



*Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep forever.*

Thomas Jefferson, "Query XVIII,"  
from *Notes on the State of Virginia*

*The Lord is at your right hand; He will shatter kings on the day of His wrath. He will execute judgment among the nations, filling them with corpses; He will shatter chiefs over the wide earth.*

Psalm 110:5–6

*Then I saw a great white throne and Him who sat upon it; from His presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done.*

*And the sea gave up the dead in it, Death and Hades gave up the dead in them, and all were judged by what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; and if any one's name was not found written in the book of life, he was thrown into the lake of fire.*

The Apocalypse 20:11–15

*It is a dreadful thing to fall into the hands of the living God.*

Hebrews 10:31

## GOD IS JUDGE OF MEN AND NATIONS

**T**he purpose of this book is twofold: first, to show God is judging America. He is judging us with the coronavirus pandemic; He is judging us with the fear that is racking much of our country; He is judging us with the economic meltdown we are experiencing, as well as other evils that are here and yet to come. The chastenings we are enduring from the hand of Almighty God are clearly spelled in sacred Scripture.

The second purpose of this book is to show what we as individuals can and must do to avert, or mitigate, His judgment on our families, our communities, our nation, and ourselves. This roadmap is also from the sacred Scriptures.

The overarching premise of this book is that God is real, that He has given the human race His laws, and that if we break His laws, there is a price to be paid in time and eternity. Moreover, He has provided the path for our forgiveness and restoration through His Son, our Lord Jesus Christ, coupled with certain acts of repentance on our part.

Before we begin this spiritual quest, we must distinguish between *temporal* and *eternal* judgment—between *individual* and *national* punishments or rewards.

## ***One Soul, One Eternal Judgment***

We will all give an account to our Maker...alone. Small and great, rich and poor, tyrant and saint, every man and woman from the dawn of time will stand before Almighty God, the Supreme Judge of the Universe...alone.

No human priest or pastor, preacher or teacher, parent or child will stand by our side. We will face God alone.

This immutable truth is foundational in all Christian teaching—whether Catholic or Protestant, Orthodox or Evangelical. Every stream of Christianity declares that we will stand before the judgment seat of God...alone.

In times of grave danger or difficulty, such as this coronavirus pandemic has brought upon us, we are more likely to question our eternal well-being. We assess, we question, some of us doubt, most of us pray. Some of us beg God for His mercy, His forgiveness, and for the peace and assurance that, should we die, we will see His Face in heaven and not be condemned to hell.

And this is as it should be.

It is my hope that all who read this book will be ready to face God when they take their last breath. It is my prayer for myself, my family, and my loved ones that each of us will die in God's grace—that, whether we die this year or many decades from now, we will die with our faith in Jesus Christ intact, and, by the virtue of His shed blood and redeeming power, pass into eternal life and not into eternal condemnation.

But not everyone who is reading this is a friend of God. Some deny He exists. Some are railing against God in their hearts, accusing Him of being an uncaring tyrant, insisting that we have done nothing worthy of His wrath or judgment. Some deny the Truths of sacred Scripture and the Lord Jesus Christ Himself.

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It is my prayer that these ethical rebels against God become His servants. It is my prayer that they have a conversion like John Newton, who went from being a demonically inspired slave trader to the repentant sinner who wrote the hymn “Amazing Grace.” It is my prayer that our debauched political leaders—many of whom have led America into our national rebellion against God—will repent, and that our arrogant and faithless journalists and reporters that are poisoning the public will repent of their evils, their lies, and their omissions of truth.

Those who believe in Christ have the mandate to share the Good News of His mercy *and* the not-so-good news of what happens to those who reject Him:

Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to judge because he is the Son of Man.

Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned. (John 5:24–29)

If your mortality is in clearer focus, and your eternal well-being is not so clear, I urge you to seek our Lord Jesus Christ with all your heart. If you are not baptized, seek out a clergyman and profess your faith in Jesus Christ as your Savior and Lord, and then be baptized—*in the Name of the Father, Son, and Holy Spirit*.

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If you have been baptized but drifted from your faith, renew your walk with the Lord. Repent and confess your sins, trust in His mercy, and do your best to live in holiness and truth.

### **God Judges Men Now**

The purpose of this book is to show—line upon line, precept upon precept—that God is *not only* the final Judge of all men’s souls for eternity, but that He is also the sovereign Judge of men and nations in the world today—the here and now—and *that he is sending His judgments at this very moment on individuals and nations.*

Let us first look at individuals.

We must distinguish between the final, unchanging punishment of someone’s soul in eternity, and the *temporal* chastening God sends on individuals—judgments in their bodies or their minds or their homes or the finances or their health—judgments that may be distinct and separate from their *final* judgment of heaven or hell.

For example, Herod—who stretched out his hand against the early Church—was judged by God and eaten with worms (Acts 12:21–23). Did he go to hell? Only God knows.

Nebuchadnezzar, for his arrogance against God, was smitten with some type of insanity such that he lived like a wild beast for seven years (Daniel 4:33). Afterward, he repented and said: “At the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever” (Daniel 4:34).

Annanius and Saphira lied to the Holy Spirit. Both were struck dead in the presence of other Christians (Acts 5:5–11). Did they lose their souls? Only God knows. But their physical punishment had the effect of inspiring the living to holiness and obedience.

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The Scripture is full of illustrations of God sending hardship, calamity, punishment, etc., into the lives of individuals who rebelled against him. And sadly, *there are many evildoers in this world* who do not serve or fear God. Perhaps you can think of several right now who seem to escape most difficulty and hardship.

The psalmist complained bitterly of this seeming injustice:

For I was envious of the arrogant,  
when I saw the prosperity of the wicked.  
For they have no pangs;  
their bodies are sound and sleek.  
They are not in trouble as other men are;  
they are not stricken like other men.  
Therefore pride is their necklace;  
violence covers them as a garment.  
Their eyes swell out with fatness,  
their hearts overflow with follies.  
They scoff and speak with malice;  
loftily they threaten oppression.  
They set their mouths against the heavens,  
and their tongue struts through the earth.  
Therefore the people turn and praise them;  
and find no fault in them.  
And they say, "How can God know?  
Is there knowledge in the Most High?"  
(Psalm 73:3–11)

Then the psalmist realized that even if the peace and security of the wicked lasted their entire wicked lives, the terror of judgment awaited them at the end of their godless lives:

But when I thought how to understand this,  
it seemed to me a wearisome task,  
until I went into the sanctuary of God;  
then I perceived their end.

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Truly Thou dost set them in slippery places;  
Thou dost make them fall to ruin.  
How they are destroyed in a moment,  
swept away utterly by terrors!  
They are like a dream when one awakes,  
on awaking you despise their phantoms.  
(Psalm 73:16–20)

We may wonder why mass murderers like Joseph Stalin die in their sleep with seemingly few earthly ramifications for their evils. But let us, like the psalmist, remember their eternal end. They are “*swept away utterly by terrors.*”

Having touched on eternity, as well as temporal judgments on individuals, let us move on to the main message of this book.

### ***God Judges Nations TODAY***

God is the Judge of nations—*right now*. He is judging the United States *right now* because of our manifold sins against Him.

It is with fear and trepidation that we teach or preach on the Person and nature of God. He is eternal, immortal, omnipresent, omniscient, and omnipotent. I am less than dust in His presence, in the light of His glory and majesty.

Yet, for whatever reasons He has, the Almighty has commissioned the children of men to speak to one another in His Name, and call humanity to Himself through human mouthpieces. As St. Paul said:

So we are ambassadors for Christ, *God making his appeal through us*. We beseech you on behalf of Christ, be reconciled to God. (Second Corinthians 5:20, emphasis added)

Moreover, He has revealed Himself and His laws to us with words and images and commands that we can both

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understand and communicate to others.

Those who say we cannot know the will and mind of God are deceiving themselves. God answered this faulty claim through the mouth of Moses:

For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, "Who will go up for us to heaven, and bring it to us, that we may hear it and do it?" Neither is it beyond the sea, that you should say, "Who will go over the sea for us, and bring it to us, that we may hear it and do it?" But the word is very near you; it is in your mouth and in your heart, so that you can do it.

See, I have set before you this day life and good, death and evil. If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it.

But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you this day, that you shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess. I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live. (Deuteronomy 30:11–19)

The Apostle Paul explains why and when the wrath of God is unleashed: namely, when evildoers insist that they cannot know God or His will and then proceed to defy Him and rebel against Him:

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For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. *For what can be known about God is plain to them, because God has shown it to them.* Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God they did not honor Him as God or give thanks to Him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools, Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles. (Romans 1:18–23, emphasis added)

God is the awesome, fearful, dread, sovereign Lord of the universe to whom all men and nations will give an account. It does not matter whether we acknowledge Him now, serve Him now, or believe in Him now. He does not need our acknowledgment or permission to be our Judge.

Moreover, God is not a heavenly Santa Claus. The Almighty is not a jolly old perennial gift giver, barely seeing who is naughty and nice. Neither is the Ruler of the universe a semi-senile heavenly grandfather who thinks everything his bratty grandchildren do is cute.

Neither is He a cosmic watchmaker who set the universe in motion and then walked away, not watching or caring what his creation does—not judging them for violating his will.

Finally, there are many Christians who doubt that God judges nations today. They believe that God judges individuals in eternity, but they are not so sure about God judging nations. What does sacred Scripture say regarding God, the Judge of the world? The following verses are given as overwhelming Scriptural evidence that God judges nations:

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O LORD God, to whom vengeance belongs—O God, to whom vengeance belongs, shine forth! Rise up, *O Judge of the earth*; render punishment to the proud. (Psalm 94:1–2, emphasis added)

Arise, O God, *judge the earth*; for to Thee belong *all the nations*! (Psalm 82:8, emphasis added)

For dominion belongs to the LORD, and He rules over the nations. (Psalm 22:28)

I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will enter into judgment with them there. (Joel 3:2)

The LORD shall judge the peoples; judge me, O LORD, according to my righteousness, and according to my integrity within me. Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the hearts and minds. My defense is of God, who saves the upright in heart. God is a just judge, and God is angry with the wicked every day. (Psalm 7:8–11)

But the LORD shall endure forever; He has prepared His throne for judgment. He shall judge the world in righteousness, and He shall administer judgment for the peoples in uprightness. The LORD also will be a refuge for the oppressed, a refuge in times of trouble. And those who know Your name will put their trust in You; for You, LORD, have not forsaken those who seek You. When He avenges blood, He remembers them; He does not forget the cry of the humble.... The LORD is known by the judgment He executes; the wicked is snared in the work of his own hands.... Arise, O LORD, do not let man prevail; let the nations be judged in Your sight. Put them in fear, O LORD, that the nations may know themselves to be but

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men. (Psalm 9:7–12, 16, 19–20)

These passages should fill our hearts with the fear of God for our nation.

Let us remember that the promised land given to the Jews—a land flowing with milk and honey—was the possession of pagan Canaanite nations. Those nations had offended God so severely by their sins that He obliterated them and cast them out.

After a lengthy list of the sins of the Canaanite nations, God said:

Do not defile yourselves in any of these ways, for by all these practices *the nations I am casting out* before you have defiled themselves. Thus the land became defiled; and I punished it for its iniquity, and the land vomited out its inhabitants. (Leviticus 18:24, 25, emphasis added)

Again, God told the Jews that the nations that held the promised land had forfeited it by virtue of their sins:

You shall keep all my statutes and all my ordinances, and observe them, so that the land to which I bring you to settle in may not vomit you out. You shall not follow the practices of the nation that I am driving out before you. Because they did all these things, I abhorred them. But I have said to you: You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey. I am the LORD your God; I have separated you from the peoples. (Leviticus 20:22–24)

Lastly, there are some well meaning, but tragically confused Christians who assert that because we live in the age of grace—the time after the appearing of our Lord Jesus Christ, that the rules have somehow changed—i.e., God no longer judges nations but only individuals at the final judgment.

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This is a grave error.

Psalms 2 and Psalm 110 are both messianic psalms. They are psalms dealing directly with the Messiah—Jesus Christ, The King of kings and the Lord of lords—and His authority over the earth. Both psalms make clear that Jesus Christ will judge nations before the culmination of time. Psalm 2 states:

Why do the nations conspire  
and the peoples plot in vain?  
The kings of the earth rise up  
and the rulers band together  
against the LORD and against His anointed, saying,  
“Let us break their chains  
and throw off their shackles.”  
The One enthroned in heaven laughs;  
the Lord scoffs at them.  
He rebukes them in His anger  
and terrifies them in His wrath, saying,  
“I have installed my king  
on Zion, my holy mountain.”  
I will proclaim the LORD’s decree:  
He said to Me, “You are My Son;  
today I have become Your father.  
Ask Me, and I will make the nations Your inheritance,  
the ends of the earth Your possession.  
You will break them with a rod of iron;  
You will dash them to pieces like pottery.”  
Therefore, you kings, be wise;  
be warned, you rulers of the earth.  
Serve the LORD with fear  
and celebrate His rule with trembling.  
Kiss His son, or He will be angry  
and your way will lead to your destruction,  
for His wrath can flare up in a moment.  
Blessed are all who take refuge in Him.

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Psalm 110 is the psalm dealing with Christ's authority after His resurrection and ascension and before He returns at the end of time. It states succinctly:

The LORD says to my lord:  
“Sit at My right hand  
until I make Your enemies  
a footstool for Your feet.”  
The LORD will extend Your mighty scepter from Zion,  
saying,  
“Rule in the midst of Your enemies!”...  
The Lord is at Your right hand;  
He will crush kings on the day of His wrath.  
He will judge the nations, heaping up the dead  
and crushing the rulers of the whole earth.  
(Psalm 110:1–2, 5–6)

Forgive me if you feel I have belabored this point, but we are in grave danger as a nation precisely because this part of God's nature has been studiously avoided...and forgotten. A divine sword is hanging over our heads; the full severity of this judgment is yet unknown, but if history is any indicator to us, the worst may be yet to come.

For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.” It is a fearful thing to fall into the hands of the living God.  
(Hebrews 10:30–31)

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*The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning... The LORD said, "I have indeed seen the misery of My people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians...."*

*"Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment.'"*

Exodus 2:23–3:8; 6:6, 1400 B.C.

*The fact is, the labour of slaves comes so cheap to the avaricious usurpers...they are so happy to keep in ignorance and degradation, and to receive the homage and the labour of the slaves, they forget that God rules in the armies of heaven and among the inhabitants of the earth, having his ears continually open to the cries, tears and groans of his oppressed people; and being a just and holy Being will at one day appear fully in behalf of the oppressed....*

*If God gives you peace and tranquillity, and suffers you thus to go on afflicting us, and our children, who have never given you the least provocation—would he be to us a God of justice?*

David Walker, *Walker's Appeal, in Four Articles*, A.D. 1835

*Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "the judgments of the Lord, are true and righteous altogether."*

Abraham Lincoln, "Second Inaugural Address," A.D. 1865

## GOD HEARS THE CRY OF THE OPPRESSED

### *Nations Sow, Nations Reap*

**T**he overarching theme of this work is twofold: First, the Lord hears the cry of the oppressed and responds accordingly. Second, nations sow certain sins, and God causes them to reap certain punishments; God passes judgment.

Simply said: nations reap what nations sow. Our daily conversation is full of the echoes of this principle:

“What goes around comes around.”

“As you give, you receive.”

“His actions came back to haunt him.”

“There will be hell to pay for that.”

“We have sown the wind and reaped the whirlwind.”

And of course, the modern and slightly crass version:

“*Karma is a bitch.*”

All these sayings, and dozens like them, deliver one simple message: our actions have consequences, *and those consequences are inescapable.*

Whichever of these phrases one is prone to use, they all

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communicate the notion that the principle of sowing and reaping is a law *established by God Himself*:

Do not be deceived; *God is not mocked*, for whatever a man sows, that he will also reap. (Galatians 6:7, emphasis added)

To believe that men and nations can commit crimes against humanity and go unpunished is to mock God. To believe that the law of sowing and reaping does not exist is to deceive oneself *and* to mock God at the same time. One does not sow a seed of corn and expect to harvest a motorcycle, nor does a man commit gross acts of evil and expect to reap a harvest of blessings.

As we shall see in detail, the principle of sowing and reaping applies to nations as well as individuals. As the proverb declares:

Justice exalteth a nation: but sin maketh nations miserable. (Proverbs 14:34 DRB)

Many people spend a lot of time praying for “crop failure”—i.e., asking God to protect us from the consequences of what we have sown, to forgive our sins—as individuals and as a nation—to spare us the full “payback” of our sins and failings.

Thankfully, because of His mercy delivered to us through the shed blood of His Son, such prayers are not futile:

But He was wounded for our transgressions,  
He was bruised for our iniquities;  
upon Him was the chastisement that made us whole,  
and with His stripes we are healed. (Isaiah 53:5)

The Christian faith teaches that the punishment due to sinners was put on Christ at Calvary, whereby the penalty and punishment for our iniquities was paid.

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But does that mean that men and nations that claim faith in Christ's atoning death can sin with impunity? Can we "mock God," flagrantly committing crimes against the innocent and expect that, because Jesus died for us, we can "get away with murder"? What happens when there is "no fear of God before their eyes" (See Psalm 36:1; Romans 3:18)?

King David, the great psalmist, warrior, and penitent sinner, wrote:

He will not always accuse,  
nor will He keep his anger forever.  
He does not deal with us according to our sins,  
nor repay us according to our iniquities.  
For as the heavens are high above the earth,  
so great is His steadfast love toward those who fear  
Him;  
As far as the east is from the west,  
so far He removes our transgressions from us.  
As a father has compassion for his children,  
so the LORD has compassion for those who fear Him.  
(Psalm 103:9–13)

These promises of mercy are conditioned on one key element: *the fear of God*:

"...so great is His steadfast love toward those who *fear Him*."

"...so the LORD has compassion for those who *fear Him*."

What happens when a nation loses the "fear of God"?

Are there times when a nation will reap what it has sown, *no matter how many individuals pray and beg for forgiveness*, because that nation, in its laws and institutions, has forsaken the fear of God?

God warned His people—the nation of Israel—through Jeremiah:

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Your own wickedness will correct you,  
And your backslidings will rebuke you.  
Know therefore and see that it is an evil and bitter  
thing  
That you have forsaken the LORD your God,  
And the fear of Me is not in you,”  
Says the Lord GOD of hosts. (Jeremiah 2:19)

These words were not spoken to pagan nations or heathen individuals; they were spoken to the covenant people of God—to the “chosen people” who had Solomon’s Temple, the Ark of the Covenant, and the Ten Commandments.

A more disturbing question is this: Are there times when God *won’t forgive* a nation for the crimes it has committed? Are their times He brings great suffering and hardship and death and misery—to *His people*—to chasten those who have spurned his Law, or who simply did nothing while the innocent were oppressed and slain? Are there times when a nation reaps what it sows?

### ***The War Between the States***

Abraham Lincoln clearly stated—rightly prophesied, to be more precise—that the Civil War was the judgment of Almighty God against the entire nation, a judgment that came on Christians in the north and the south, for participating in and tolerating the abomination of American slavery:

Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God’s assistance in wringing their bread from the sweat of other men’s faces; but let us judge not that we be not judged. The prayers of both could not be answered; that of neither has been answered fully. The Almighty has His own purposes.... If God wills that it continue, until all the wealth piled by the

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bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "the judgments of the Lord, are true and righteous altogether."<sup>1</sup>

With terrifying precision, David Walker, a young, highly educated black man in his thirties living in Boston, prophesied the coming of the Civil War and delivered a devastating condemnation of Christians for their part in slavery in his book, *An Appeal*, published in 1830. He not only prophesied the coming of the civil war *twenty-five years before it came*, he rightly warned—over and over again—that many American Christians who participated in that demonic system of slavery would pay with their lives for their treachery.

They tell us of the Israelites in Egypt, the Helots in Sparta, and of the Roman Slaves, which last were made up from almost every nation under heaven, whose sufferings under those ancient and heathen nations, were, in comparison with ours, under this enlightened and Christian nation, no more than a cypher—or, in other words, those heathen nations of antiquity, had but little more among them than the name and form of slavery; while wretchedness and endless miseries were reserved, apparently in a phial, to be poured out upon our fathers, ourselves and our children, by *Christian* Americans!...

For although the destruction of the oppressors God may not effect by the oppressed, yet the Lord our God will bring other destructions upon them—for not unfrequently, will he cause them to rise up one against another, to be split and divided, and to oppress each other, and sometimes to open hostilities with sword in hand. Some may ask, what

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1. Abraham Lincoln, "Second Inaugural Address," March 4, 1865, *The Avalon Project* at Yale Law School, [avalon.law.yale.edu/19th\\_century/lincoln2.asp](http://avalon.law.yale.edu/19th_century/lincoln2.asp).

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is the matter with this united and happy people?—Some say it is the cause of political usurpers, tyrants, oppressors, &c. But has not the Lord an oppressed and suffering people among them? Does the Lord condescend to hear their cries and see their tears in consequence of oppression? Will he let the oppressors rest comfortably and happy always? Will he not cause the very children of the oppressors to rise up against them, and oftentimes put them to death? “God works in many ways his wonders to perform.”<sup>2</sup>

The Lord heard the cry of the black slaves. He heard the cry of their blood that had been shed, and He brought devastation and death to the United States because of this national sin. America sowed kidnapping, rape, murder, and generational slavery; America reaped the Civil War—500,000 dead and wounded on both sides and the devastation of southern wealth and cities.

### *The Jews in Egypt and in Babylon*

The Jews held in bondage provide another illustration of God hearing the cry of the oppressed—and of the Egyptians reaping what they sowed. God heard the cry of His people, and He came with an outstretched hand to deliver them. After many warnings to Pharaoh, He broke the back of Egypt.

The Egyptians sowed oppression and slavery; they reaped—from the hand of God—ten plagues, including the death of all firstborn children. God sent them horror and terror and sickness. He destroyed their economy, their military, their tranquility, and their families, because “God heard the cry” of His suffering people. Egypt reaped what it sowed.

Soon after God miraculously freed the Jews, He announced to them that they were His chosen people, He gave them His

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2. David Walker, *Walker's Appeal, in Four Articles* (Boston: David Walker, 1830; repr., Bedford, MA: Applewood Books, 2008), 3, 5–6.

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law, and He led them into the promised land. Yet even with these miracles attesting to divine love and power, slowly but surely, they worshipped idols. They forsook God's law, and they turned their backs on God.

Ultimately, as a punishment against their manifold sins—the most heinous crime being child-sacrifice—God sent marauding bands to steal their wealth. He sent ravaging plagues and famines to slowly take their lives; He sent the sword to kill their young men; He sent brutal armies to destroy His Holy Temple. And finally, He had His chosen people dragged through the desert as hostages to be held captive in Babylon.

The Jews sowed idolatry and child sacrifice; they reaped the destruction of all they held dear.

### ***The Premises and Backdrops of This Book***

This book holds certain premises:

*Premise:* The sacred Scriptures of the Old and New Testaments of the Christian Bible are the Word of God; they are inspired, without error, without peer in all literature and are the unchanging foundation of all ethics and behavioral standards, unimpeachably defining right and wrong, good and evil, and the whole duty of mankind.

*Premise:* God sees evil; He hears the cry of the oppressed; He hears the cry of innocent blood.

*Premise:* As history and the Scriptures show, sowing and reaping take time. Evil is sown sometimes years, generations, or even centuries before the full horrific harvest of God's judgment takes place. Slaves suffered 250 years of unrelenting toil before America reaped the Civil War. In Egypt, the Jews endured generations of oppression and slavery before the Egyptians reaped the ten plagues and the devastation of their country. In Jerusalem, the Jews sowed centuries of

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rebellion, then finally reaped death by the sword, famine and the plague, the destruction of Solomon's Temple, and the leveling of Jerusalem.

*Premise:* The United States of America has a unique and highly blessed place in the nations of the world, due to the Christian faith, courage, and passion of those who settled this wilderness and gave us our forms of government as “one nation under God.”

*Premise:* The founding of this republic, as delineated in our Constitution, had the seeds of death and destruction in it—being “a compact with hell,” as William Lloyd Garrison called it—regarding the abomination of American slavery.

*Premise:* The American Civil War was the judgment of God on our nation because of the abominable crime of slavery that was allowed by and practiced by Christians in the North and South.

*Premise:* The Jews were singularly chosen by God as a race to both receive the law of God through Moses and to bring forth the Savior of the world—our Lord Jesus Christ—through the lineage of David.

*Premise:* The Jews betrayed God, worshipped idols, and offered their children in sacrifice. Because of those sins, God brought years of terrifying punishment on them.

*Premise:* The United States, while blessed by God, is in no way higher than or even equal to ancient Israel.

*Premise:* If the nation of Israel, chosen and blessed by Almighty God, suffered unthinkable misery and sorrow, we—the United States—cannot be exempt from similar judgments for our national sins, as God shall see fit.

*And finally,* with the backdrop of the Jews of old and the United States of yesteryear, the premise of this book is that God is judging us because of our treachery against His

## *God Hears the Cry of the Oppressed*

laws—a treachery that far exceeds the evils of slavery and rivals the crimes committed by ancient Jews millennia ago.

Simply stated, I will show that the coronavirus pandemic is the judgment of God on our nation. The fear gripping millions of hearts is the judgment of God; the loss of trillions of dollars in wealth is the judgment of God; the coming chaos and violence that will soon arrive are the judgment of God.

You may agree with these premises. If so, this prophetic study will equip you with specific passages from sacred Scripture that you can share with others.

You may doubt these premises. Perhaps it is because you do not understand the nature of God, nor the Scriptures' teachings on God's judgment. Hopefully, this prophetic study will convince you of the divine origin of our present scourge of coronavirus, and what we must do to "right the ship."

You may scoff at these premises. If so, perhaps it is because you are the hard-hearted fool that the Scriptures speak of: "The fool has said in his heart there is no God; there is no fear of God before their eyes; their feet rush to evil," etc.

Whatever the case, I pray you will read this to the end, ponder the arguments herein laid out, and act accordingly.

### **Questions to Ask**

Why is God judging us, *according to His Word*?

What have we done? What have we failed to do?

What forms do God's judgments take, *according to His Word*?

What can we do to avert or mitigate God's judgment, *according to His Word*?

It is to these questions we now turn.

*Some Scriptures or quotes could go here as in the first two chapters.*

## GOD IS LOVE... AND A CONSUMING FIRE

### *We Are All in This Together*

**B**efore we proceed to the punishments delineated in sacred Scripture that God uses to judge nations, as well facing the Scriptural *reasons* God is judging us, one further bit of theological housekeeping is in order—namely, our current understanding of the nature of God.

For the vast majority of us, our understanding about God comes from outside of us—outside sources—such as what we have read, heard, or seen and then merged into our life experience.

We read a book, we hear a sermon; perhaps our mother or father or Sunday School teacher told us something in our more vulnerable years; we attended a Bible study, or in an hour of personal crisis, we held out hope and faith, and it helped us. Some people latched onto a promise, and it did not turn out the way they hoped—perhaps it ended in bitterness or rage, and they stopped attending church. As our lives progress, our questions, crises, and search for divine truth continues. Some of us gain faith, some of us lose it.

Some of us were born into a sacramental faith and drifted away until we were awakened by evangelical fervor. Others of us were saved as youngsters and drifted away from the Church for myriad reasons. Some of us were converted in an evangelistic crusade, and, after years of instability, went into a more ancient and liturgical faith.

For some of us, our doctrines and dogmas are worth fighting over; for some of us, they are not. Our minds are on other battles, other needs, or other problems.

This warning about God's judgment regarding the coronavirus, fear, economic meltdown, and other upheavals that are upon us is not written to convince or convert any Christian regarding any particular Trinitarian tradition or denomination.

Whatever tradition or denomination or independent church you belong to, *your Bible teaches you* that God is a jealous God; *your Bible declares* that God is the Judge of nations; *your Bible warns* that God will send fear, plagues, famines, economic calamity, the sword, and a long list of other woes when a nation turns their back on Him and spurns His laws.

And when the coronavirus is spreading like wildfire and fights are breaking out over toilet paper and churches are all closed and our economy is collapsing, our doctrinal enmities matter very little.

My mind goes to the story told by Corrie Ten Boom regarding her time in a Nazi concentration camp. She wrote of the Christian ladies imprisoned together—women from multiple streams of Christianity—and how, while they were imprisoned together, facing privation, torture, and probable death, their denominational and doctrinal differences were completely irrelevant. They were in that hell together.

In an effort to capture that spirit of foxhole camaraderie,

## *God Is Love...And a Consuming Fire*

I am writing this book in the hopes that any baptized Christian from any denomination, or any seeker of God's truth, can find meaning, solace, warning, and direction from my words, and more importantly, the Words of sacred Scripture quoted herein.

We are all in this together. And if I am correct in my assertion that the coronavirus, the economic downturn we are in, and the long list of other hardships are in fact the judgment of God, we are going to need transdenominational words and vision, prayers and actions.

Having said that, part of what we must face are notions of God that have permeated much of the Christian culture of every denomination. The first edition of this book is being penned in the Year of Our Lord 2020 by an American Christian. My personal journey, study, doubts, and devotion to Christ have been through over four decades of various churches, with all the bells and whistles of each "tribe." I can assuredly say that certain notions of God have defined and dominated much of the Christian landscape, to our harm as Christians and our detriment as a nation.

After all, Jesus said of us, His followers: "You are the salt of the earth. And if the salt has lost its savor, it is good for nothing, except to be thrown into the street, and trampled under foot of men" (Matthew 5:13). Much of what we hold sacred has been mocked and vilified. Good is called evil, evil is called good, and those of us charged with heralding God's Truth have shrunk into the shadows, becoming the "Church lukewarm," rather than the "Church militant." As this steady decline has occurred, our leaders and teachers, messengers and fundraisers, have focused on select aspects of God's character and nature, and have ignored or abandoned other select aspects of His nature.

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### *God Is Love...Light...Spirit...and FIRE*

Most of us seek comfort and peace. We seek—we *want*—answers and notions of God that will give us solace—answers that tell us we have little to worry about, little to fear, and little to do that is uncomfortable, costly, or sacrificial.

All of us have heard sermons based on the truth that “God is love” (First John 4:16).

Most of us have heard sermons based on the truth that “God is Light” (First John 1:5).

Many of us have heard sermons based on the truth that “God is spirit” (John 4:24).

But when was the last time you heard a sermon based on the truth that “God is a consuming fire” (Deuteronomy 4:24; Hebrews 12:29)?

The context of this last passage is Moses warning the children of Israel that God is a consuming fire, a jealous God, who will judge them in their land if they forsake Him and His commands:

Be careful not to forget the covenant of the Lord your God that He made with you; do not make for yourselves an idol in the form of anything the LORD your God has forbidden. For the LORD your God is a consuming fire, a jealous God.

After you have had children and grandchildren and have lived in the land a long time—if you then become corrupt and make any kind of idol, doing evil in the eyes of the LORD your God and arousing His anger, I call the heavens and the earth as witnesses against you this day that you will quickly perish from the land that you are crossing the Jordan to possess. You will not live there long but will certainly be destroyed. (Deuteronomy 4:23–26)

Few of us have heard sermons from this passage. Even

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fewer of us have been “formed” or “discipled” or “trained” to remember simultaneously that “God is love,” “God is a jealous God,” and “God is a consuming fire.” We happily walk in the love of God; we foolishly forget the fear of God.

It appears that we have created God in the image of the American culture—a God who is never offended and rarely offends. He seldom demands, never condemns, and always forgives, because “God is love.”

Perhaps the relative prosperity we enjoy, coupled with shackles of “tolerance,” “acceptance,” and “approval” of debauched and ungodly behaviors, has seduced us to create an image of God that reflects the unholy trinity of monkeys: “See no evil, hear no evil, and speak no evil.”

When we focus on one aspect of God’s nature—love—to the exclusion of other aspects of God’s nature, we develop an out-of-balance, even a false, view of God. This is exactly what the proponents of the mush-love God have done. They have created a god in their own image: a god who tolerates all manner of wickedness, a god who embraces the latest immoral fad, and a god who would never punish a man, a woman, a family, or a nation for their sins. They have put forth a false god.

And whether Catholic or Protestant, Evangelical or Orthodox, the testimony of our clergy and laypeople, our TV and radio broadcast networks, and our superstar broadcasters belies the fact that we have “itching ears,” wanting to hear only of the love and mercy of God.

### ***God Chastens Those He Loves***

Let us remember that even in the “God-is-love” paradigm, God disciplines and chastens those He loves.

“MY SON, DO NOT MAKE LIGHT OF THE LORD’S DISCIPLINE,

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AND DO NOT LOSE HEART WHEN HE REBUKES YOU, BECAUSE THE LORD DISCIPLINES THE ONE HE LOVES, AND HE CHASTENS EVERYONE HE ACCEPTS AS HIS SON.” *Endure hardship as discipline*; God is treating you as His children. For what children are not disciplined by their father? If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! They disciplined us for a little while as they thought best; *but God disciplines us for our good, in order that we may share in His holiness. No discipline seems pleasant* at the time, but painful. Later on, however, *it produces a harvest of righteousness* and peace for those who have been trained by it. (Hebrews 12:5–11, emphasis added)

God does not allow the chastenings He delivers to be restrained or defined by His errant children, or His arrogant enemies, nor by confused, misguided, or sloppy theologians who dismiss God, the “consuming fire.”

He is God. He is Judge. And He will pour out His judgments on a rebellious nation to get their attention, purge evil from their midst, and, hopefully, lead them back to the paths of righteousness.

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