





God's Design of Society

LIFE (<i>protected</i>)	LIFE (<i>jeopardized</i>)
MARRIAGE & FAMILY (strong & functioning)	MARRIAGE & FAMILY (weak & dysfunctional)
LABOR & PROPERTY (respected & productive)	LABOR & PROPERTY (demeaned & wasted)
INTEGRITY of COMMUNICATION (consistently states truth)	INTEGRITY of COMMUNICATION (deceitfully professes truth for agendas)
HEART ALLEGIANCE (to God)	HEART ALLEGIANCE (to self)

Location	Date	Religion
Persia -- Zoroaster	600-583	Zoroastrianism (dualism)
India – Vardhamana	599-527	Jainism
India – Gautama the Buddha	560-480	Buddhism
India – Hindu reformers	ca 600	Vedanta Monism (Upanishads)
China – Lao-Tzu	604-517	Taoism
China – Confucius	551-479	Confucianism
Exile communities & restoration	ca 500	Law-centered Judaism

“[The early Greek philosophers] proceeded with preposterous boldness on an entirely unproven assumption. They held that the universe is an intelligible whole. In other words, they presumed that a single order underlies the chaos of our perceptions and, furthermore, that we are able to comprehend that order. . . .[They attempted] to reach a vantage point where the phenomena would reveal their hidden coherence. It was the unshakeable conviction of the Ionians, Pythagoreans, and early Eleatics that such a vantage point existed; and they searched for the road leading to it, not in the manner of scientists but in that of conquistadors.” – Henri Frankfort, Before Philosophy

Structure of Chapters 6 & 7

Chapter 6	Chapter 7
6:1-9,20-25 The commands & the procedures of learning them well	7:1-5,17-26 Holy war & the procedures of executing it
6:10-19 The (heart) relationship with Yahweh	7:6-16 The (contractual) relationship with Yahweh

28:7 Foreign relations blessing

28:8 Domestic economic blessings

28:9-10 Quality relationship with God

28:11-12a Domestic economic blessings

28:12b-13 Foreign relations blessing

“Adam Smith understood this; his disciples rarely have. Before he wrote *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), he wrote *The Theory of Moral Sentiments* (1759). His moderate Deism was a desiccated version of the covenantal Presbyterianism of his Scottish forbears. . . . His orderly world of economic causation rested on moral cause and effect in history. The seeming autonomy of his economic theory from morality, and of his morality from theology, is an illusion. Smith’s epistemology moved in the direction of autonomy, no doubt, but his economic theory was not an exercise in value-free methodology. He recognized that an economy is grounded in moral causation. . . . ‘Society may subsist, though not in the most comfortable state, without beneficence; but the prevalence of injustice must utterly destroy it. . . . Vice is always capricious – virtue only is regular and orderly.’” Gary North, Deuteronomy

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Logical
Sequence ↑

politics

ethics

epistemology

metaphysics

Pressure of Life ↓

