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A1038 – September 19, 2010 – Genesis 1:26-28 – The Divine Institutions

This morning we start a series on marriage and family. We have only four weeks to do this, while I'd rather spend 15-20, but this is the hand we're dealt so we're going to focus on the basics. Then Mark Beall is going to come in and teach two weeks on Church Discipline and then I'll come back and start 1 Thessalonians. So that's how the next two months are shaping up as far as the 10:45 hour is concerned.

What I want to do today, as far as marriage and family is concerned is build a base. You can't build anything long-lasting if you don't build a base so to build a base for marriage and family we have to go back to the origins of marriage and family which is Genesis. To show this turn to Matt 19. Matt 19 is Christ's teaching on marriage and divorce. We can't go into all the details today but what we do want to do is show how Jesus argues. In Matt 19:4-6 He's dealing with a very practical question, notice, very practical, divorce. Verse 3, the Pharisees ask Him, "Is it lawful for a man to divorce his wife for any reason at all?" What's going on is an attempt to trap Jesus. And underlying that question is a debate between two schools, Hillel and Shammai. The school of Hillel was strict, if the woman burned your toast that's legitimate grounds for divorce. The school of Shammai was loose, if the woman committed fornication then you had grounds for divorce. They were getting all this from the Mosaic Law code and they debated the interpretation. But look how Jesus answers in verse 4, "And He answered and said, Have you not read, that He who created them from the beginning made them male and female," If you have a marginal reference, somewhere there should be a reference to where that is taken from, I think you'll find a reference to Gen 1. Now, in verse 5, "And said, For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh," and if you have a marginal reference it should point to

Gen 2. Now what has Jesus done? Rather than arguing divorce on the basis of Mosaic legislation where does Jesus argue from? From creation. Jesus enlarges the context, going all the way back to the beginning. Jesus could have discussed divorce inside the context of the Mosaic legislation, but what's the context of the Mosaic legislation? It's the original created design. And so rather than argue a fine point of Mosaic legislation Jesus says, I'll do you one better, I'll take you to back to the beginning of marriage. Jesus insists that for ultimate meaning we return to the beginning. And this is an example of why we say that the literal straightforward interpretation of Genesis is the correct one. This isn't allegory; you don't build your argument for divorce on allegory. So obviously Jesus is telling us how to interpret Genesis and He's resting His case for marriage and divorce on the historicity of the Genesis account.

To see another one, here's a hot button, turn to 1 Tim 2:11. This one deals with the woman's role in the Church. Commentators, when they come to this one hit grease, they're all over the place. Notice verse 9, Paul is instructing women in a number of areas. In vv 9 we have Paul instructing women on proper dress, proper clothing, so this section is devoted to women. Paul's not picking, Paul had things to say to the men too, but here he's talking to the women. But in verse 11 Paul blew it, Paul should never have said this, one of the most offensive verses in the NT, to a feminist, secular or evangelical, this offends, "A woman must quietly receive instruction with entire submissiveness. ¹²But I do not allow a woman to teach or exercise authority over a man, but to remain quiet." That means there can be no rebuttals. "¹³For it was Adam who was first created, and then Eve. ¹⁴And it was not Adam who was deceived, but the woman being deceived, fell into transgression." Now, you're heart is telling you where you are on this right now. If you've got a problem with this you've got a problem with God because this is His book. The feminists will say, well, Paul was a product of his time, Paul is just presenting what was culturally acceptable and if Paul lived today he wouldn't write this. But excuse me? Where is the cultural reason for that approach? I don't see any cultural reason for that approach to the text. What's the reason Paul gives? Verse 13 begins with the Greek word for, it's an explanation. Why should women submit entirely and receive instruction? Why can't women teach men or exercise authority over men? Because of verse 13. For it was Adam who was first created, and then Eve. Is that a cultural reason? No, that's a creation reason. There's an order to creation and that

order establishes an authority structure. Where did he get that from? Where is it said that the woman was made out of the man? Gen 2. Did Paul take that quite literally? Yes, He did. Verse he gives another reason, “And it was not Adam who was deceived, but the woman being deceived, fell into transgression.” So now he goes a step further and says the female side of the human race is more prone to deception; a real ripper. But where did he get that idea from? Gen 3. We all have our weaknesses; this isn’t picking on one side of the human race. But did Paul believe in a literal Creation, a literal Adam and a literal Eve made out of Adam? And did he believe in a literal Fall? Yes, he did. And so it has nothing to do with culture, it has to do with the Creation and the Fall. Yet denominations are violating this one hand over fist.

My point is to give you a sampling of how the Jesus and the NT authors interpret early Genesis. We could give thirty or forty examples and every example assumes the normal, straightforward, traditional understanding of Genesis.

If you want to ground marriage and family you have to go back to the origins of marriage and family, which are in Genesis. To get started let’s make some observations in Genesis 1. Who is man? We’re talking about the Biblical view of man. In Gen 1 man is distinct from nature. Notice Gen 1:26, “Then God said, “Let Us make man in Our image, according to Our likeness.” Now, without going any further, did God ever say that of the animals? Did God ever say that of the birds of the air? Did He ever say that about the fish of the sea? No, He only said that of man. Man alone is made in God’s image. Nature isn’t made in God’s image. Nature is what man rules over responsibly. Look at the rest of the verse, “and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” That’s the primary function of man, to rule nature responsibly, as good stewards, not to rip it to shreds. So the point we make right off the bat is man is not nature, man is distinct from nature, this is the man-nature distinction. We talk about the Creator-creature distinction, that’s the first big distinction in the Bible. The second big distinction is the man-nature distinction, man is not nature, it’s not as big as the first but nonetheless, it’s critical. So since man and man alone is made in God’s image we want to move into some unique structures God has given the human race.

What theologians have called Divine Institutions. These are man's social structures. There are five of these, we're going to talk about the first three; 1) Responsible Labor or Dominion, 2) Marriage and 3) Family. I want to introduce these with a definition so we know what we're talking about. A Divine Institution is "an absolute structure built into creation by God that is unique to man and serves an essentially spiritual function." Let's break this definition down into its component parts and see if we can draw it all together. First, a divine institution is "an absolute structure built into creation." These are absolute structures. The deception in our society is to interpret these things as conventions. Let me right away deal with two vocabulary words; the difference between a convention and how we're using the word institution. That's the debate. Are these three things we're going to discuss today, are they conventions or are they institutions? The non-Christian world tends to hold that these things are mere conventions, and by a convention we mean something that is just arbitrarily selected. We all may agree to shake hands when we meet; to say "hello" when we answer the telephone; we may agree to exercise free commerce, but these are conventions; these are all things that have been arbitrarily established. In other words, they are not necessarily rooted in the way God made us. So the debate today is whether these three things we are going to discuss are conventions, arbitrarily selected by different cultures at different times in history or are they institutions that God Himself built into the system, such that if man violates these institutions there's a price to pay. If they're mere conventions and we move from one convention to another, it may cause friction in our lives, it may disturb us but there are no real serious penalties involved. On the other hand if what we're talking about are institutions, then to violate these means that we violate the structure of how God created us, and there will be serious consequences down the line. The Scriptures insist these are institutions, not mere conventions.

Second, Divine Institutions are "unique to man." What we mean is these are for man and not nature; we're cutting out animals, plants and rocks, these are for man alone. Why? Because man alone is created in God's image. So again your view of origins can't be separated from the discussion, it's what underlies the discussion. If man arose by chance mutations over millions of years from a single celled organism then man is essentially no different from plants and animals. Then we've erased the man-nature and we're

approaching the social structures from a totally different mindset. Biblical creation teaches that man is made in God's image and is distinct from nature. These institutions refer solely to him.

Third, a Divine Institution "serves an essentially spiritual function." Since these are absolute structures built into creation when they are modified by man there is a price to pay. These are the fabric that hold societies together and when you fool around with these, when you re-define these you rip and tear at the fabric of society and it goes to pieces. These serve as spiritual glue that holds the human race together. And they're all related so you can't take one and leave the others; if you take one and change it then it affects the others. Because they're woven, they're linked and this is how they're linked, there's a specific order. Marriage is built on and defined in terms of responsible labor, family is built on and defined in terms of responsible labor and marriage. So a whole view of the social structures comes out of this and if you modify or change any one of these the whole structure begins to collapse. It doesn't matter whether believers or unbelievers modify them; these are for the whole human race because the whole human race is made in God's image. Over time empires rise and fall due to their adherence to or rejection of these institutions. Apparently man cannot exist as man apart from these institutions. And so the fact that they serve "an essentially spiritual function" means that they protect man. They also reveal God, and when man lives in terms of them he brings glory to God. Ultimately all things are for the glory of God and the divine institutions both reveal and glorify Him.

Let's start with the first one: responsible labor or dominion. When you observe the Genesis 1:3, 1:6; 1:9; 1:11; 1:14, etc...what's the general picture you get of God? What do you see Him doing over and over again? He creates, He makes things. What can we say then is the first image or picture the Bible presents of God? As a laborer and that what we have in Genesis is the work week, it's the first work week. Isn't it striking (if you've never thought of this before) that the first image of God is as a laborer who is working and producing something? At the end of the sixth day, in verse 31, we have the evaluation, "God saw everything He had made and behold, it was very good." That little phrase is His evaluation of His labor. So we have a function here that occurs, not first with man but with God. God plans, He labors, He evaluates, and He takes pleasure in it. We want to tie all this together by pointing out that God in the creation week forms the archetype of human

labor. The first picture of God is as a laborer and in a minute the first picture of man is going to be as a laborer. So, the first divine institution is Responsible Labor or Dominion. By responsible labor we mean that the laborer plans, he chooses a plan, he's responsible for that plan, he executes the plan, and then the work and product of his labor is evaluated. Notice He says in 1:28, "Be fruitful and multiply, and fill the earth, and subdue it; and rule," and part of that ruling is then amplified in chapter 2:15, God put man in the garden to do something. "Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it." There's the first picture of man and what is it? As a laborer. Notice that this precedes the Fall. Labor is not a result of the Fall. Some people think we have to work because of the Fall. That's not true. We labor because we're made in the image of the God who labors. What the Fall does is it brings in the curse and labor becomes frustrating, inefficient, there's sweat, there's thorns and thistles, but before the Fall the labor was still there, it just wasn't cursed. Man was built to labor for the glory of God. To take God's created order and make it productive, to apply his mind creatively to the things God made and develop them. And here we are with Adam, not the first laborer but the first human laborer. He was put into the Garden to cultivate it, there is his dominion, in a small little area of the earth, marked out, a garden and he was to cultivate that acreage. That was his responsibility, to cultivate it because God told him to cultivate it.

Then God gave Adam some instructions. Notice in verse 19, "Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them," look at that, man is given the creative room to exercise himself as a laborer and name, classify, organize with language. This is a part of responsible labor.

We hear little about labor today yet this is the dominant theme we observe from the Genesis text, right from the very start, responsible labor. Not just labor but responsible labor. Why do we say responsible? Because man's labor is going to be evaluated. Turn to Col 3:24-25. This is something we don't think about with respect to the doctrine of sanctification. What we produce, our work is going to be evaluated at the judgment seat of Christ. And not only the product itself but the motive behind it. Just who is it we're trying to please? In v 21 he's talking about labor, he's talking about work, this is your job. And in verse 23 he says, "Whatever you do, do your work heartily, as for

the Lord rather than for men,” there’s the command. Verse 24, the motive, “knowing that from the Lord you will receive the reward of the inheritance.” Why does the Bible say we ought to do our work as to the Lord rather than men? Because the Lord makes absolute value judgment. Who ultimately is the evaluator of our labor? Your boss down the hall evaluates and he may think you did a crappy job. But ultimately it’s not your boss who gives the final judgment is it. Christ is. So if you’ve done the work unto Him be encouraged. The final verdict isn’t in yet. This is a dimension of labor we’re not accustomed to thinking about in 21st century Christianity. So I want to quote here from John Robbins. Robbins has done some good work on the Reformation period. He says, this is the Reformation mindset about work, this is 500 years ago, “The Reformation caused a revolution in thought about the dignity of work, and work became a calling; good works became those tasks done in the pursuit of one’s vocation...” Look at that, good works became those tasks done in the pursuit of one’s vocation. Where is that taught in the Christian church today? When you go into the office or you go to the job site, whatever your job is, how you do your job is the primary thing that’s going to be evaluated at the judgment seat of Christ. Not did you keep the pew warm 51 out of 52 weeks per year. Look at the result of this high view of labor. “The result was a spurt of economic activity that transformed Protestant countries, making them the most prosperous, inventive, and powerful nations on Earth.”ⁱ We’ve enjoyed tremendous prosperity in this country. The Puritan work ethic is what he’s talking about. Do you realize that practically all the capital that went into industrializing the West came from the Puritans? And now we run the Puritan’s down, the Salem Witch trials and all the rest of it. They built this country with their own sweat and blood. And here we are in the 21st century and we can’t get men to work. The Clusterstock Chart of the Day, Feb 10, this year. It looks at the Employment-Population Ratio for Men, 25-54 years of age, so that’s the working years, its when your productivity is supposed to be the highest. This is a scary chart. On the horizontal axis you see 1950. In 1950 you have over 90% of men ages 25-54 in the workplace. By 1955 it peaks at 96%. Come down to 2010. You don’t have to have a Ph.D to see a problem. But look at the last 3 years; we’ve dropped 7.5% in the last three years. For an overall 80%. That means 20% of the men ages 25-54 in this country aren’t working. It’s probably worse by now because unemployment has increased. What are they doing? A large portion of these men are 25-35 and they’re still living with their parents, they don’t want work, they live at home with their parents till they are 35, they play

video games, look at Maxim magazine and watch cartoons. They are children, children who never learned responsibility. And they're a drain on the economy. Rather than build our economy they're draining it. My point is that economics depends on divine institution #1, responsible labor. And people say, "well, labor is arbitrary, the workweek is arbitrary, that 6:1 ratio is arbitrary, we can change that?" No you can't, the 6:1 ratio of labor to rest is built into the fabric of creation, into the structure of man." And we have all kinds of attempts to manipulate this. Someone in North Carolina a few years back was lobbying for a three day work week with a four day weekend. This isn't a joke, we have a very low view of labor and consequently the economy is failing. That's not the only factor. De-population is another one. We're barely replacing ourselves and were it not for immigration we wouldn't be, but we'll reserve that for the divine institution of family. The conclusion is that if we don't get back to a high biblical view of labor, one that you hardly ever hear preached in churches, we're going to have more and more problems. Responsible labor is an institution, not a convention. Labor is fundamentally related to my being created in God's image

The second divine institution God set up in Gen 2:18, **marriage**. When God performed the first surgery He didn't fashion the rib into another man, he fashioned it into a woman to complement the man, to be his helper. Then He performed the first marriage. The two became one flesh, two men don't become one flesh. In fact, marriage has always been bilateral, between *one* man and *one* woman. Societies have tolerated polygamy and polyandry at different times but nowhere have they been tolerated at the same time. Homosexuality has been going on for a long time. People were cured of it in 1 Cor 6:9-11. So don't tell me it can't be undone. Liars can become truth tellers, drunks can become sober and homosexuals can become heterosexuals. It's all in the text.

Marriage between a man and a woman is not a conventional arrangement. If you try to re-define marriage the culture will crumble because it's contrary to the design and purpose of marriage. This seems obvious, not only from the word of God but also from the individual design of the sexes. To show you this I want to quote from a man over in Austin, a thinker, he's a professor of government and philosophy at University of Texas of all places. He says, "Both sexes are needed for procreation, and not just because a man can't get pregnant." Note that, not just because a man can't get pregnant. He's saying

there's more to it than just anatomy and physiology. "Both sexes are needed to raise the child because the female is better designed for nurture and the male for protection and discipline; both are needed to teach the child, because every young one needs a model of his own sex as well as the other. Children need a Mom and a Dad, not a Mom and a Mom or a Dad and a Dad."ⁱⁱ What Budziszewski is getting at is the design of the man and the design of the woman; they are designed to complement one another in every way, yes, obviously in the physical make-up but also in their mental and emotional make-up. God designed male and female with distinct mental and emotional make-up.

We can go on and point out other things. Marriage also provides an outlet for sexual desire. There's nothing wrong with sexual desire. People have sometimes spurned that desire. But there's nothing wrong with it, in the context of marriage. That's one of the blessings of marriage. It's a protection for us. Your body is not your own, your body belongs to your spouse. So you should never deprive them of fulfilling sexual desire.

That's sinful. The problem isn't sexual desire but not fulfilling sexual desire inside of marriage. Misdirected sexual desire is rampant, we're way beyond free sex. David Kupelian of WND says, "News reports today showcase an epidemic of school teachers having sex with their underage students, teen "sexting" and rampant middle-school "hookups," transgenders marching in parades proudly displaying their surgically mutilated bodies, and ever-increasing tolerance of adult-child sex. Perhaps most troubling...is so-called "same-sex marriage." "If same-sex marriage becomes the law of the land, moral confusion will dominate our culture, polygamy and other aberrant forms of "marriage" will quickly follow, traditional Christianity will be essentially criminalized, and much more. In a word, America will become unrecognizable."ⁱⁱⁱ In 2003, The Massachusetts Supreme Judicial Court re-defined the old-as-earth definition of marriage as not one man and one woman but "the voluntary union of two persons as spouses."^{iv} What's going to happen to our culture? Homosexuality has a long history, but as far as I know we are blazing new territory by legalizing and recognizing homosexual unions as marriages. All but 5 states have constitutional provisions that prohibit same-sex marriage. Those states are, first, our next door neighbor NM and the other four are in the north east, NY, NJ, RI and MA. And you are up to date on the things happening in CA. It doesn't fit the biblical model.

When it comes to divorce, divorce rates, also known as family suicides, have skyrocketed in the last 50 years. No fault divorce, which we have in Texas, led to an increase, catch this, of 20%. And the Christian divorce rate is just as high. We're no different than the world when it comes to this. 50% of marriages fail whether your Christian or non-Christian. We need to seriously think about this. It destroys the family, it hurts children, don't be naïve, you can't keep them from the negative repercussions of this. You can give them the Scriptures, you can give them the tools so they can pick up the pieces, but you can't get back to the original picture. As far as the economic impact goes, for every divorce you've got to support two households now rather than one. That creates financial strains, it creates more homes and with less people, as we'll see, due to the overpopulation myth. It spells disaster for real estate, investment property and ultimately the entire economy. Divorce is a bad idea. In marriage everyone is going to have problems, it's a fallen world and you don't see sparks fly any more than when you put two sin natures next to one another in the same household. But that doesn't mean get out. That doesn't mean quit. 90% of marriage problems can be solved with eight words, it's just eight words. And here they are; they're a gold mine, "Stop worrying about self, get right with God." That's it.

Let's think of the picture you get of the second divine institution, and see if we can link it with the first one. Let's see if these two aren't related structurally. What did we say the first one was? Responsible labor, man's responsibility was given to subdue the earth; he was given the garden to cultivate; that was his job, to labor for the glory of God. Then what's next. Gen 2:18., "Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him." Well, what do you need a helper for? In context, what does the man need help with? The only thing there is his job, his responsibility. What's the implication? If man needs a helper then he can't do his job alone. Now, does this begin to fit? What this says is that the man needs a woman to complete his responsible labor unto the Lord, and so God created the institution of marriage, the first social structure, and it's created in the context of responsible labor. What does that imply for the purpose of marriage? It's not romance, it's not happiness, its first and primary reason is to labor for the glory of God. Man needs a woman to help him produce. It may not fire your jets but this is what it's about. Man was created from the earth and woman out of the man to rule the earth together. Yet you can take sociology course after sociology course and they never touch

this because marriage is considered to be a late development in the history of mankind, it's a mere social arrangement, a convention, not an absolute structure, not an institution. We say that's backward, that marriage goes back to the Garden and all other forms of living arrangements are sinful, they're ripping and tearing at the fabric of society. Marriage is a divine institution between one man and one woman and it's a very serious institution because it is tied to the first institution. Marriage has its meaning in its productivity, and what comes out of a marriage, not just babies, they come out too, but it's more than that, it's a whole culture that comes out. And if you change it, if you twist it, turn it some other way then society will self-destruct.

Francis Schaeffer made an interesting point in his analysis of the Fall of Rome. He said Rome didn't fall because of lack of military might, Rome crumbled from the inside. It was moral decay, internal rot, they violated all these institutions. Rome had 109 holidays a year. What does that say about the work ethic? Rome was a sexually licentious culture. You can find phalluses all over the ancient ruins. What does that say about marriage? It says that Rome was corrupting these basic institutions. And Rome became a ruin.

We move to the third one addressed in Gen 1:28, the third divine institution is family. Family is the basic, most fundamental unit of society. I want to make a point about this, we don't have time to get into the Mosaic Law but there are some provocative passages in the Law. We're used to going out and buying a car, for example, and titling that car to either the husband or the wife, sometimes joint ownership, but we tend to title property in our country to an individual. What is unique about the Mosaic Law is that property wasn't entitled to individuals, it was entitled to families. Land was not held by individuals, land was held by families. So, the economic structure, the basic unit of legal possession was the family. Now we've come a long way from that. Our basic fundamental unit of possession in our society is the individual; that's the difference. And where this shows up is when you get into today what we call inheritance taxes. There are no such things as inheritance taxes in the Bible. Do you know why? Because taxes are supposed to be when you change ownership, the gainer is supposed to pay tax on that. But if property is titled to a family, then when the father and mother die and that property goes to the son or daughter, that's not a change in ownership.

So, since it's not a change in ownership there's no taxation. There is no such thing as inheritance taxes in the Bible. Inheritance taxes came into our society, ironically, through Karl Marx, and he had a reason for it and not some benign revenue raising function. Inheritance taxes were designed to crush the family; it was very clear Karl Marx' reason for inheritance taxes.^v So there's this agenda that operates in back of all these things that we have to recognize. Let's not be naïve about these little agendas that go on behind the scenes. The Bible says that the family is the basic unit of society. Now, in Gen 1:28 mankind is given the mandate to populate the world,". Here we deal with this problem of over-population, birth control and all the rest of the questions. In Gen 1:28 "mankind was to populate the world, but it was to be done in conjunction with ruling it." Stop and re-read again Gen 1:26-28. Notice all parts of that Scripture passage. In verse 26, "Then God said, 'Let us make man in our image,' etc. "and let them rule," what's the first thing mentioned? It's the ruling function, "let them rule over the fish of the sea," "let them rule over the earth," etc. He creates them in verse 27, and then He says in verse 28, "Be fruitful and multiply, and fill the earth, and subdue it," notice that population growth is in the context of the first divine institution. See how these flow, they all are tied together. All these institutions are tied together and the family is the way dominion spreads. This is a very unromantic view, I'm not knocking the romantic side, there's a whole book written to the romantic side, called the Song of Songs. We're not studying that now, all we're trying to do now is to show that these institutions have an inherent mutually supporting structure, responsible labor, marriage and family are all part of the way man grows and exercises dominion.

Let's think about population control, because this is often criticism against the Judeo-Christian worldview. Paul Ehrlecht popularized this myth in his 1968 book, *The Population Bomb*. Despite his prophetic failures his extreme scenarios of the dangers of overpopulation have become standard university propaganda. He says, "We must have population control at home, hopefully through a system of incentives and penalties, but by compulsion if voluntary methods fail."^{vi} Stop a moment and think about that. What's he saying? Let's attack children, destroy children, which is what we've done. Since Roe v Wade our country alone has destroyed 50 million children. We save the whales, we save the seals but we destroy our own children. Allan Carlson says, "It's an odd thing that an entire civilization would turn on children, but in many respects that's the revolution that we are now involved in."^{vii} Think

of what we've done. If we destroy children what does this do to population growth? It slows it.

There's a fertility rate you have to keep or else your society disappears. For a people group or nation to maintain itself it has to have a Fertility Replacement value of 2.13 or greater. 70 nations on earth are below Fertility Replacement. Italy can't recover, France is at 1.38, they're gone, Europe is lost. The German government has already stated that by 2050 Germany as a country will no longer exist, they're not replacing themselves, they'll be overrun by Muslims. Japan, Russia, they're giving incentives to have children; at least they recognize the problem. Mexico, they're in a birth dearth. The US is at 2.11, right at the threshold and 60% of our population growth is from this, get this, immigration.

This is a serious problem and the reason it's a serious problem is because as we get older we retire, we have increased medical costs, we need supplemental income, but who is going to support them? We already know social security isn't going to be there long. And if we're having less children that means you end up with an inverted pyramid. Which means you end up with the scenario that one 30 year old working man is supporting six elderly people and his own family, and that doesn't work. But that's where we're headed if we don't have children, if we wait until we're 40, if we abort babies. It's simple mathematics.

Contrary to what the overpopulation people say, the Bible says population growth is a blessing. What's the Exodus all about? Pharaoh is scared, why? Because of the population growth of the Hebrews. It comes right out of Gen 1:26-28, "Be fruitful and multiply." What do the children do? They go out and labor, they discover more resources, they develop technology, all that supports greater populations. That's subduing the earth. But if you kill them all off or you don't replace yourselves then what are you doing? Your economy has to retract, progressive technology comes to a halt, famine, disease and death are the result. Failure to subdue.

Let's go to Deut 6; this is a favorite of home-schoolers. The family, if you think about it, is our first school, it's our first church, it's our first social structure, it all starts in the family. When Jesus Christ came into this world how did he come? As a baby. What did He come into? A family. And when

God reveals Himself, how does He reveal Himself? As the Father—of a family. These institutions are related; they are so far from being mere social arbitrary conventions, they are rooted not only into the structure of the universe, they are rooted into the very character of God. When God established the family, He was anticipating how He would reveal Himself to man. Where do you think we get terms like father and son? Family terms that manifest Trinitarian relationships, so the whole institution itself is revelatory of the character of God. This is not an arbitrary convention. One feature about the family: In Deut 6:6-7, Moses mandate to the home, he says “And these words, which I am commanding you today, shall be on your heart. And you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.” That doesn’t mean just quoting the Bible all the time, if you look carefully at that it says you will “talk of them”, meaning that you talk in terms of the word of God. Every discussion on every topic ought to reflect a biblical outlook on life; the family ought to be rooted in the word of God. That’s what it’s saying, so no matter what the topic happens to be: a job, a political speech, a piece of art or music it ought to be thought about in terms of the framework of Scripture. That is how society gets controlled, but if the family breaks down and this kind of discussion doesn’t happen in the home society gets in trouble very fast. We’re seeing that today. Christian families rarely engage in this kind of discussion.

Think of another aspect of family, the importance of parents. Back to the 60’s when the elite went on crusades to get sex education in the schools they said, “Forget about the parents, we’ve got teen pregnancy and venereal disease.” They actually created this problem. If you check the record teen pregnancy and disease had actually been decreasing for about 10 years. But these guys want to fix problems that don’t exist so they enshrine the government to deal with it. And what happened? What happened when the crusades were successful and sex education programs were put in schools? Did it work? No, it didn’t work. Teen pregnancy rates sky rocketed and venereal disease went right with it. So, now you go to school and rather than learning how to diagram sentences little Billy learns about sex in health class. Why? As the Journal of School Health says, “sex education presents an exciting opportunity to develop *new norms*.” In other words, let’s circumvent the parents to create a perverse, illicit society. And boy we’ve done it. Here’s a real whopper, “A popular sex instructional program for junior high school

students aged 13 and 14, shows film strips of four naked couples, two homosexual and two heterosexual, performing a variety of sexually explicit acts,” now is that really going to discourage kids from getting in the sack? Showing them pornography? “and teachers are warned with a cautionary note from the sex educators not to show the material to parents or friends: “Many of the materials of this program shown to people outside the context of the program itself can evoke misunderstanding and difficulties.” There’s an agenda to circumvent the parents. And this goes on and on and on, marriage and family are destroyed and that by the government.

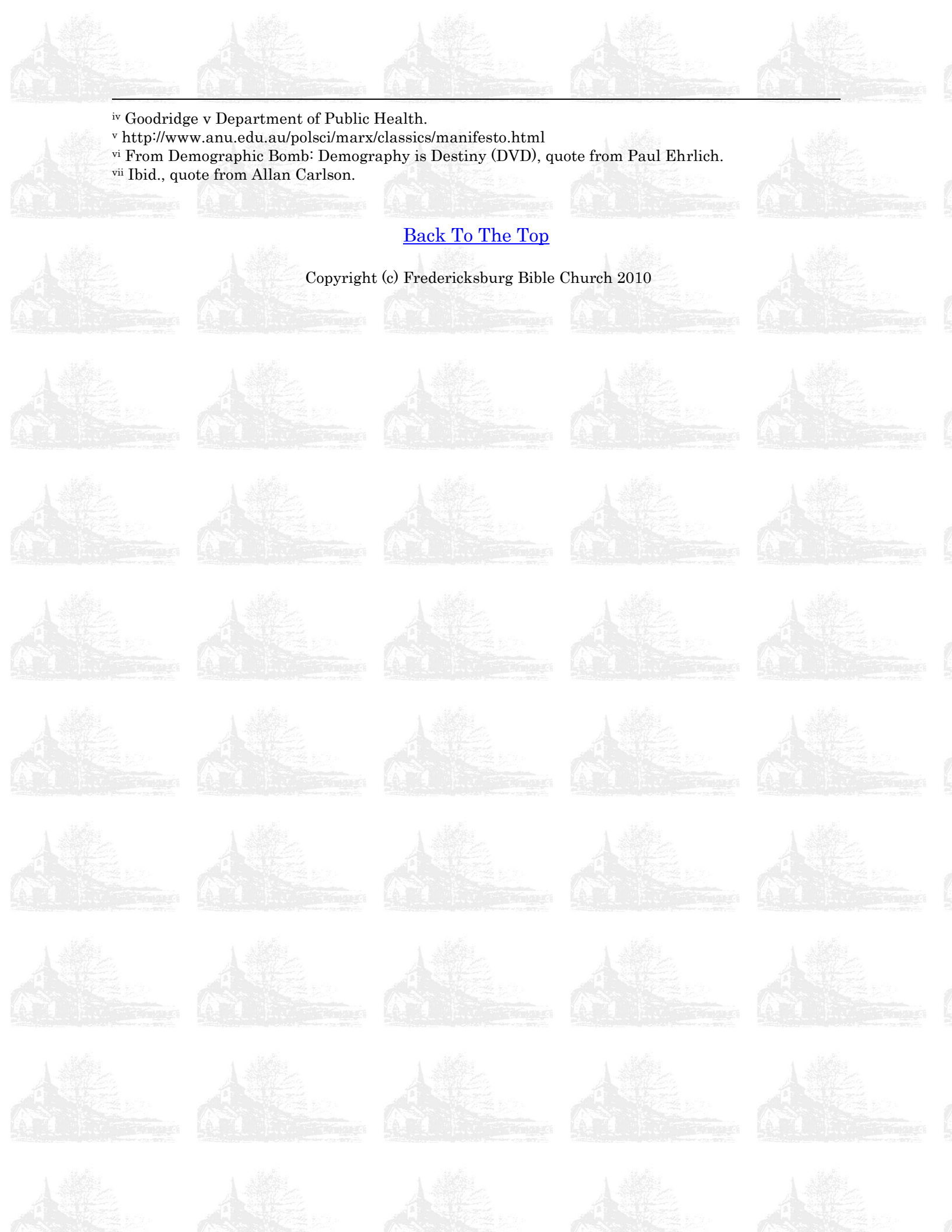
Should we really be surprised with all the alternative sexual lifestyles? We’re creating a highly promiscuous society and what comes out of that? Broken marriages and broken families. So, over the past 40 years public schools have become, really, indoctrination centers for sexual experimentation. Now we can take a 5 year old boy, mentally molest him and call that upholding the law. How convenient. But see, that’s what you get when you mess with these divine institutions. That’s what you get when you think of them as just mere conventions. And don’t forget, it doesn’t stop there, there are also economic repercussions. God is not mocked, “Whatsoever a man sows that shall he also reap.” If these are indeed structural institutions and not arbitrary conventions, then when they unravel there’s an economic price to pay, a horrendous price to pay socially.

My point in going through all this is to show you we’ve got to do something and that something is the biblical solution. We have got to, as Christians, return to the biblical model for responsible labor, marriage and family. We have got to start with the Scriptures and restore this model, build a biblical culture with fathers who have a strong work ethic, husbands and wives who have strong marriages built on the model of Christ and the Church, fathers as the head of the household teaching the children the word of God, parents as the authorities in the home with children in all submission learning obedience. There’s no other way to restore America. And I’m not saying we’ll live to see it restored. It takes generations to rebuild. But we’ll be on the right track, and we’ll be living lives that please our Lord and Savior.

ⁱ John W. Robbins, *Christ and Civilization*, 43.

ⁱⁱ J. Budziszewski, *What We Can’t Not Know*, 36.

ⁱⁱⁱ David Kupelian, *Why Conservatives are Abandoning the ‘Gay’ Issue*, 2010 WorldNetDaily



iv Goodridge v Department of Public Health.

v <http://www.anu.edu.au/polsci/marx/classics/manifesto.html>

vi From Demographic Bomb: Demography is Destiny (DVD), quote from Paul Ehrlich.

vii Ibid., quote from Allan Carlson.

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