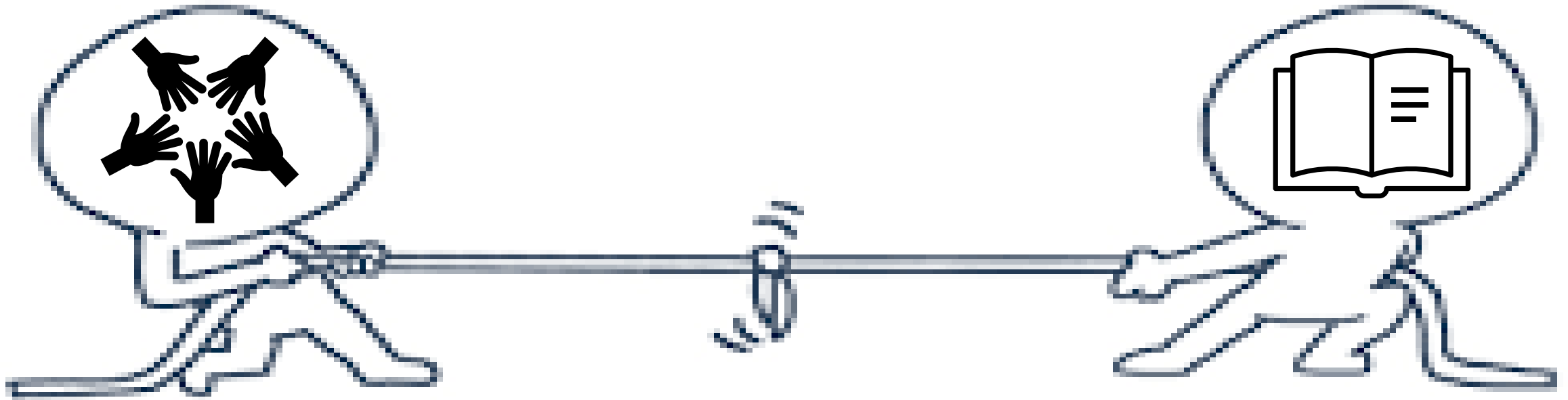


The Divine
Institutions
and the
Restraint on
Sin and Evil



Social convention

Divine Institution



Non-biblical

Biblical

Establishing Context:

- Distinguishing:

1. A dispensation –

Which manages the plan of God.

2. A covenant –

Which stipulates and drives the plan of God.

3. A divine institution –

Which preserves and promotes the plan of God.

Establishing Context:

- Defining:

- Divine institution

- 1) Divinely appointed
- 2) Universal in scope
- 3) Significant impact on society.
- 4) Generationally transferable.
- 5) Non-terminable.
- 6) Observable plan or purpose.
- 7) Consequential retribution.

Establishing Context:

- Defining:

- Divine institution

“a divine institution is a law, rule, principle, decree and or establishment that God installs into creation with specific purpose and function that is passed down generation to generation without cessation for the maintenance, preservation and prosperity of a society and which renders man responsible for their conduct.”

Establishing Context:

- Defining:

- Divine institutions –

1. Responsible Labor
2. Marriage
3. Family
4. Human Government
5. Tribal Diversity

Establishing Context:

- Defining:

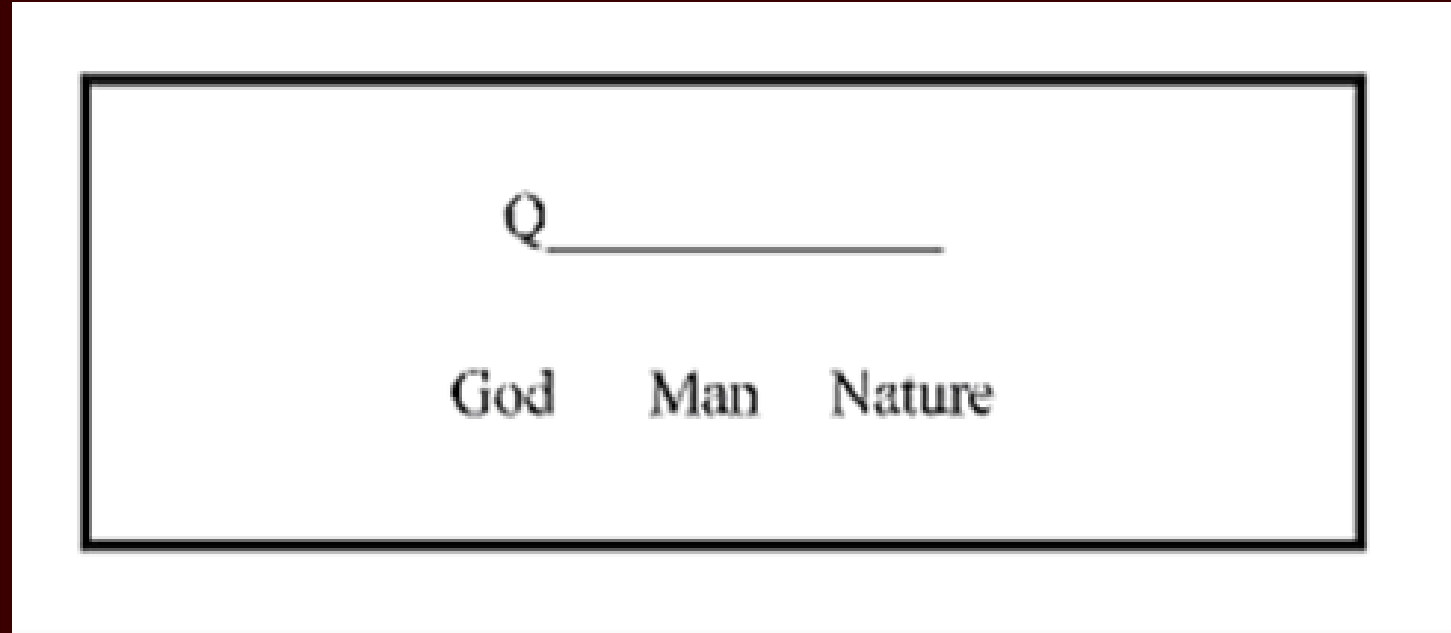
- Evil –



Establishing Context:

- Defining:

- Evil –



- Cannot create an absolute above God.

Establishing Context:

- Cannot create an absolute above God.



Establishing Context:

- Defining:

- Evil –

- “anything that goes against God’s character, nature, and will and is the antithesis of Who God is and what God is doing in creation.”
- Exists in the **PERSONAL, CORPORATE, NATIONAL,** and **UNIVERSAL** spheres.

Genesis 3:11–13, 15-19 (NKJV)

11 And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?”

12 Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.”

13 And the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

Genesis 3:11–13, 16-19 (NKJV)

16 To the woman He said: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you.”

Genesis 3:11–13, 16-19 (NKJV)

17 Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “**Cursed is the ground** for your sake; **In toil you shall eat of it** All the days of your life.

18 Both **thorns and thistles** it shall bring forth for you, And you shall eat the herb of the field.

19 In the **sweat of your face you shall eat bread** Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.”

Romans 8:19–22 (NKJV)

19 For the earnest expectation of the **creation** eagerly waits for the revealing of the sons of God.

20 For the **creation was subjected to futility**, not willingly, but because of Him who subjected it in hope;

21 because the **creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.**

22 For we know that **the whole creation groans and labors with birth pangs together until now.**

Establishing Context:



- Defining:

- Evil –

- Began with the fall of angels (Gen. 3:1; Is. 14:12-21; Ezek. 28:12-19; Rev. 12:3-4, 7-9)
- Spread with the fall of man. (Gen. 3)
- Ends with the kingdom and new heavens and new earth (Rev. 21)

Establishing Context:

- Defining:

- Divine institution

- Evil

- Kingdom of God

Establishing Context:

- Defining:

- Kingdom of God

- Indirect theocratic administration
- Creation of Israel (Covenants)
- Creation of the Church (Co-heirs)
- Literal, earthly kingdom (Christ)

Demonstrating Restraint:

- The Divine Institutions:

1) Responsible Labor

2) Marriage

3) Family

4) Human Government

5) Tribal Diversity



Demonstrating Restraint:

4) Human Government

A. What it is:

- Sanctity of life
- Stewardship of judgment
- Sword imagery

Demonstrating Restraint:

4) Human Government

A. What it is:

- Sanctity of life
 - Genesis 9:5-6

Demonstrating Restraint:

Genesis 9:4

4 ^fBut you shall not eat flesh with its life, *that is*, its blood.

5 Surely for your lifeblood I will demand *a reck*
oning; ^gfrom the hand of every beast I will require
it, and ^hfrom the hand of man. From the hand of
every ⁱman's brother I will require the life of
man.

6 “Whoever ^jsheds man's blood,
By man his blood shall be shed;
^kFor in the image of God
He made man.

Demonstrating Restraint:

4) Human Government

A. What it is:

- Stewardship of judgment
 - Genesis 3:22-24

Demonstrating Restraint:

Genesis 3:22

22 Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”—

23 therefore the LORD God sent him out of the garden of Eden ^dto till the ground from which he was taken.

24 So ^eHe drove out the man; and He placed ^fcherubim ^gat the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of ^hlife.

Demonstrating Restraint:

4) Human Government

A. What it is:

- Sword imagery
 - Genesis 3:22-24
 - Ezekiel 21 (Babylon)
 - Roman 13:1-7

- 13:1 Let every soul be ^asubject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.
- 2 Therefore whoever resists ^bthe authority resists the ordinance of God, and those who resist will ^tbring judgment on themselves.
- 3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? ^cDo what is good, and you will have praise from the same.
- 4 For **he** is God's minister to you for good. But if you do evil, be afraid; for **he** does not bear the sword in vain; for **he** is God's minister, an avenger to *execute* wrath on him who practices evil.
- 5 Therefore ^d*you* must be subject, not only because of wrath ^ebut also for conscience' sake.
- 6 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.
- 7 ^fRender therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor.

5 Important Observations: Romans 13:1-7

1. Every soul is to be subject to governing authorities (v. 1a).
2. Governing authorities are appointed by God (v. 1b).
3. Rulers are a “terror” to evil not to good works (v. 3).
4. Rulers are “God’s ministers and “bear the sword” (v. 4).
5. Taxes, dues, customs, fear, and honor are owed to governing authorities (v. 7).

Demonstrating Restraint:

4) Human Government

B. How it restrains sin:

- Protects & promotes sanctity of life.
- Removes evil from society.
- Inherently a stewardship of judgment.
- Mankind is under this authority.

Demonstrating Restraint:

5) Tribal Diversity

A. What it is:

- Solution to global disobedience.
- Separation into peoples and eventually nations.
- Sovereignly executed.

Demonstrating Restraint:

5) Tribal Diversity

A. What it is:

- Solution to global disobedience.
 - Genesis 11:1-9 (turn there... *cf. Gen. 9:1)

Demonstrating Restraint:

5) Tribal Diversity

A. What it is:

- Solution to global disobedience.
 - At least 3 results –
 - 1) The rebellious project is stopped.
 - 2) The people forced to scatter.
 - 3) The scattering is based on language.

Demonstrating Restraint:

5) Tribal Diversity

A. What it is:

- Separation into peoples and eventually nations.
 - Deuteronomy 32:8-9 (70 nations? Cf. Ex. 1:5)

Demonstrating Restraint:

5) Tribal Diversity

Deuteronomy 32:8

8 When the Most High ^sdivided their inheritance to the nations,
When He ^tseparated the sons of Adam,
He set the boundaries of the peoples
According to the number of the ³children of Israel.

9 For ^uthe LORD's portion *is* His people;
Jacob *is* the place of His inheritance.

Tribes do not inevitably evolve into nations, nor do nations necessarily spring from tribes. Before this observation is carried forward, it will be helpful to consider such terms as peoples and nations. Two key Hebrew terms, *gôy* and *‘am*, lie behind these translations; and despite the attempts by some scholars to distinguish between them, the two are frequently interchangeable; and both refer to Israel and the nations in general alike. In Genesis, however, *gôy* is to be understood for the most part as a nation in the normal political sense whereas *‘am* has to do with ethnicity, the recognition of blood relationship. For that reason the translation people seems generally preferable.

- Eugene H. Merrill, *Everlasting Dominion* pg. 190.

The earliest reference to the origin of nations is in the **Table of Nations of Genesis 10**. But as we have already noted, the nations as such sprang out of the dispersion of the human race on the occasion of God's interruption of man's arrogant claims at the tower of Babel. **Here the Lord calls them a people ('am), folks all speaking the same language**, that is, exhibiting a cohesion and homogeneity in the face of God's command to fill the earth (Gen. 11:6). **After they were scattered (Gen. 9:19; note the passive), they formed themselves into nations, social orders based presumably on language as much as anything else or even more so (Gen. 10:5; cf. vv. 20, 31).**

- Eugene H. Merrill, *Everlasting Dominion* pg. 192.

Demonstrating Restraint:

5) Tribal Diversity

A. What it is:

- Sovereignly executed.
 - Acts 17:26

Demonstrating Restraint:

5) Tribal Diversity

Acts 17:26

26 And He has made from one ¹blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and ^uthe boundaries of their dwellings,

27 ^vso that they should seek the Lord, in the hope that they might grope for Him and find Him, ^wthough He is not far from each one of us;

Demonstrating Restraint:

5) Tribal Diversity

B. How it restrains sin:

- Slows global disobedience.
- Separates righteous and unrighteous nations.

Demonstrating Restraint:

- The Divine Institutions:

1) Responsible Labor

2) Marriage

3) Family

4) Human Government

5) Tribal Diversity



Demonstrating Restraint:

1) Responsible Labor

A. What it is:

- Stewardship of personal life.
- Subject to scrutable judgment of Creator.

Demonstrating Restraint:

1) Responsible Labor

A. What it is:

- Stewardship of personal life.
 - Image of God and dominion delegated. (Gen. 1:26-27)

Demonstrating Restraint:

1) Responsible Labor

A. What it is:

- Subject to scrutable judgment of Creator.
 - Assessing Creation (Genesis 1)
 - “And God saw it was good” (x6)
 - “God saw everything that He had made, and indeed it was **VERY GOOD.**” (v. 31)

Demonstrating Restraint:

1) Responsible Labor

A. What it is:

- Subject to scrutable judgment of Creator.
 - Assessing Creation (Genesis 1)
 - Judgment of the man (Genesis 2-3)
 - Judgment of mankind (Gen. 6; Ecc. 12:13-14)

Demonstrating Restraint:

1) Responsible Labor

Ecclesiastes 12:13-14

13 Let us hear the conclusion of the whole matter:

*l*Fear God and keep His commandments,
For this is man's all.

14 For *m*God will bring every work into judgment,
Including every secret thing,
Whether good or evil.

Demonstrating Restraint:

1) Responsible Labor

B. How it restrains sin:

- Immediate judgment.
- Ultimate judgment.

Demonstrating Restraint:

1) Responsible Labor

B. How it restrains sin:

- Immediate judgment.
 - Cain (Gen. 4)
 - The Exodus Pharaoh (Ex. 7-10)
 - Nadab and Abihu (Lev. 10:1-2)
 - Flood (Gen. 6)
 - Sodom and Gomorrah (Gen. 19)
 - Canaanites (Deut. 7:1-3)

Demonstrating Restraint:

1) Responsible Labor

B. How it restrains sin:

- Ultimate judgment.
 - Ecclesiastes 12:13-14
 - Hebrews 9:27
 - “And as it is appointed for men to die once, but after this the judgment,”

Demonstrating Restraint:

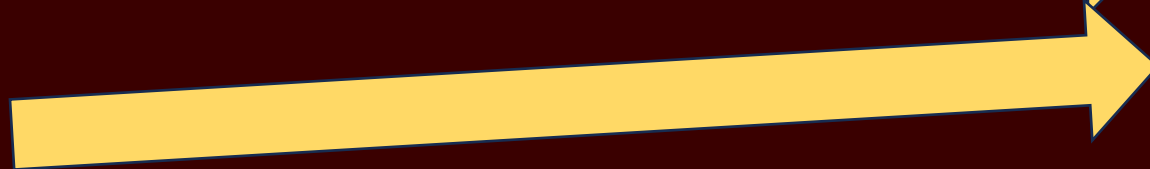
- The Divine Institutions:

1) Responsible Labor

2) Marriage



3) Family



4) Human Government

5) Tribal Diversity



Demonstrating Restraint:

2) Marriage

A. What it is:

- Institution by God (Gen. 2:20-25)
- Intended for reproductive generation (Gen. 1:28)
- Implied in the plan of redemption (Gen. 3:15)
- Application to angels (Mt. 22:30)

Demonstrating Restraint:

2) Marriage

A. What it is:
Institution by God
(Gen. 2:20-25)

20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.


21 And the LORD God caused a ^adeep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

22 Then the rib which the LORD God had taken from man He ^smade into a woman, ^band He ^cbrought her to the man.

23 And Adam said:

“This *is* now ^dbone of my bones
And flesh of my flesh;
She shall be called ⁹Woman,
Because she was ^etaken out of ^lMan.”

24 ^fTherefore a man shall leave his father and mother and ^gbe ²joined to his wife, and they shall become one flesh.

25  ^hAnd they were both naked, the man and his wife, and were not ⁱashamed.

Demonstrating Restraint:

2) Marriage

A. What it is:

- Intended for reproductive generation (Gen. 1:28)

Genesis 1:28



28 Then God blessed them, and God said to them, ^c“Be fruitful and multiply; fill the earth and ^dsubdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that ⁸moves on the earth.”

Demonstrating Restraint:

2) Marriage

A. What it is:

- Implied in the plan of redemption (Gen. 3:15)

Genesis 3:15

15 And I will put enmity
Between you and the woman,
And between *o*your seed and *p*her Seed;
*q*He shall bruise your head,
And you shall bruise His heel.”

Demonstrating Restraint:

2) Marriage

A. What it is:

- Application to angels (Mt. 22:30)

28 Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.”

29 Jesus answered and said to them, “You are ⁶mistaken, ^rnot knowing the Scriptures nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but ^sare like angels ⁷of God in heaven.

Demonstrating Restraint:

2) Marriage

B. How it restrains sin:

- 2 violations to the institution of marriage:

1- Strange-flesh violation

2- Sexual immorality violation

1- Strange-flesh violation

- Genesis 6
- Jude 6-7

Jude 6

6 And the angels who did not keep their ³proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

7 as ^hSodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the ⁴vengeance of eternal fire.

1- Strange-flesh violation

- Genesis 6
- Jude 6-7
- Romans 1:18-28 (go there)

The attack on the institution of marriage is conducted by:

- The World (Gen. 6)
- The Flesh (Gal. 5:19; Eph. 4:17-19; 1 Cor. 6:18)
- The Devil (Gen. 6; Jude 6-7)

Demonstrating Restraint:

2) Marriage

B. How it restrains sin:

- 2 violations to the institution of marriage:

1- Strange-flesh violation

2- Sexual immorality violation

Demonstrating Restraint:

2) Marriage

B. How it restrains sin:

- “Marriage is the only divinely prescribed sphere in which sexual union is to take place.”

B. How it restrains sin:

- Proverbs 5:15-21
- 1 Corinthians 7

15 Drink water from your own cistern,
And running water from your own well.

16 Should your fountains be dispersed abroad,
⁷Streams of water in the streets?

17 Let them be only your own,
And not for strangers with you.

18 Let your fountain be blessed,
And rejoice with ^ethe wife of your youth.

19 ^fAs a loving deer and a graceful doe,
Let her breasts satisfy you at all times;
And always be ^senraptured with her love.

20 For why should you, my son, be enraptured
by ^gan immoral woman,

And be embraced in the arms of a seductress?

21 ^hFor the ways of man *are* before the eyes of
the LORD,

And He ⁹ponders all his paths.

B. How it restrains sin:

2 corollaries that associate marriage with the Divine desire for purity:

1. God and the nation of Israel

(Ezek. 16:1-14; cf. Is. 1:21; 57:8; Jer. 2:20; 3:2, 6, 20; Ezek. 16:15-30; 23:11-20; Hos. 1:2)

2. The sanctification of the Church

(2 Cor. 11:2; Eph. 5:25-32)

Demonstrating Restraint:

- The Divine Institutions:

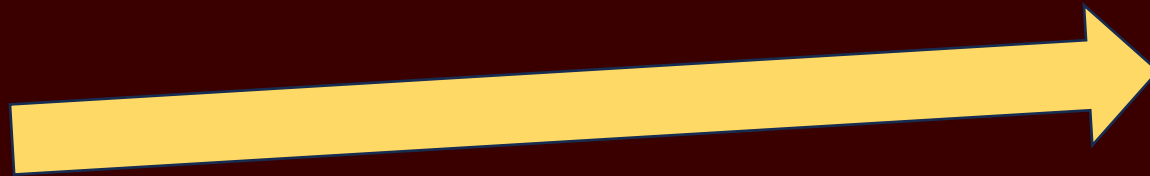
- 1) Responsible Labor

- 2) Marriage

- 3) Family

- 4) Human Government

- 5) Tribal Diversity



Demonstrating Restraint:

3) Family

A. What it is:

- Instituted along with marriage (Gen. 2:20-25)
- Intention (Deut. 6:5-9)

Intentions:

Deut. 6:5-9)

- Taught diligently 7a
- Expressed daily 7b
- Regarded carefully 8
- Readily accessible 9

- 5 ^hYou shall love the LORD your God with all your heart, ⁱwith all your soul, and with all your strength.
- 6 “And ^jthese words which I command you today shall be in your heart.
- 7 ^kYou shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.
- 8 ^lYou shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.
- 9 ^mYou shall write them on the doorposts of your house and on your gates.

Intentions:

Deut. 6:5-9)

- Taught diligently 7a
- Expressed daily 7b
- Regarded carefully 8
- Accessible readily 9

“Moses admonishes the newly formed nation to carefully observe the commands of God both personally, as well as to teach their children to do the same. Therefore, the family is designed to be the vehicle of transference for God’s righteous commands to succeeding generations.”

Demonstrating Restraint:

3) Family

B. How it restrains sin:

- Deut. 6:20-25
- Deut. 21:18-21
- Proverbs 22:6
- Hebrews 12:5-11

B. How it restrains sin:

- Deut. 6:20-25

Deuteronomy 6:20

20 ^a“When your son asks you in time to come, saying, ‘What *is the meaning of* the testimonies, the statutes, and the judgments which the LORD our God has commanded you?’

21 then you shall say to your son: ‘We were slaves of Pharaoh in Egypt, and the LORD brought us out of Egypt ^bwith a mighty hand;

22 and the LORD showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household.

23 Then He brought us out from there, that He might bring us in, to give us the land of which He ⁶swore to our fathers.

24 And the LORD commanded us to ⁷observe all these ⁸statutes, ^cto fear the LORD our God, ^dfor our good always, that ^eHe might preserve us alive, as *it is* ⁹this day.

25 Then ^fit will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, as He has commanded us.’

B. How it restrains sin:

- Deut. 21:18-21

The Rebellious Son

- 18 “If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and *who*, when they have chastened him, will not heed them,
- 19 then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.
- 20 And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’
- 21 Then all the men of his city shall stone him to death with stones; *p*so you shall put away the evil from among you, *q*and all Israel shall hear and fear.

B. How it restrains sin:

- Proverbs 22:6

Proverbs 22:6



6 *e*Train up a child in the way he should go,
*l*And when he is old he will not depart from it.

B. How it restrains sin:

- Hebrews 12:5-11

5 And you have forgotten the exhortation which speaks to you as to sons:

*^j“My son, do not despise the ³chastening of the LORD,
Nor be discouraged when you are rebuked by Him;*

*6 For ^kwhom the LORD loves He chastens,
And scourges every son whom He receives.”*

7 *If ⁴you endure chastening, God deals with you as with sons; for what ^mson is there
whom a father does not chasten?*

8 *But if you are without chastening, ⁿof which all have become partakers, then you are
illegitimate and not sons.*

9 *Furthermore, we have had human fathers who corrected us, and we paid them
respect. Shall we not much more readily be in subjection to ^othe Father of spirits and
live?*

10 *For they indeed for a few days chastened us as seemed best to them, but He for our
profit, ^pthat we may be partakers of His holiness.*

11 *Now no ⁵chastening seems to be joyful for the present, but painful; nevertheless,
afterward it yields ^qthe peaceable fruit of righteousness to those who have been
trained by it.*

Demonstrating Restraint:

- The Divine Institutions:

- 1) Responsible Labor

- 2) Marriage

- 3) Family

- 4) Human Government

- 5) Tribal Diversity

Conclusion:

“The divine institutions outlined in Scripture serve as fundamental pillars for the preservation, promotion, and ultimate guardrails for the restoration of humanity. These institutions of responsible labor, marriage, family, human government, and tribal diversity, are divinely installed to restrain evil, promote righteousness, and guide mankind in fulfilling God's purposes.

Conclusion:

“Though they operate in a fallen world, their ultimate aim is to align creation with God's redemptive plan, which will culminate in the direct reign of Jesus Christ. By understanding these institutions and their purpose, believers can better appreciate their role in God's unfolding story of redemption, as well as the responsibility they bear to uphold His principles in their own lives and communities.”

Application: teach, rebuke, correct, train

- Everything you do is before the LORD and liable for His Scrutable judgment.
- Promote biblical marriage personally, and corporately in your churches.
- The local church is a help to families not the replacement.
- Pray for our governments and teach the future generations to model biblical stewardship of God's sword.
- Don't be a globalist! And teach others not to, too.

Question Time