certain vices, were intended for requisite adoption by all nations at all times? No

8. How does the example of the Apostle Paul contradict those who would argue law courts should be abolished in a Christian society? "they would charge Paul with a crime, because he repelled the calumnies of his accusers, exposing their craft and wickedness (Acts 24:12f), and, at the tribunal, claimed for himself the privilege of a Roman citizen (Acts 16:37; 22:1,25), appealing, when necessary, from the governor to Caesar's judgement-seat (Acts 25:10-11)."

9. How should the individual citizen relate to an unjust ruler, according to Calvin? Obedience to bad kings is required in Scripture.

10. How should we distinguish constitutional defenders of the people (like the Parliament) versus an individual citizen when it comes restraining the tyranny and wickedness of an unjust ruler? Such constitutional defenders should restrain the tyranny by force, if necessary, whereas individual citizens not appointed for that task have no right to.

11. What is the limit individual citizens may obey a ruler? “But in that obedience which we hold to be due to the commands of rulers, we must always make the exception, nay, must be particularly careful that it is not incompatible with obedience to Him to whose will the wishes of all kings should be subject, to whose decrees their commands must yield, to whose majesty their sceptres must bow. And, indeed, how preposterous were it, in pleasing men, to incur the offence of Him for whose sake you obey men!”

ASSIGNMENT FOR CHAPTER 3

1. George Gillespie lays out three possible opinions concerning the issue of punishment of heretics and sectaries. One possible opinion is that the Magistrate ought not to inflict any punishment, nor put forth any coercive power upon Heretics or Sectaries, but on the contrary grant them liberty and toleration. According to Gillespie's tract, who in his day held to this opinion? Socinians and Arminians (as well as certain individuals like Roger Williams and Goodwin)
2. On this question of punishment of heretics and sectaries, what opinion does Gillespie show was the "judgment of the orthodox Ancients [and] our soundest Protestant Writers"? The third opinion is, that the Magistrate may and ought to exercise his coercive power, in suppressing and punishing Heretics and Sectaries, less or more, according as the nature and degree of the error, schism, obstinacy, and danger of seducing others, doth require.
3. How does Gillespie define the terms 'heresy' and 'apostasy', so as to distinguish the two? "Heretics, who believe and teach errors concerning the true God or his worship; but only Apostates who fall away to other gods."
4. What punishment is to be meted out according to *Deut.* 13.6-9 to the person who shall secretly entice people, saying, *Let us go after other gods?* stoning and killing
5. How does Gillespie differ from Calvin on the question of civil penalties found in the Mosaic law pertaining to crimes of a moral nature? He believed the civil penalties to be moral in nature, and hence requisite for all societies, whereas Calvin believed they were for the Jews, so not necessarily requisite for all nations at all times.
6. Even though of different views on the question of civil penalties found in the Mosaic law pertaining to crimes of a moral nature, why is both Gillespie's view and Calvin's view within the bounds of what the Westminster Confession of Faith teaches regarding the punishment of heretics and sectaries? (Note: see Chapter 1 in your textbook for the section in the Westminster Confession that covers the topic.) The Confession simply says it is the duty of the magistrate to suppress heresy, without stipulating the punishment. And in the section on the law it does not specify which part of the judicial law has expired. So both Calvin and Gillespie would be within the bounds of what the Confession teaches.
7. What Biblical proof is there that sectaries should be punished, but not nearly as severely as heretics? "We have also a scripture example for punishing Sectaries who are not Heretics. It is agreed among interpreters, there were in *Judah* two sorts of high places, some on which God was worshipped, others on which idols were worshipped, & it is most manifest from 2 *Chron.* 33.17, and from the reconciling of 2 *Chron.* 15.17, with *chapter* 14.3,5, the one sort was the high places of Idolatry, the other, the high places of will-worship; yet the Priests of the latter, as well as of the former, were punished by *Josiah*, as

Tostatus proveth from 2 *Kings* 23, and the text itself is clear, for he put to death the Priests of *Samaria*, who had sacrificed in the high places of Idolatry, *verse* 20, but as for those who sacrificed in the high places of will-worship, because they sacrificed to the Lord only (as the word is, 2 *Chron.* 33.17.) therefore *Josiah* did not put them to death, only he caused them to go out of all the Cities of Judah...”

8. What does Gillespie mean by the term “sectary”? one who causes schism in Christ’s visible church

9. How did Gillespie refute the Parable of the Tares argument that heretics and sectaries should not be punished? “if the Magistrate must spare those who are meant by tares in the Parable, then he must spare and let alone all scandalous offenders, murderers, adulterers, drunkards, thieves, &c. when any such are discovered in the visible Church. But this cannot be the meaning of the tares in the Parable... The reason why the tares are not to be plucked up, is, *lest while ye gather up the tares, ye root up also the wheat with them, verse* 29. Now when a man is sure that he plucks up nothing but tares, or rather thorns, without the least danger to the wheat, how doth the Parable strike against his so doing?”

10. How did Gillespie refute the objection of its producing many hypocrites? I answer, this argument doth utterly condemn *Josiah's* Reformation as sinful, for he caused all *Judah* to stand to the Covenant, as we heard before from 2 *Chron.* 34.32, yet *Judah* became thereby more hypocritical. *Treacherous Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord*, speaking of those very days of *Josiah*, *Jer.* 3.6,10. 2. This argument maketh also against the punishment of adulteries, murders, thefts, robberies, &c. for unless filthy lust, hatred, and covetousness in the heart be mortified, and men convert freely and sincerely, the reducing of them to a moral conversation maketh them hypocrites, and nearer hell than before. 3. There are two sorts of Christ's Ordinances: some for the *communion of Saints*: others, for the *conversion of sinners*: It is far from our thoughts to admit, much less to compel, a whole City, or Nation promiscuously, to the use of the former. But yet converting or reducing ordinances may and ought to put upon all whom they concern. The means must be used and mens hearts left to God.

11. How does Gillespie distinguish *Toleration* and *Accommodation*? By *accommodation* I understand an agreement of dissenters with the rest of the Church in practical conclusions, so that if any difference be, it is in their *principles*, not in their *practices*, and so not obvious, apparent and scandalous to people. I had rather go two miles in an *Accommodation*, (yea as many as the word of God will suffer me) than one mile in a *Toleration*. For in that way there is no schism, no rent in Israel, but *the Lord one, and his name one*. In this way there is *Temple against Temple*, and *Altar against Altar*, *Manasseh* against *Ephraim*, and *Ephraim* against *Manasseh*, and they both against *Judah*: a misery from which the Lord deliver us. I do not deny, but if a safe and happy *Accommodation* be impossible, such a *Toleration* as I have formerly spoken of, is not to be disallowed. But the *Accommodation* is a more excellent way, and that which is to be rather embraced, yea

endeavoured for and followed after, according to the Apostle's rule, *Phil. 3.15,16*, (which *Isidorus Pelusiota* did long since observe to be the best and happiest way of putting an end to divisions and dissensions in the Church) *Let us therefore as many as be perfect be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

12. How do you think the Biblical doctrine concerning the duty of the civil magistrate should affect how we vote? We should vote for those who will uphold both tables of the Ten Commandments.

ASSIGNMENT FOR CHAPTER 4

1. Gillespie distinguished three types of covenant leading to alliance. What are those three categories he averred? (1) civil covenants; (2) ecclesiastical, sacred or religious covenants; (3) mixed covenants, partly civil, partly religious.
2. Why did Gillespie believe a covenant with the wicked to join in military expeditions together is not permissible? Ex. 34, God forbids not only religious covenants with the Canaanites, but even civil covenants, verse 12, and conjugal covenants, verse 16.
3. How do we know civil covenants, if they be for commerce or peace, are allowed? according to the scriptures, Gen. 14:13; 31:44; 1 Kings 5:12; Jer. 29:7; Rom. 12:18
4. Ahab's Israel was part of the visible church of the time, but corrupt. What did the prophet Jehu say of the confederacy between Jehoshaphat's Judah and Ahab's Israel? "Shouldest thou help them that hate the Lord?"
5. Why are covenants of peace and commerce, even with infidels and wicked persons, allowed, yet military associations with such disallowed? For the former keeps them and us still divided as two; the latter unites us and them as one, and embodies us together with them.
6. What lesson did Calvin draw from Ezek. 16:26 regarding inappropriate confederacies? that as we are too prone of ourselves to wickedness, so when we enter into confederacies with wicked men we are but seeking new temptations, and, as it were, a bellows to blow up our corruptions
7. What was Asa's experience (recorded in 2 Chron. 16:7-8) as it relates to the issue of confederacies? God has done his greatest works for us when we were most unmixed with wicked men.
8. When Christians politically confederate with heretics and apostates, how does it affect the ability of the government so formed out of the confederacy to carry out its Biblical duty described in this way in the Westminster Confession: "he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed"? It makes it almost impossible for the government to perform its duty, because the government then includes the very elements it is supposed to suppress.
9. How do you think the Biblical doctrine concerning political confederacy should affect our political party membership? We should not join political parties which openly allows heretics, idolators, etc. to be members.

ASSIGNMENT FOR CHAPTER 5

1. What is 'classification'? Classification is the systematic arrangement into classes or groups of that which is observed.
2. What is a scriptural support for classification in the sciences? Man had early, divinely ordained experience in classification:
“And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field...” (Genesis 2:19-20)
3. What is 'induction'? inferring a generalized conclusion from particular instances
4. What is a scriptural support for induction in the sciences? The Bible legitimizes induction (when rightly used) as a method of drawing conclusions, even as it legitimizes deduction as a method of drawing conclusions. One illustrative example in the Bible is this one: in Jesus' conversations with the Jews, He noted their use of induction in forecasting the weather. He said: “When it is evening, ye say, [It will be] fair weather: for the sky is red. And in the morning, [It will be] foul weather to day: for the sky is red and lowring. O [ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times?” (Matthew 16:2-3) Apparently the Jews had noticed, based upon observation, a pattern of sky appearance which allowed them to forecast the weather remarkably well. Christ did not admonish their use of inductive reasoning in this way. Rather, He acknowledged their ability to rightly reason in this way. He faulted them for not using their reasoning skills to discern that their Messiah was come and that they should follow Him.
5. Suppose we found in scientific studies that certain chemicals released in the air by many factories caused a significant increase in cancer rates to people in the area of such factories. How might such inductive studies be used to shape civil laws concerning release of such chemicals, in application of the Sixth Commandment? Laws might be implemented to regulate it.
6. In a coming chapter students will examine different forms of government. How does classification come into play in such an examination? It distinguishes different forms by distinguishing characteristics.
7. In considering the pro's and con's of different forms of government, how can the tool of induction come into play? It can be used to generalize what have been the general effects associated with each type of government.

ASSIGNMENT FOR CHAPTER 6

1. What is anarchism? Belief that there should be no government
2. Why would a political philosophy like anarchism view government as rooted in deleterious desires such as greed? Because it believes there should be no government.
3. Which branch of political ideology typically views government as rooted in the human need for order and tradition? conservatism
4. Which branch of political ideology typically views government as rooted in the human need for protection of natural rights? liberalism
5. What should be our principal objection to humanistic views as to the fundamental reason for civil government? They fail to see that God is its author, and thus He sets the standards for it.
6. What is the social contract theory? The social contract theory holds that governments are created by the people in order to provide for collective needs (such as safety from crime, poverty, illiteracy) that cannot be properly satisfied using purely individual means. Governments thus exist for the purpose of serving the needs and wishes of the people, and their relationship with the people is clearly stipulated in a "social contract" (a constitution and a set of laws) which both the government and the people must abide by. If a majority is unhappy, it may change the social contract.
7. How do we know that government should be organized and administered so as to promote God's glory and man's true welfare? As Mark 12:29-31 says, "And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment. And the second [is] like, [namely] this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

ASSIGNMENT FOR CHAPTER 7

1. Effective governments possess which two attributes? authority and legitimacy
2. What is 'authority'? Authority is the power to enforce laws, exact obedience, command, determine, or judge.
3. What are some different ways that authority can be attained by one that purports to be 'the government'? Authority can be derived from naked force or terror, as was the case in Stalinist Russia. It can also be derived from a social contract between governed and government, as is the case in many western democracies. But, ideally, it is also derived from the consciences of the governed, recognizing the government as legitimate in governing, and themselves as duty bound to submit.
4. What is 'legitimacy'? Legitimacy is the state of being consistent with moral law and principles.
5. How is legitimacy gained by one that purports to be 'the government'? Legitimacy is gained through the acquisition and application of power in accordance with moral standards or principles.
6. Why is secular humanism at such a loss to account for 'legitimacy' with respect to civil government? Legitimacy depends, by definition, upon the existence of moral absolutes which are the basis for determining which party is legitimate. But secular humanism contradicts the existence of true moral absolutes.
7. How does Biblical Christianity account for 'legitimacy' with respect to civil government? According to Biblical Christianity, moral absolutes reflect the objective character of the perfectly good and holy God. This good and holy God has revealed principles in scripture by which even fallen mankind can know how to tell a legitimate government from an illegitimate government. Thus, Biblical Christianity can readily account for the concept of legitimacy of a government in a morally absolute sense.

ASSIGNMENT FOR CHAPTER 8

1. Classified in relation to religion, what are the two basic models of government?
theocratic and secularist
2. What is a 'theocracy'? Theocracy literally means rule by God.
3. What does scripture teach on the question of theocratic versus secularist government? Scripture prescribes a theocratic form of government. As Psalm 2:10-12 states: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little..." The nations are to behave in conformity with God's law, as it is revealed in the Bible. And only those who are willing to submit to God's word in their governance, as well as in their personal behavior, are morally qualified to rule.
4. What is a hierocracy? a government where God ostensibly rules a nation through clerical (i.e., the clergy) rulers
5. Which term describes one who would see the church placed entirely under the control of the State? Erastian
6. What relation between Church and State has reformed Christianity historically advocated? the Church and State of a nation are governed according to God's law, and each with its own sphere of authority, but neither over the other
7. Before the last several centuries, which form of government was more widespread: theocratic or secularist? theocratic
8. What does 'suffrage' mean? political franchise or right to vote
9. What is a 'democracy'? most of the people in the nation get to vote, although the level of participation varies
10. What is the term for that form of government where most or all political power effectively rests with a small segment of society (typically the most powerful, whether by wealth, family, military strength, ruthlessness, or political influence)? oligarchy
11. What is that form of government where unlimited political power is held by a single individual? autocracy
12. What is the distinction between a federation and a confederation? More power is distributed away from the center in a confederation than in a federation.
13. Is the US currently a federation or confederation? federation

14. What is a monarch? A monarch is a type of ruler or head of state. Monarchs almost always inherit their titles and are rulers for life (that is, they have no term limit).
15. Which term is used for a nation that is not a monarchy? a republic
16. What is an empire? an aggregation of many ethnicities and nations under one central government
17. What is a commonwealth? a group of sovereign states associated by their own choice and linked with common objectives and interests
18. What is an example of a modern alliance among nations? the North Atlantic Treaty Organization (NATO)

ASSIGNMENT FOR CHAPTER 9

1. Of what does the legislative function consist? of the making of rules
2. Of what does the executive function consist? of the enforcement of the rules
3. Of what does the judicial function consist? of adjudication according to the rules.
4. How does the power of a prime minister in a parliamentary system of government compare with the power of a president in a government with three separate branches? the prime minister (like a synod's moderator) has just one vote, like all the other members of the parliament, whereas a president's vote on a bill carries more weight than that of any mere member of parliament or congress
5. What is a unicameral legislature? a legislature with only a single chamber or assembly
6. What is the bicameral legislature of the United States called? its Congress
7. What are the names of the two assemblies of the bicameral legislature of the United States? a House of Representatives and a Senate
8. What does the term 'separation of powers' mean? division of functions among separate branches of government
9. In what are judges in the judiciary (i.e., the judicial branch of government) trained? the law of the land
10. What is the last court of a appeal in a state or nation is often called? the supreme court

SECTION FOUR: RESEARCH PAPER

STUDENT PROJECT: RESEARCH PAPER

So far in this course you have studied civics in a general way, without focusing on the government of any particular nation. But each nation has its own unique government, and it is important that we understand the features of our own nation's government. You should study on your own your nation's government, in the light of the general information presented in this course's student textbook. You can use resources from a variety of sources. After you have completed your research, prepare a 3-4 page typewritten paper summarizing what you have learned about your own nation's government and try to analyze its features in the light of Biblical principles with respect to how government should be organized and function.

SCORING SUGGESTIONS FOR THE TEACHER

Make sure the student in the paper has incorporated a discussion on the nation's form of government, its structures, its attributes, its functions, etc. Also, make sure the student has incorporated a Biblical analysis of the government in the light of scriptural principles.