



INSIDE

PUBLIC SERVANT QUOTE

Bill Cassidy 2
U.S. Senator, Louisiana

VERSE OF THE WEEK

1 Corinthians 4:1 5

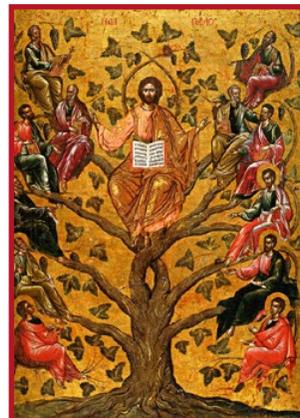
ABOUT

Capitol Ministries. 12



Institutions: Are You a Tritutionalist or a Pentetutionalist?

ONE OF THE HUGE PROBLEMS of an increasingly secularized American government is the belief that civil government is the trunk of the tree in society and culture. Scripture portrays a very different view: God is the trunk of the tree, and government is but one of its five branches.



Christ the True Vine, 16th century Greek icon.

Most believers today think that God manifests His reign in a fallen world, between His first and second coming, via three institutions: church, family and state. I believe there are two additional ones: marriage and commerce. That is why I view myself as a “pentetutionalist” (my coined word).

I think “pentetutionalism” is the proper biblical teaching and Christian worldview — all in contrast to the secularist, who has come to accept the government as the one final authority, believing it is the end-all for everything. How wrong they are!

Are You a *tritutionalist* or a *pentetutionalist*? This study will prove insightful; it will provide you with great and immediate insights — a keen perspective that will inform your judgment on most policy issues.

Read on, my friend!

Ralph Drollinger

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Weekly Bible Studies

CABINET: 7:00 AM Wednesdays, Location Undisclosed. *Light Refreshments Served.*

SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*

HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*

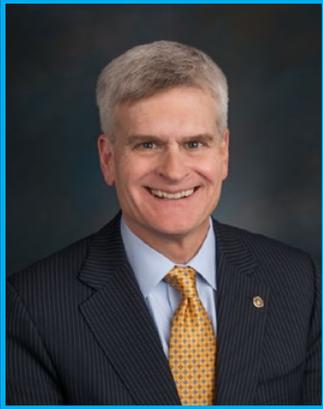


■ PUBLIC SERVANT QUOTE

U.S. Senator

Bill Cassidy

Louisiana



U.S. SENATOR BILL CASSIDY, Louisiana, spoke to Ministry Leader candidates at a Capitol Ministries' annual Training Conference.

Thank you for your ministries to people like me in your capitol.

It is interesting, power is seductive. When someone senses power, in the world's view, it is my experience, and you've witnessed it, that there will be those who come along in praise and tell them how wonderful they are. And they might be wonderful, but the reality is if someone is not grounded in eternal biblical truths, she or he can get swept away by the sense that what they are doing is so great. It is our responsibility as believers to keep that from happening. Two verses come to mind that are so familiar, Psalm 69:5 and 6:

O God, it is You who knows my folly, And my wrongs are not hidden from You. May those who wait for You not be ashamed through me, O Lord God of hosts; May those who seek You not be dishonored through me, O God of Israel.

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I. INTRODUCTION

THIS IS A BASIC AND necessary Bible study for every office holder. As a matter of fact, it is such an important Bible study that my objective is to teach you to teach this to others. You should be able to preach this in a church or teach what follows in a small group. My prayer is that God will use this to serve and equip you with great wisdom.

Since God is sovereign and omnipotent, how does He reign in the world today between the first and second advents of His Son, Jesus Christ? The Scriptures provide the answer; He mediates His reign through His ordination of five institutions during this present period of biblical history, the Church Age. Another way of stating this concept is to refer to it as the *administration of God* as it is referred to in 1Timothy 1:4:

... nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.

In a personal illustration of this concept, the Apostle Paul informs his understudy, Timothy, not to be diverted from *furthering the administration of God* (in this case via the particular institution of the church). In Luke 16:2, this same English word *administration* (which is the underlying Greek root *oikonomia* as used in the above

passage) is translated as "management and manager" respectively:

"And he called him and said to him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.'"

Further, in 1Corinthians 4:1 this same root word is translated as "stewards:"

Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.

Oikos is the word for house, and *nomos* the word for manager. **Economist**, the closest English derivative of this Greek word, is a historic reference to one who *manages* the affairs of a household. The word gives indication as to how God *manages* His relationship to the world at a given time. In Ephesians 3:2 (here, in the context of the institution of the church), notice what the Apostle Paul says about himself:

...if indeed you have heard of the stewardship of God's grace which was given to me for you;

Paul viewed himself as a *steward* (*oikonomia*) of God's grace which was given to [him by God] for [us]. As a Public Servant, albeit assigned to a different God-ordained institution, His institution of the state:

YOU MUST VIEW YOURSELF IN THE SAME LIGHT: AS A GOOD STEWARD OF GOVERNMENT. YOU MUST



BE A GOOD MANAGER OF HIS INSTITUTION.

Still, another English equivalent is the noun “dispensation,” best understood through its English verbal equivalent “to dispense.” How then does God administrate, manage, steward or dispense His sovereign reign in a fallen world today, one fractured by sin? The answer is via His ordained institutions, the church and state being just two of five.

Now, and very importantly let’s go a step further in unfolding this big concept. The Apostle Peter, in 1 Peter 2:13-15 instructs early Christians regarding the institution of the state. The context of the passage that follows pertains to believers having a good witness with the leaders of the state. Therefore, he says the following must be present:

Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, or to governors as sent by Him ... for such is the will of God.

The main verb, or action of this God-given command is to **subjugate** (*hupotasso*) meaning “to place oneself under” *every* [God ordained] *institution*. The Greek words behind the English word *institution* are *anthropine ktisei* meaning in a literal sense (of the adjective-noun word combination) “for mankind what is created.” *Ktisei* is the Greek word for “create.” It literally means, “what has been created by God for mankind.” In the English world we commonly

refer to such as an *institution*, (which fails to convey all that the Greek word combination carries with it). However, when you consider the English verb equivalent of the noun, “to institute” which means, “to establish in a particular position” (M & W), that gives a better hint of the substantive meaning of *anthropine ktisei*. *Submitting* to every God-ordained particular position, this passage indicates, is in keeping with the *will of God*.¹

The implication of Peter’s inspired instruction then, of *submission* within *every institution*, per the whole of this passage, is equated with *submission* to God Himself.² While that may be hard to understand here, it is borne out by the many passages depicting these authority-submission relationships inherent in each of the following ordained *institutions*.³ Accordingly, if the action of *submission* is tantamount to the existence of an *institution*, then there are five, not three, *institutions* evidenced in the Scriptures. What follows are explanations of those five explicit authority-submission relationships with supporting scriptural passages.

After presenting each of the five institutions with at least three differing passages that depict the existence of an authority-submission relationship, I will then attempt to provide passages for each that relate to the institution’s God-ordained purpose. Rather than comment on each (in a study that is already lengthy) I will leave it up to you to ascertain the related

Continued from page 2

David is writing, he is praying that his foolishness does not bring shame to the people who love the Lord. Think about it, that a political leader can do something in his or her might that is going to make the economy move, or a business collapse, or perhaps reward a friend, and he has that power to make it happen. What he doesn’t have is the power over the consequences. So it is deplorable that by his actions, he can wreak havoc over the lives of those who love the Lord. I think, too, of Mark 10: 42:

Calling them to Himself, Jesus said to them, “You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them.”

And Mark 10:45:

“For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

It is the way of the leaders of the world to lord it over the people who they rule. Thank you. You will be those who bring the Word to those who are going to lead. And by bringing the Word, you hope to subjugate their spirits to the spirits of those they serve and elevate their spirits so they are elevated to the Lord.

I thank Ralph and Danielle for their ministry here in the United States Capitol, and for those who pray for us. I am very honored that they would invest their lives in me. And I thank you for investing your lives in your country. 



John Dickinson



"[Governments] could not give the rights essential to happiness... We claim them from a higher source: from the King of kings, and Lord of all the earth."

— John Dickinson, Signer of the Constitution; Governor of Pennsylvania; Governor of Delaware; General in the American Revolution.

John Dickinson, *The Political Writings of John Dickinson* (Wilmington: Bonsal and Niles, 1801), Vol. I, pp. 111-112.

point being made from each passage. Finally, I will conclude by illustrating the corruptions that follow the comingling of institutions, i.e., when the secularists promote the institution of government as preeminent, versus all five being equal in God's mind. Note the five institutions that follow are in no particular order of importance.

II. THE STATE: AUTHORITY AND SUBMISSION PASSAGES

A. ROMANS 13:1-3

Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;

B. 1PETER 2:13-14

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him.

C. TITUS 3:1

Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing every consideration for all men.

THE STATE: ITS PURPOSE IS TO MORALIZE

D. ROMANS 13:4-7

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 on the one who practices evil. Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

E. 1PETER 2:14B-17

... for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men. Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. Honor all people, love the brotherhood, fear God, honor the king.

Probably the most important (in terms of present applicability) aspect of these passages regarding the purpose of the institution of the state relates to God's explicit intentions for it: *the punishment of evildoers and the praise of those who do right*. To say it with gentleness, it is therefore wise for governing officials to avoid over-involvement with other institu-



tions — Public Servants should allow latitude (versus interfering with) the other institutions that God has ordained, and allow them to do what they are designed by God to achieve. Each institution is more efficient than any other institution in achieving what God designed it to do.

**IT IS BIBLICALLY
FALLACIOUS TO THINK
THAT GOVERNMENT IS
GOD'S ONLY VEHICLE TO
ACHIEVE HIS WILL IN
THE WORLD**

God explicitly limits the state's purposes in the passages just cited. Government will not accomplish as *effectively* or as *efficiently* what God has ordained as the responsibility and purposes of other *institutions*. In summary, the state's God-ordained purpose is to quell evil in a fallen world via corporeal punishment. The outward force of exacting retribution for sin can be deemed "to moralize society."

**III. COMMERCE:
AUTHORITY AND
SUBMISSION PASSAGES**

The commercial economy of the Roman Empire, at the time of the writing of the New Testament was that of a master-slave compensation relationship. Without delving into it, although the names in the relationship are similar to American slavery, it is believed by most commentators that the manifestation of employment was quite different. (This is not to suggest it was less than evil in and

of itself.) Notwithstanding, the NT writers concentrate on inward change through the Gospel, versus any emphasis on changing this cultural evil (cf. the Book of Philemon). The point related to this study is to utilize these passages to illustrate the authority-submission relationship that exists in the institution of commerce both then and now (not to debate the issue of slavery and the Bible).

A. 1PETER 2:18-21

Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,

B. EPHESIANS 6:5

Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;

C. COLOSSIANS 3:22

Slaves, in all things obey those who are your masters on earth, not with

♥ VERSE OF THE WEEK

1 Corinthians 4:1

Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.



We must be good stewards of government — good managers of His institutions.





James Otis



“Has [government] any solid foundation? Any chief cornerstone?... I think it has an everlasting foundation in the unchangeable will of God... The sum of my argument is that civil government is of God.”

— James Otis, Leader of the Sons of Liberty; Attorney and Jurist; Mentor of John Hancock and Samuel Adams.

James Otis, *The Rights of the British Colonies Asserted and Proved* (London: J. Williams and J. Almon, 1766), pp. 11, 98.

external service, as those who merely please men, but with sincerity of heart, fearing the Lord.

COMMERCE: ITS PURPOSE IS TO ECONOMIZE

A part of the curse on mankind as a result of the Fall in Genesis 3 is man’s toil in labor. Genesis 3:17b-19 states:

In toil you will eat of it all the days of your life ... by the sweat of your face You will eat bread.

Labor in and of itself is part of the creation and is not to be thought of as a curse in itself. Accordingly, labor will now always be difficult in some way. Nevertheless, the institution of commerce serves to create sustenance and temporal provisions, if not prosperity, for man’s needs. This is the purpose of this institution as bestowed by the Creator. The state in contrast, was not and is not intended or designed by the Creator to efficiently economize a culture.

In addition to these first described two institutions’ roles, properly understood, they aid the Public Servant to reason through otherwise difficult and complex policy issues (for instance this construct can be applied to the present healthcare debate). A Legislator must be knowledgeable concerning the three remaining institutions that God has created for mankind. They follow.

IV. MARRIAGE: AUTHORITY AND SUBMISSION PASSAGES

A. 1PETER 3:1-5

In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. Your adornment must not be merely external — braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands;

B. EPHESIANS 5:22-24; 28-33

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.... So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. This mystery is great; but I am speaking with reference to Christ and the church. Nevertheless, each individual among



you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

C. 1CORINTHIANS 11:3

But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

MARRIAGE: ITS PURPOSE IS TO MATERIALIZE (AMONG OTHERS)

D. TO PROVIDE PROCREATION: GENESIS 1:27-28

God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

Procreation, materializing the next generation is one of the primary purposes God created the institution of marriage. Further purposes for the institution follow:

E. TO PROVIDE PERSONIFICATION OF CHRIST’S LOVE FOR THE CHURCH: EPHESIANS 5:24-27

But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. Husbands,

love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

F. TO PROVIDE PARTNERSHIP: GENESIS 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.”

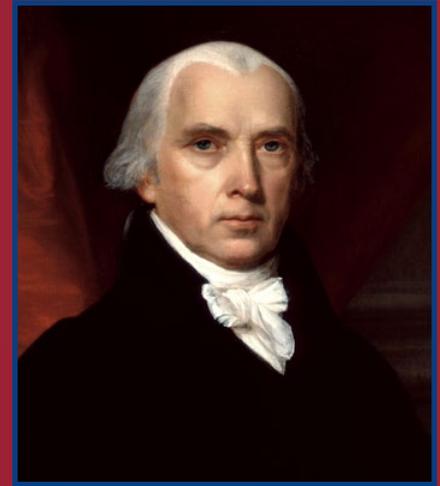
G. TO PROVIDE PLEASURE: PROVERBS 5: 18-19

Let your fountain be blessed, And rejoice in the wife of your youth. As a loving hind and a graceful doe, Let her breasts satisfy you at all times; Be exhilarated always with her love.

Notice these four manifold purposes for God’s construct of marriage. They are all wonderful! God intends for marriage to be fulfilling so as long as it is conducted in His ways. Make sure you prioritize your marriage and continue to build equity into your relationship, especially given the difficult lifestyle you lead as a Legislator wherein you are often separated from one another. Safeguard and protect your sacred marriage.

IT IS GOD WHO DEFINES MARRIAGE. FOR THE STATE TO REDEFINE MARRIAGE

James Madison



“But ambitious encroachments of the federal government, on the authority of the State governments, would not excite the opposition of a single State, or of a few States only. They would be signals of general alarm.... But what degree of madness could ever drive the federal government to such an extremity.”

— James Madison, Signer of the Constitution; Author of The Federalist Papers; Framers of the Bill of Rights; Secretary of State; Fourth President of the United States.

James Madison, Federalist No. 46, January 29, 1788.



Gouverneur Morris



“There must be religion. When that ligament is torn, society is disjointed and its members perish.... [T]he most important of all lessons is the denunciation of ruin to every state that rejects the precepts of religion.”

— Gouverneur Morris, Revolutionary Officer; Member of the Continental Congress; Signer of the Constitution; ‘Penman of the Constitution,’ Diplomat; U.S. Senator.

Collections of the New York Historical Society for the Year 1821 (New York: E. Bliss and E. White, 1821), pp. 32, 34, from “An Inaugural Discourse Delivered Before the New York Historical Society by the Honorable Gouverneur Morris, (President,) 4th September, 1816.”

IS HUBRISTIC AND SERVES TO ILLUSTRATE AN OVERREACH IN INSTITUTIONAL PURPOSE

V. THE FAMILY: AUTHORITY AND SUBMISSION PASSAGES

A. EPHESIANS 6:1-4

Children, obey your parents in the Lord, for this is right. HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

B. COLOSSIANS 3:20

Children, be obedient to your parents in all things, for this is well-pleasing to the Lord.

C. HEBREWS 12:5-11

And you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.” It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become

partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

THE FAMILY: ITS PURPOSE IS TO CATECHIZE

D. TO RAISE A GODLY HERITAGE: EPHESIANS 6:4; PROVERBS 22:6; DEUTERONOMY 4:9

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Train up a child in the way he should go, Even when he is old he will not depart from it.

Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons.

The primary purpose of the institution of the family is to raise godly children for the growth of the



Church and Christ's Kingdom and its ensuing, resulting positive impact on culture. The fruit of strong families — the first line in disciple making — inures to the overall benefit of every other institution. It is a serious error when the state interferes with the parents' raising of their children in a biblical manner. For example, Scripture teaches that parents are to discipline their children in order to curb their sin nature at a young age. If government curtails that institutional responsibility and inalienable right, then government and society will inherit citizens who lack discipline, most likely necessitating a police state in the next generation. Again, it is hubristic for government to think it knows best how parents should raise their kids!

**E. TO BE A BLESSING:
PROVERBS 17:6;
PROVERBS 31:28A**

Grandchildren are the crown of old men, And the glory of sons is their fathers.

Her children rise up and bless her;

**VI. THE CHURCH:
AUTHORITY AND
SUBMISSION PASSAGES**

A. HEBREWS 13:17

Obey your (church) leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

**B. 1 THESSALONIANS
5:12-13**

But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another.

C. ACTS 20:28

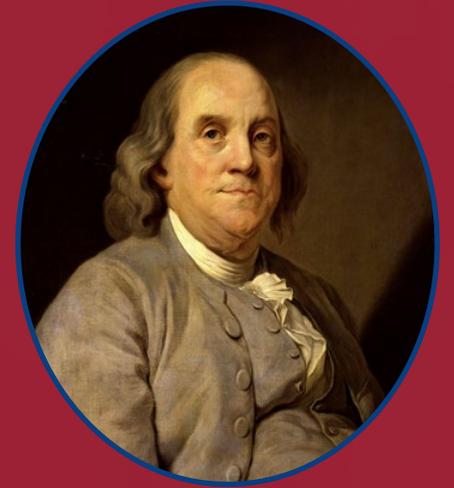
“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”

D. 1 PETER 5:1-5

Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory. You younger men, likewise, are subject to your elders; and all of you, clothe yourselves with humility toward one another.

**THE CHURCH:
ITS PURPOSE IS TO
EVANGELIZE**

Benjamin Franklin,



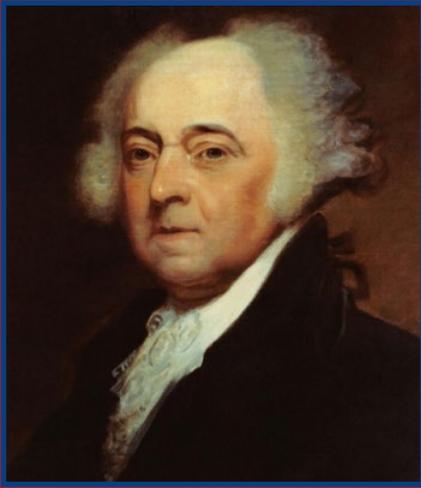
“And as to the Cares, they are chiefly what attend the bringing up of Children; and I would ask any Man who has experienced it, if they are not the most delightful Cares in the World; and if from that Particular alone, he does not find the Bliss of a double State much greater, instead of being less than he expected.”

— Benjamin Franklin, signer of the Declaration of Independence; Diplomat; Printer; Scientist; Signer of the Constitution; Governor of Pennsylvania.

Benjamin Franklin, *Reply to a Piece of Advice*, March 4, 1734/5.



John Adams



“The foundation of national morality must be laid in private families.... How is it possible that Children can have any just Sense of the sacred Obligations of Morality or Religion if, from their earliest Infancy, they learn their Mothers live in habitual Infidelity to their fathers, and their fathers in as constant Infidelity to their Mothers?”

— John Adams, Second President of the United States; Signer of the Declaration of Independence; Judge; Diplomat; One of two signers of the Bill of Rights.

John Adams, Diary, June 2, 1778.

God’s primary purpose for His Church is to make disciples (Matthew 28:18-20). He achieves this by giving evangelists and pastor-teachers to this institution (Ephesians 4:11-12; Romans 10:15). In 1Timothy 3:15 Paul states a unique characteristic of the Church when he says:

But in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

The Church, or the *Household of God* as it is referred to here, is the *support* (*bedraioma*) of the *truth*. The word means “under girder, foundation, or bulwark.” Accordingly, all other institutions ordained by God in the Church Age are dependent on the health of the Church, which is synonymous with its effectiveness to make disciples who become the preservers and illuminators (cf. Matthew 5:13-14) of the *truth* in and for all the others. Granted, the Church’s primary focus is on building another Kingdom, Christ’s Kingdom that is “*not of this world*” (John 18:36), but tangentially it produces (at least should produce) men and women of Christian character who are model citizens for the other establishments. Disciplemaking has an effect on the here and now, not just God’s spiritual, eternal Kingdom. No other institution can accomplish this task. The Church has unique value, and its work should go unhindered by the state. History proves that when the Church is left unhindered

by the state it is most effective.

VII. THE FOCUS OF INSTITUTIONS

As indicated, each of the five institutions has uniquely ordained purposes from on high. Each does what it does best.

ONE CANNOT EXPECT THE CHURCH TO ARREST THIEVES ON THE STREET ANY MORE THAN ONE CAN EXPECT THE STATE TO MAKE DISCIPLES IN THE CHURCH

ONE CANNOT EXPECT COMMERCE TO PRODUCE GOOD CHILDREN ANY MORE THAN ONE CAN EXPECT FAMILIES TO PRODUCE AUTOMOBILES

Each institution is uniquely gifted and endowed by God. The wise Legislator will heed God’s way of mediating His reign between His First and Second Coming and presently manifest His will in a fallen world by respecting His design and purpose for each institution.

VIII. THE FAULT OF INSTITUTIONS

Here are some of the problems that occur when the state (to choose one institution) confuses its role with others, or begins acting beyond its purposes of *rewarding those who*



do good and punishing those who do evil: When government plays in the sand box (so to speak) of another establishment notice some possible outcomes:

CONFUSING THE STATE WITH OTHER INSTITUTIONS

STATE ECLIPSING MARRIAGE: REDEFINITION

STATE ECLIPSING FAMILY: NANNY STATE

STATE ECLIPSING COMMERCE: SOCIALISM

STATE ECLIPSING CHURCH: THEOCRACY

All of the above represent aberrations from God's revealed will. They lead to inefficient, sometimes disastrous consequences. We have the owner's manual; we should not deviate from its directions.

IX. CONCLUSION

This study in Christian worldview serves to provide the Christian officeholder with a biblically based perspective for governing: If one does not know what he believes, or why he believes what he believes, then this study is especially pertinent. Here is a construct, taken from Holy Writ, that is attuned with the Creator's blueprint. Remember the purposes of each *institution*:

STATE:
TO MORALIZE
COMMERCE:
TO ECONOMIZE
MARRIAGE:
TO MATERIALIZE
FAMILY:
TO CATECHIZE
CHURCH:
TO EVANGELIZE

Furthermore, from a theological perspective the:

State exists to manifest God's restraining grace;

Commerce exists to manifest common grace;

Marriage exists to manifest creational grace;

Family exists to manifest formational grace; and

Church exists to manifest saving grace.

God is so good to us to manifest His reign and grace through these "created for man" *institutions*. They are manifestations of His wonderful love and care for us whom He created and for whom He deeply cares! He is a God of order, and this represents divinely thoughtout order! Each *institution* is more efficient than any other when it comes to doing what it does best.

Herein is how Christ intends to manifest His reign in the world today: These *institutions* represent His ongoing mediated authority in

George Washington



"A people...who are possessed of the spirit of commerce, who see and who will pursue their advantages may achieve almost anything."

— George Washington, First President of the United States; Commander-in-Chief of the Continental Army; Member of the Continental Congress; President of the Constitutional Convention; "Father of His Country;" Judge.

George Washington, letter to Benjamin Harrison, October 10, 1784.



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a fallen world, in His physical absence, prior to His Second Coming.

The better news, the great news, is that one day He is coming — what a glorious day that will be! Christ will someday reign from Jerusalem over the whole world! His physical, personal, non-mediated reign and His manifestation of authority will be perfect, without the stain of sin. What a wonderful day that will be! Are you ready for His return? Have you bowed your knee to His Lordship in every area of your life? Confess Him today as your Lord and Savior and legislate according to His institutional construct. He blesses those who are obedient to Him! cm

¹The Greek words translated human institution *anthropine ktisei* ἀνθρωπινη κτισει are somewhat difficult to translate. The first Greek word is an adjective modifying the second, a noun, both in the dative case of the sentence (an indirect object). The Greek words literally and respectively mean: “characteristic of mankind” (in contrast to heavenly) and “what is created.” When used together they come to mean, “For mankind, what is created.” It is not the idea that the human created the institution, rather a creation by God for mankind, to mediate His reign in Christ’s physical absence. Further, one could argue that authority and submission relationships were necessitated by the fall (sin in the world) and that no need existed for authority and submission prior to the fall. This is commonly referred to in theology as the egalitarian viewpoint. Such however is negated by Paul’s rooting of husband and wife authority and submission in creation, not the fall (cf. 1 Corinthians 11:3-16; 1 Timothy 2:11-14). Institutional authority and submission then, has to do with the mediatory reign of God in the world versus a remedy for sin, post fall.

²A caveat to submission is the principle of Acts 4:19. The passage illustrates one in institutional authority demanding that one in submission to authority disobey a scriptural truth. Whenever a decree by one in authority in any of the five institutions is unequivocally in contradiction to one’s ability to obey God’s Word, then God’s Word must take precedent over the demands of the one in authority.

³Historical Evangelicalism has typically identified only three institutions ordained by God in the Church Age. If however an institution is characterized by the existence of an authority-submissive relationship, which seems to be the composite instruction of 1 Peter 2:13-15, then there are five institutions revealed in the New Testament. This would then be the difference between what I have deemed a “trititutional” versus a “pentetitutional” understanding of the mediatory reign of Christ in the Church Age. I am, as herein depicted, a “pentetitutionalist” (my words).

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