

Judgment, Politics, and the Bible

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The judgment of God

God is the governor among the nations (Ps. 22:27-28); therefore, He is “a God of judgment” (Isa. 30:18) when man breaks His Law. When God does act, it is always in terms of His Law, His eternal standard: “Judgment also will I lay to the line, and righteousness to the plummet: and the hail will sweep away the refuge of lies...” (Isa. 28:17).

God’s judgments – misunderstood: God rules over the earth, but not according to our expectations. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” (Isa. 55:9). Scripturally, judgment is treated as a “strange work” and “strange act” of God (Isa. 28:21) – strange because judgment should not happen since God provides adequate opportunity to repent, and because God must assemble extraordinary instruments of judgment (e.g., He is said to “hire a razor” when calling upon the Assyrians to come in judgment against Israel in Isa. 7:20).

God’s judgments – always certain: God’s forbearance is intended to provide opportunity to *obey* His laws. In Rev. 2:21, God says of Jezebel that “I gave her space to repent of her fornication, but she repented not.” God’s graciousness in delaying His judgment often gives rise to mocking: “Where is the God of judgment?” (Mal. 2:17), and too often forbearance is treated with contempt and misinterpreted as license to continue in *disobedience*. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Eccl. 8:11). God waited five centuries before dropping the hammer on Israel. God warned His people (Lev. 26:33-36) that if they violated the land Sabbath law requiring the fields to go unworked every seventh year, the nation would be cast out and scattered and “the land shall enjoy her Sabbaths.” When Israel began to violate these ordinances, God didn’t appear to follow through. But a suspended sentence isn’t an acquittal. In 2 Chron. 36:21 the long-promised deportation (to Babylon and beyond) finally occurred and the emptied land rested for seventy years – the amount of Sabbaths that Israel had refused to honor over the course of half a millennium. God is never mocked.

God’s judgments – a burning issue today: Historically, a profound spiritual decline always precedes a national decline. In our current era when “the law is slacked” (Hab. 1:4) by contemporary Christian theology (*see Theology* paper) and Christians make the loosening of the jots and tittles of God’s commandments common practice and teach men to do likewise (Matt. 5:19), where churches displace His Law with the “teaching of the precepts of men” (Mark 7:7-9, Matt. 15:9), where the “great things of His Law are regarded as a strange thing” (Hos. 8:12) by pastors, we realize as King David declared, “It is time for Thee to work, O Lord: for they have made void Thy law” (Ps. 119:126).

The “fear of God”

Only the fear of God leads to *boldness before men* and *freedom from God’s judgment*.

“Fear of God” & society: God has laid out in His Word how a society must be run. Fear of God that is true and convicting entails a regard for *all* of His laws and commandments. It results in a society of justice, peace, sound money, diligence, productivity, and blessing (Deut. 28:1-14). Conversely, “the

fear of man bringeth a snare” (Prov. 29:2) and leads to a society based on statist means of salvation and deliverance. To exchange the fear of God for the fear of man is to transfer total power from God (Whose Law maximizes our liberty) to the state (which must make its own laws, minimizing our liberty to make good on its promises: to provide total protection, the state needs total power). The fear of man shifts the basis of societal order from moral to regulatory, and the resulting totalitarian socialism is part of the curse of “making flesh (*human means*) our arm (*strength*)” (Jer. 17:5).

“Fear of God” & liberty: Sin enslaves souls; all other alleged enslavement only perpetuates the myths of environmental and satanic determinism. God’s Law is liberty. Christ’s death and resurrection “frees those enslaved by the fear of death” (Heb. 2:15), thereby making His Law a refuge for all who seek it.

“Fear of God” & politics: Many despise their slavery to the state without considering their slavery to sin. Like those in Christ’s day obsessed with political freedom, they dispose of Jesus when He gets in the way of their politics. Issues of abortion, taxes, sound money, war, immigration, etc., are important to life, liberty and prosperity. The clamor of politics obscures the root sin that provokes God’s judgment: abandonment of His Law. The spilling of innocent blood via abortion is the tip of the iceberg of the many transgressions of God’s Law for which America is under judgment. It is futile to resist God’s judgment when His Law is systematically ignored.

“Fear of God” & self-government: America’s founders ruled themselves according to God’s Law. They did not stand idly by their neighbor’s blood (Lev. 19:16); they did justice (Deut. 16:20), established righteousness (God’s Law: Rom. 3:31 and Heb. 8:10), and took dominion in the earth (2 Cor. 10:4-5) to build God’s kingdom in preparation for Christ’s Second Coming (2 Cor. 5:19, Isa. 9:7). In return, God delivered them from their enemies and made their nation safe, free and prosperous (Deut. 28). When the fullness of God’s Law ruled the lives of individual Americans, politics took care of itself. But modern Americans, unwilling or unable through ignorance to govern themselves by God’s Law, look to politics for salvation and liberty rather than to God who provides abundantly through obedience to His full counsel (Psalm 1).

“Fear of God” & civil government: Officers of state are both established by and responsible to God (Rom. 13:1; Isa. 52:15; Dan. 2:21; Ps. 2:10-12; 1 Tim. 6:15) – they either act as ministers of God for justice (Rom. 13:4), exercising specific limited powers delegated by God, or they are hired by God for purposes of His judgment (Isa. 10:5, 37:26; Jer. 27:5-8, 28:14) and subject to His overthrow (Isa. 10:15; Dan. 4:26, 30-32; Acts 12:23, 13:22). 2 Sam. 23:2-3 was routinely preached upon in colonial America: “The Spirit of the LORD spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.” This was *not* David’s personal opinion, but an imperative laid down by God Himself for all men and women who govern.

“Fear of God” & voting:

Contrary to popular rhetoric, voting is NEITHER a virtue NOR a commandment. Obeying God’s commandment that forbids putting anyone into power who doesn’t rule in the fear of God IS virtuous. Today’s Christian voters fear man over

God when they worry about “wasting their vote” and voting “the lesser of two evils.” The “lesser of two evils” is always evil, and a vote is never “wasted” when it is cast in the fear of God: “The Lord is on my side; I will not fear. What can man do to me?” (Ps. 118:6). The modern mainstream media’s left-right political paradigm feeds the electorate’s fear of man, creates a false choice for voters, and provokes the electorate to follow a multitude to do evil (Ex. 23:2) in voting straight party when neither party nor their candidates represent God’s laws and principles. As Jesus said, “I will forewarn ye whom ye shall fear: Fear him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him” (Luke 12:5).

“Fear of God” & justice: Above all else, God requires His people to do justice (Deut. 16:20, 2 Chron. 19:6-7). God loves justice (Ps. 11:7, 33:5) and He judges injustice (Isa. 59:15-18). The officers of state expressly exercise the ministry of justice (Rom. 13:4). A political ruler will do justice in proportion to his/her fear of God. Conversely, he/she will do injustice in proportion to his/her fear of man (rejection of God). Therefore, an electorate’s fear of man is its own punishment: 1) injustice at the hands of elected ungodly rulers (the “unjust judge” of Luke 18:1-8 “did not fear God” and denied the widow justice), 2) the people are enslaved to continue acting upon their fear of man, 3) God’s judgment on both the people and the man-fearing rulers they elect. If judges and rulers keep God’s laws, they share in God’s authority over human life (Ps. 82:6); if they instead pervert justice, they “shall die like men” (Ps. 82:7).

The Law of God and Liberty

God’s Law abandoned in America: Our founding fathers would be aghast that modern America, at the individual and national levels, is in continual violation of most of God’s laws. For example, they knew that: 1) if God’s people obey His statutes about citizen-administered relief of poverty (annualized to 3.4% of one’s income – Deut. 14:28-29, 16:12-15), “there would be no poor among you” (Deut. 15:4); but “hardness of heart” (Deut. 15:7) and refusal to obey have led to transfer of social responsibility and America’s welfare state has swollen to immense size *without* ending poverty at all (see *Taxation* paper), 2) God mandates parents to raise their children in the fear of God (Eph. 6:4), not to give them to humanistic government schools during their critical formative years; God’s judgment for this is multi-faceted: increasing property taxes and a shameful perpetual decline in morality and academics (see *Education* paper), 3) God declares unbiblical fiat currency (which is what we currently use today) an abomination (Prov. 11:1) (see *Taxation* and *Economic Crises* papers); our founders wrote safeguards into the Constitution against it, and 4) a Biblical foreign policy is one of non-intervention (Deut. 17:6); God judges nations for the type of pre-emptive military campaigns (2 Chron. 35:20-25) we support today that harm noncombatants (see *National Defense* paper). Entrusting the state to handle poverty, education, economics, national defense apart from God’s Law, or anything not expressly assigned to it by God’s Word, brings God’s curse. Jer. 17:5 treats the person who trusts in man, who makes flesh their arm, as one “whose heart departeth from the Lord.” To entrust the state with prerogatives that God is holding us *individually accountable* for means our hearts have departed from Him.

Free republic to idolatrous, totalitarian state: America’s foundation for liberty was Biblical Law via English common law. As increasing reliance on the state displaced personal responsibility under God’s Law, her foundation eroded and the character of the people decayed. Any state not based on Biblical Law is a false god, for it replaces God’s laws with its own. Jeremiah 2:11-13 compares Israel to her neighbors, observing that the heathen were more loyal to their false gods than Israel was to the True One. Israel exchanged the Lord God “for things that do not profit.” This is a double evil: “forsaking the fountain of living waters” (God) while “hewing out for themselves broken cisterns that cannot hold any water” (v.13). *Hewing out for themselves* means building a society according to one’s own wisdom. When God’s laws are disregarded, the state fills the void and takes over at the high cost of individual liberty. Totalitarianism is introduced incrementally as society shifts from a moral to a regulatory basis. The loss of liberty is not always detectible over the short run. Citizens come to regard humanistic regulations as sensible and desirable. This is how “the wicked frame mischief using law” (Ps. 94:20). Ortiz says of the New Covenant of Hebrews 8:10, “Herein lies the essential structure of Christianity: God-Law-Individual. It is direct, immediate, and unencumbered by ecclesiocracy and statism.” Today we *are* encumbered by these joint evils – megachurches where people are kept very busy treading His courts (Isa. 1:12) without ever being taught God’s Law, and a big brother civil government compelling obedience to an ever-expanding tablet of humanistic laws in the name of security – because we have abandoned God’s laws and thus the liberties they insure.

Theological underpinnings of national decline: “Modern Christian leaders have the ear of national leaders and preach in the White House and in Congress without affecting the national march into degeneracy and apostasy” (Rushdoony). This dichotomy exists because our forefathers embraced a faith far removed from that held by most Americans today (see *Theology* paper). The huge gap between the convictions of modern Christendom and those of America’s forefathers exists primarily in God’s 613 laws, commandments, statutes, precepts and testimonies (Deut. 28, Lev. 26, Ps. 119:64).

Our foundation is still our hope for the future: God begins His judgment at “the house of God” (1 Pet. 4:17); therefore, believers hold the key to America’s future. 47% of American adults attend church regularly. Christians prevailed culturally with vastly smaller numbers at our founding. We must recover the faith of America’s founders who understood the Scriptures and the unceasing relevance of the entirety of God’s Law far better than our current paperback-ridden, sound-bite-happy generation. If we truly fear God, we will take Christ’s question seriously: “Why callest me Lord, Lord, and do not the things I say?” We will rightly judge ourselves today so that God won’t have to place a heavy hand upon our nation tomorrow. The alternative is to continue living out sloth toward the only Law that brings life and liberty, blindly trusting that God is ambivalent to His Law and our covenantal duty to obey all of it (see *Theology* paper), ignorantly invoking His unconditional mercy and provision in exchange for our unstudied busy-ness in “serving the Lord.” If we persist in locking Christ up inside the church through ignorance, escapism and cultural irrelevance, He will shatter the church just as He shattered the tomb. (Rushdoony)