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**B0805 – February 3, 2008 – Reinstatement Of The Divine
Institutions**

We're continuing on the event of the New World Covenant; we've looked at this event as the fourth one in our sequence, the four great events of early Genesis; Creation, the Fall, the Flood and the Covenant. These four events shape the rest of the Scripture. These four events basically give you the worldview that the rest of the Bible assumes is true. The problem we have in our modern world, anyone who's gone to school 2 or 3 years knows very well that all this is categorized as sheer mythology; it's a mark of a well-educated person today to scoff at these ideas. The problem with doing that is that you've doomed the rest of the Bible, because it is here where the great doctrines of who God is, who man is, what nature is all about, the whole issue of evil and suffering, the issue of judgment, salvation and the issue of stability in nature, all of those issues are defined for us in this section. So this is why when we come to the New World Covenant, we want review what we've learned out of this event.

The first thing we learned, in order to have a Covenant, which is unique to the Scripture, always remember that no other religion on the planet ever speaks of God making a public contract with His people, that is an absolutely unique feature. That's not an accident, because in order to have a Covenant you have to have two parties speaking to one another, and in order for God to make a Covenant of the kind that He makes, He has to have be sovereign, He has to be omnipotent and have all the divine attributes, otherwise it would be a contract with a lesser god and it would be a lesser contract, it would not be an absolute contract.

So we've emphasized the Noahic Covenant, and said that it speaks both to man and to nature. It gives a specific content of how God rules nature. We

abstractly found that out in Gen 1-4 because in those chapters we had instances of declaration, that God is omniscient, that He is omnipotent, He is sovereign, but when you get into the Noahic Covenant you actually have Him signing a verifiable contract that the geophysical universe will be run with certain boundary conditions on it. It will not do certain things, there will not be a global Flood on planet earth, and you can quickly infer from that promise that in order to keep that promise in order to keep that promise God would have to control the movement of every astronomical body in the universe, because, for example, if you have a large enough asteroid passing by the planet earth would cause global tides so you'd have global Flooding. So it's quite clear that in order to maintain that contract God must be sovereign, omnipotent, etc.

This doctrine of nature means that from the time of the Flood until the time of the return of Christ there are constraints on the universe. It has to operate in a more or less tranquil way. We said that's a two-edged sword because it means that when we scientifically observe what is going on now, we can't take those constants and universalize them in time past. We can wonder what it was like before the Flood but we don't really know how God ruled geophysically in those days. So that complicates the whole issue of generating a natural history of the universe, as we'll see in some of the appendices that we're going to cover.

That's a review of the covenant implications for nature, now we come to man. God, after the Flood, re-installs the divine institutions. In our society today the prevalent opinion is that these divine institutions aren't divine institutions, they're arbitrary social conventions. We listed three of them, the first one is responsible dominion that man is given, by that man is constituted as the lord of nature, little "l," that man is the master of nature, and man can be an evil master or he can be a good master, but he will always dominate, because man was made to dominate. This is why cities are built, machines are made, inventions occur, this is why artists do their art, why musicians do their music, man was made to have dominion and to produce, and he will do it evilly or he will do it in a godly way, but he will always do it, and he will be judged by it. This is the origin of economics, it's the origins of dollar values, the origin of pricing, all kinds of things fall out of this.

DI#2: MARRIAGE

The second divine institution is marriage; God did not make Adam and Steve, God made Adam and Eve. The point is that we have a gender difference, and the gender difference was ordered in certain structure, and that's the structure. It's not arbitrary, it wasn't created by majority vote, it's not tradition, it is an institution that lines up with both genders. So, you start out with Adam, Eve is derivative of Adam genetically, an important point, God did not make a pair, He made Adam and *then* He made Eve out of her, so genetically she's derivative of him. Then you have family after family generated across time to form the gene pool. The mystery here is what happened to this gene pool? We know that eight people were saved in Noah's day, so we have Noah, Noah's wife, Ham, his wife, Japheth, his wife, and Shem and his wife. So these are the only human genes that were saved. Every other possible trait not encoded in their genome was lost. The interesting thing is, if this is Noah and his wife, he has three sons, Shem, Ham and Japheth, well, obviously Shem, Ham and Japheth are heavily influenced because they're the physical sons of Noah, and Noah's wife, so they are heavy with their genes. The only other source of diversity are the three women who married those guys; they are the only other source.

So in the marriage between those three guys and gals the three women are the only other source of genetic material for everybody that exists today. Whether what we call racial differences occur because of some environmental change after the Flood or whether in fact they were always there from the start or some combination of the two, either way what we call racial differences among men still are bounded by the original genetics of Adam, and if we believe that then these women become very critical.

What Dr. Pilkey's research shows is that the pagans universally remember that there were four matriarchs that originated the human race. And interestingly their names translate to the red matriarch, the yellow matriarch, the white matriarch and the black matriarch. Isn't that interesting that those also just happened to be the four racial colors. So the question then becomes whether here, through Noah and these marriages, not only did God do an amazing thing, not only did God save only people in one family, but that one family also carried the entire gene pool for the diversity of the human race that we see. I won't go into details but in Gen 10 and 11 we deal with how civilizations started and we find that these racial traits show

up in history again and again and again, each with its strengths, each with its weaknesses. And it's really a sound view of race. It's amazing to me in a day when we're talking about racial harmony, hardly anyone notices that the Bible has a very, very interesting concept of race, how every race provides something unique and helpful to the others so that when combined produce all kinds of areas, for example, Shem provided the world with the spiritual and Japheth with human reason when combined you get high theological thought of the western world but the point is that whatever God does He has always utilized all of the races together. So, marriage, in the postdiluvian world, seemed to include a measure of the diversity that had begun with Adam and Eve, and out of this we obtain the racial differences.

What we're going to do next time is go into what happened with the family, because what happens here, when we come to the third divine institution, this is where a major change occurs. God reconstitutes the family, but now the family becomes the source of the nations. We have a new thing here, and then God begins to add something else, that He never added before, a new responsibility that is tied in with nations, that is the origin of civil authority, the sword.

Just to prepare for that I want to conclude by turning to Gen 3:24. Notice that the last verse of Scripture that describes what happens at the Fall says something important right at the gateway of Eden, and this is the first time in the Bible the word "sword" has occurred. "So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life." The sword is to kill, always in Scripture the sword is to kill; it's a tool of killing, the modern parallel is a gun on a policeman's hip.

We have several men here who sell weapons, modify weapons, design machined parts for weapons and re-build tanks, the whole nine yards. These weapons are designed to be highly effective in killing people and these guys get really excited when the weapons can cause mass destruction. I get e-mails from some of these guys with videos you can watch of awesome military strikes that just wipe out the enemy. It's an interesting thing, sit down with one of these guys and he'll get all excited because of what his gun can do. So these are the guys that build and sell swords. That's their life profession, to build, modify and sell swords that kill efficiently. That's the kind of people

you go to church with, nice people. But the point is, that “sword” in Scripture always means killing, so in Gen 3:24 when you have the flaming sword, that is a killing tool, and it is the first use of execution. Anybody who tried to get into Eden was immediately executed if they tried it. And who was doing the executing? Man? No, angels, apparently. Angels appeared to have the power of the sword at this point in history. Now what you read in Gen 9 with the New World Covenant is that the power of the sword moves from the angelic realm to man. This is a momentous thing that happens in history. And all I say is what I started with is that this is a mysterious time of history, a very mysterious thing, great changes occurred with Noah and his family, and we should pay attention because it explains things that bother us today, things that we don’t understand about history. It gives us basis for thinking about these things because the author of history wrote this text for us.

DIVINE INSTITUTION #3: FAMILY

Then there is family, and we want to deal a little bit with that because we want to move on to the fourth institution which we want to talk about in detail. The first family obviously was Adam and Eve, but we want to point out some things about Noah’s family, the first family after the Flood. This family is responsible for all of the races and nations today. We don’t know exactly what the family looked like but obviously you have Noah, his wife, his three sons, Shem, Ham and Japheth, and they have wives. It’s kind of elementary, but if you look at this, obviously if all of these three sons are sons of this man and this woman, they obviously are genetically closely related to Noah and his wife, so a lot of the genetic differences were given through the women. It’s no accident that you can read in mythology a faint memory of Noah’s family. It shows up in various mythologies in terms of what they call the great matriarchs. Tribes on many places of the earth have this tradition; it’s shown in art by the four colors, there’s the white matriarch, the black matriarch, the red matriarch and the yellow matriarch. Scholars puzzle over this and wonder “What is all this about?” We don’t know, except there appears to be a hint, and I’m not suggesting this is doctrine, I’m just saying it’s very interesting, there were four women that came out of that boat, and ancient history keeps talking about these four women. Were these the same four women? We don’t know. But it’s plausible.

Out of this we have the nations. One of the things that we Christians often forget about Noah, we diminish this man; we forget that he was more than a survivor of the Flood. Noah lived 350 years after the Flood. What was he doing after the Flood? The destiny of Noah is given in Gen 9-10, and nation after nation is listed there. Noah and his sons were nation builders. The reason they could do the phenomenal things they did and the reason they could produce what they did in such a short time was because of their unique longevity decline that was occurring in their time. During that time period, for the first three, four or five generations after the Flood, something happened in earth history that never happened again, and never occurred before. Between the Flood and generations close to Abraham, notice something happening to the longevity curve, it's declining rapidly. It was not declining before the Flood. After that the curve flattens out, but in this period there was a very tight decline in the curve. It's amazing, this curve has been around since the Bible, that so few people have ever thought about the implications of that curve. The implications are enormous for understanding what went on and why civilization literally exploded so fast. This has been a puzzle for students of history, "Why all of a sudden you seem to go from an agrarian thing, or the evolutionary idea of a gorilla and his bananas, up to building pyramids? How did we get all this knowledge so fast?" If you think about what was going on with this curve you realize that Noah and his three sons lived way down into these generations, whereas people born down here, with this longevity, were also dying at the same time. When you get down to this point in history, within a century or two, everybody died of that original group. Not only did the grandparents die, the fathers died, the children died, everybody died. There was a rupture. And this is why this period seems so mysterious, and why we can't unlock a lot of the mythologies. You say these were intelligent people, what do they mean by these pictographs, etc. It's all lost because that whole generation, those generations died and they all died simultaneously, and what was interesting was that the grandparents outlived their grandchildren. This is a phenomenon unknown. This is why the euhemerists that I mentioned, Dr. Pilkey following them, have argued for years that this is why gods and goddesses were worshiped in mythology. What they were doing was worshiping these people that evidently had the powers of longevity and intellect.

In Gen 9 is an incident that occurred in this first family. We want to mention what is called "the oracle of Noah." The Bible could have given us the glories

and the grandeur of Noah as the great nation builder; He could have done that. But the Holy Spirit chose instead to give us a detailed genealogy in Gen 10-11 and create this incident of Noah getting drunk, being naked, and having Ham, one of his sons, go in when he was naked, etc. and then he curses, not his son but his grandson Canaan. There's a strange thing that goes on here. We want go through that because it's preparatory to the final area I want to cover. We're still talking about the family, the reconstitution of DI#3. The family after the Flood is given this unique privilege of founding the nations. What happens here is Noah has a lapse, we call it the Noahic lapse among scholars. Two things to observe about this incident, one was that he drank of the wine and became drunk. There's nothing wrong, per se, about wine, the point is misuse of wine, and that alone shows the problem that proper use of the Creation that God has given depends upon us always following His directions. Right away we have a genius, a physical and intellectual genius compared to us, and he screws up, because he is not wise in and of himself. In and of himself, as great as these men were, these great builders of nations, they had no wisdom apart from God so right away you have a misuse of the Creation, through sheer folly. So, Noah became drunk and he lay uncovered in the tent, and Ham went in, etc... And people read vv 22-23 and then they wonder why in v 25 did Ham's son Canaan get cursed rather than Ham? The answer is that God never curses a son for his father's sin, unless the son continues in his father's sin. That's why in the Ten Commandments, "I am the God who visits the iniquity of the fathers on the children, etc. etc..." Who was Canaan? Think about who first read this text. The answer is the Jews were going into the land at the time Moses wrote Genesis. The Canaanites were depraved, and if you look at the quote here by Dr. Ross, he says, "As part of the theological justification for Israel's subjugation of the Canaanites, this passage had great significance...The Torah warned the people of the Exodus about the wickedness of the Canaanites in terms that called to mind the violation of Ham....The constant references to 'nakedness' and 'uncovering'...in Leviticus, designating as a people of Canaan, as a people enslaved sexually, clearly reminds the reader of the action of Ham, the father of Canaan. No Israelite," and this is the key, "No Israelite who knew the culture of the Canaanites could read the story of their ancestors without making the connection." What is the point? The point is that tendencies in the first family, both with Noah and his sin, were going to be propagated down to his sons, in particular one particular wart, one particular sin in that family was going to develop and it was going to come to

fruition by the time this man lived. It was going to become such an issue that this subset of the Noahic races, of all the races of the nations, this subset, the Canaanites, were to be eliminated. It's a picture of God's justice, that to save the rest of the human race He annihilates this people. This is Biblical genocide, no question about it, you can't apologize for it, it's there.

Let's look carefully at it again, because we also know of at least one Canaanite woman that married into the line of Jesus Christ—Rahab. So how do you explain the fact she survived? Answer: because she trusted in the Lord. Any person, in any one of these three lines, who trusted the Lord would be free of the curse. It's quite clear from the Old Testament that it worked that way. These are just generalized statements saying that whenever the lineage gets so bad God will wipe them out. It's not because God had something against them, it's not that at all. The fact is that they have a sin tendency that has got to be dealt with, either by faith or by extermination, for the sake of everyone else. Edom's another good example in the book of Obadiah. One other thing which we don't have time to get into is the different nations that come out of these sons. That's a study in and of itself. However, we can say that each of these three sons has a role to play in history and the human race cannot be complete without all of them. In passing, turn over to Deut 32:8. This is a fascinating text because in Gen 10 out of Noah's family there arose 70 nations. Now, with that in mind, ask yourself, why is this verse in the Bible? It's a strange note about the shape of history. "When the Most High gave the nations their inheritance, when He separated the sons of man, He set the boundaries of the people according to what number? The "number of the sons of the sons of Israel." Those were 70; it's interesting, and it's no coincidence, that it's 70 nations also listed in Gen 10-11. It means there's a pattern and a structure to history.

We westerners always think of statistics, we think of the human race as some sort of incoherent blob that is just randomly distributed around the continents. Americans particularly do this because we are a melting pot, we'll let anyone in, that's the way we are and we are a unique nation for that. But in many other nations they're not, they're much more restricted. In those nations the people all look the same, about the same size, same color hair, the whole bit. We're not like that, we're a hodgepodge, everyone from everywhere all mixing their genes together, but my point is that there's a structure in this, and every one of these sons has a strength, every one of these sons has a

weakness, and the interplay among these sons is the key to history. Christ will not come again until He has representatives from all three of these. That's why in the book of Revelation all the nations are represented there. There has to be a complete redemption in every sector of humanity because that's an outworking of the Covenant. There's a fantastic structure to history. It also prevents all kinds of racisms from developing because you can't have pride of one race over another when they all came from the same boat. It's precisely the loss of Biblical absolutes and Biblical narratives that everyone laughs at, "it's all myth," but watch what happens when you let go of the absolutes and go to some sort of statistical history. All of a sudden you get the problem of racism that's developed. Where does this come from? It comes from pride. Every race has racism in it; it's just a sin, a common sin to all races. The Bible's answer to that is "Wait a minute, we all have the genes of Adam and Eve, and in particular we all in modern civilization share the genes of Noah's family. We all come from this one family."

In the incident of the vineyard, and you say well, God could have chosen to tell us how they started pyramid building, how they did the Ziggurats, how they did irrigation, early medicine, the Egyptians were drilling teeth, we have cavities that are filled in the skulls of the Pharaohs, we have skull surgery being done, little holes in the skull so it shows they were doing brain surgery centuries before Jesus. We have all kinds of these inventions and technologies. God could have chosen to record this, but the one thing He memorializes is this little incident. Why this incident? The answer is to give us a warning. A warning that there is a flaw in civilizations founding family, no matter how great the glory of the Noahic cosmos it lacks spiritual life. Mighty though the Noahic nation builders might be, impressive though their technological accomplishments appear, they were still fallen men in absolute need of spiritual salvation. Not only would their diet require the sacrifice of life, but descendants who unrepentantly followed in sin would themselves be sacrificed. Ham's sin, nurtured in Canaan, demanded that Canaan be one day exterminated. The Noahic family of nations would have to pass through a future purging of all unbelief, a purging yet to come on a global scale with the return of Christ."

DIVINE INSTITUTION #4: HUMAN GOVERNMENT

Now, as a result of all this and the result of the interplay of sin, we come to a new divine institution that was not present prior to the Flood. This is the fourth divine institution, kingly authority, or you can call it kingdom authority, civil government or human government, but what it is is power invested in humans to enforce civil authority. This begins with the introduction of capital punishment. People object to this but it is parallel to the commission to be carnivorous in diet, to go ahead and eat the meat, but the life of the flesh you drain out, kosher type operation. It doesn't mean every drop of blood has to be out, it's just respectful of the fact that you don't chew an animal that's alive, with all of its blood and guts, disregarding it, it's being sensitive to the fact an animal had to die that you might live. The whole Noachic cosmos is designed on the principle of substitutionary death. We don't like that, but substitutionary death is a principle that applies to diet and it also appears with capital punishment.

In Gen 9:6 when God authorizes capital punishment, notice His reason for doing this. "Whosoever sheds man's blood, by man his blood shall be shed." You say that's vengeance killing. No, it is not vengeance killing, look at the context, "Whosoever sheds man's blood, by man his blood shall be shed." Why? There's an explanation, here is the reason, "For in the image of God He made man." That is very difficult for a modern reader to understand, "Why does God require capital punishment for murder?" The answer is given, because every man or woman who is murdered was made in God's image. When a human being is killed an image of God has been destroyed. When we were in Israel we went over to Jordan and from the security checkpoint on, everywhere we went, we saw massive portraits of King Abdullah and wherever those were set up they were a symbol of his authority, that he rules that realm. That's a mutilation of a true fact that God set up, as it were, a statue of Himself, it's called man, and those who murder are assaulting His authority. Murder is an enormously powerful expression, and when that happens, God says, I want the murderer to be judged. So, God's authorization of capital punishment is the central authorization of all civil power. The power of civil government rests not in a vote, this is where we're going to differ politically, between the Bible and paganism, paganism always wants to root government in rights, or root government in votes, or root government in constitutions, and they're all there, I'm not knocking them, but I'm saying that the root of civil government is that God instituted the authority to take life. Government may do a lot of other things, but the basic function from the

very beginning has to be the sword. If you do not have that power you're word doesn't really have any authority.

Now, I want you to see that this was remembered in pagan culture. "The Sumerian king list attests to the [new dispensation of human government], claiming that 'kingship descended from heaven after the Flood.'" Many pagan nations remember this, they keep talking about kingship coming down from heaven. "This descent of power was far more like the Christian Pentecost than we can imagine. It's universal Gentile symbol was the 'Ka' sign, the pictographic image of a man with arms outstretched at the elbows." In Egyptian art you will see figures in the art with their hands up and it looks like they're praising God, but if you look carefully at the art, they're not praising God, because usually in the art just above the head and the hands you'll see something like a crown descending, it's as though man is reaching up to receive this descending crown from heaven. It permeates mythology. So what Pilkey pointed out is just an observation, that this act, whatever it was that occurred after the Flood, was some bestowal of sovereign authority. We know that before the Flood in Gen 4 angels had the power of the sword. But it was not to be exercised against murderers, because Cain murdered and God said I will protect him, I am not giving you people the power to take life. Then after the Flood He says I am giving you people the power to take life. Something changed. So, the Bible is not some mythology, mythology attests to it, but it's connected to the real world.

I want to start with Gen 3:24 where the sword first appears and walk through some of the key passages in the Bible as to who has his hand on the sword's handle. After the Fall, after the cursings directly resulting from the Fall notice v 24, "So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life." Originally it appears that angels had, at least these angels did, the authority of enforcing God's laws. Whether the problems in Gen 6 and, again this is speculation, but whether those problems came from this we can't tell. But in Gen 4:13-14, where Cain, the first **murderer**, and it didn't take long for the human race to learn how to murder, the first son in the first family was the world's first murderer so it's been around a long time. "And Cain said to the LORD, My punishment is too great to bear!" He was exiled to a nomadic existence. ¹⁴Behold, You have driven me this day from the face of the ground; and from Your face I shall be

hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me.” That’s an interesting statement. Why did he say that? No government had been given, it was a fact that there’s an inherent moral revulsion in the conscience over murder, just an inherent moral revulsion and Cain realized it and their consciences were a lot more sensitive than ours because they were a lot closer to the point of Creation. Then in verse 15 we have this strange statement, “So the LORD said to him, ‘Therefore whoever kills Cain, vengeance will be taken on him sevenfold.’ And the LORD appointed a sign for Cain, lest anyone finding him should slay him.” At that point there is no exercise of a sword in judgment against the sin of murder.

Well, let’s go further, we have the strange passage in Gen 6:2 where it says that the angels, “that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever **they** chose.” Verse 4, “The Nephilim were on the earth in those days,” it’s a difficult passage but it seems pretty clear from the Hebrew language that you have some sort of an intermarriage going on here between angels who had materialized and human females. And what was going on we have no details, though in **2 Pet 2:4** we’re told that when Jesus died He descended to hell, but it’s not hell, it says that Jesus went to a place called Tartarus, and Tartarus is used in the Greek language for a compartment in Sheol. So Jesus descended in His spirit, and He went to this place called Tartarus and He made some announcement. We don’t know what it was, it could have been a declaration of victory with the effect that their fates were sealed and that whatever they were up to, maybe they were trying to destroy the human race by genetic engineering so they could thwart the incarnation but it failed, I beat you, ha ha. We also have the passage in Jude, that something happened at the time of the Flood to cause the establishment of this divine institution, and it was this divine institution that moved the authority of the sword over from the angels to human beings.

Turn to Rom 13 because it’s a New Testament passage, and people often say but this was Old Testament, the Old Testament is so fierce but in the New Testament it isn’t. Not at all. The 4th divine institutions of human government continues in New Testament times. Rom 13:4 is the classic statement. “For it is a minister of God to you,” he’s talking about rulers and civil authorities, he’s not talking about the church here, these aren’t the

elders, it's not the church, "For it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil." Then it adds an interesting statement, "Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake." So human government acts as an addition to, on the inside you have inner conscience, which is the thing that corresponds to God's holiness in the spirit of man, you have on the inside conscience but conscience alone was insufficient to prevent the domination of society by evil. So the answer to the grand experiment before the Flood is that anarchy, i.e. no government authority, results in mob violence. It always has. Anarchy will always yield mob violence, and that's what happened prior to the Flood, total out of control mess. People can resent it, they can resent the military, they can resent the police all they want to, but every time you see a policeman, every time you see a soldier, you are looking at civil power. They are the civil power, and it is a reminder, just as every time you eat a piece of meat, that this civilization since Noah's day, people die in order that life might go on, and the life of the murderer is taken in order that the life of everybody else be saved. It's very clear cut that that's the justification in Scripture. You may disagree with it, but that's what the Scripture says.

Now, let's talk a little about arguments and objections to capital punishment. There are three arguments advanced against capital punishment. By the way, the argument against capital punishment is also the argument against just war, the idea of the military. The three arguments are: one, it doesn't deter evil, and they will present all kinds of statistical arguments that it doesn't deter evil. The second one is that it cannot be administered justly, that's probably the most powerful argument, the poor are less able to defend themselves, and that's a fact, the guys who have the big bucks always get the big attorneys and they always get off. The greatest thing that could happen in our country would be some more Martha Steward criminals get put away like some of the poor kids on the street, and then we'd understand a little bit more about what justice is all about. The third one is, it's not what Jesus would do, it's sub-Christian ethically, and here's where a lot of Christians weigh in.

There are answers to these. The answer to the first one, it would deter evil if it were conducted as God intended with fair and speedy trial. It doesn't do

much of a thing to kill somebody in the electric chair 20 years and 15 appeals after so and so was murdered. The point is that if you watch how capital punishment was administered in the Old Testament it actually was handled very well. God, when He set up the Mosaic Law, God is the author of Scripture, it does us well today when we're thinking about legislation, is to study how the Mosaic legislation worked, never mind how cruel it was, there are a lot of merciful provisions in there. One of the things was that you couldn't be convicted of murder without an eye witness. So they had controls. Another point was that the witness had to be the first one to throw the rocks to execute them. That meant that you've got to be sure that you're not committing perjury, because now look what you're doing. There were a number of interesting provisions in the Mosaic code. So, the capital punishment argument, the answer is that it would deter evil if it were conducted as God intended. But it has to be fair, it has to be speedy.

The second argument, that it cannot be administered justly, has an interesting answer, "it was given for a Fallen world, so obviously God believes it is necessary, justly carried out or not." For example, God foreknew of the death of His own Son through a miscarriage of justice when He established it. Think about that. Is God omniscient? Yes. When God established human government, did He or did He not know that His own Son would be capitally punished through an abuse in the court? Absolute misjudgment, wrong use of evidence, corruption among the judges, collusion among the witnesses, everything went wrong in that trial. His own Son would die and be capitally punished through a misapplication of the law. To me that's the answer to the question. We strive, we ought to, as any responsible citizen, we ought to strive to make it just, but to argue that it itself could never be just and is absolutely wrong, violates this principle. God must have known what He was doing then.

Three, that it's not what Jesus would do, is answered to the contrary by Jesus and the apostles for the present time, and I've given you Rom 13 as a reference, there are many other NT references, look'em up (Acts 25:11; Rev 19:17-21). In particular read Rev 19:17-21 and ask yourself, who does the killing? Don't try to make up what you think the Bible says, just read the NT. Of course, no one likes capital punishment, but the issue is what God has installed and assigned for our present Fallen civilization deriving from Noah and the Covenant. So, in conclusion, "Anarchists, humanist opponents of

capital punishment and pacifists are, therefore, in principle rebels against God's word."

Well, next week we'll get into the first appendix that deals with some of the difficulties of interpreting Genesis, where the arguments focus, the days of Creation, the genealogies, etc...hopefully you already have a feel for where we're going but as we do this keep in mind the overall structure of these first four foundational events. We want to go in and get a feel for the basic arguments and where things are headed in the interpretation of Genesis but we don't want to lose the forest for the trees.

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