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Is God Judging America Today?



SOME LEADING EVANGELICALS BELIEVE and teach that America is now experiencing God's judgment.

If that is the case, as a public servant who is sacrificing so much in your attempt to turn our nation around, it would stand to reason—if those Evangelical leaders are correct—that you are wasting your time. Are you laboring against a foregone conclusion? I think not. But let me qualify that: I do not believe America is experiencing the forsaking wrath of God, but yes, America is experiencing the consequential wrath of God.

I will explain what I mean by those terms—theological terms that you should have a working familiarity with—in this study.

Read on, my friend.

Ralph Drollinger

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CABINET: 7:00 AM Wednesdays, location undisclosed, refreshments served.

SENATE: 8:00 AM Tuesdays, rotating offices, hot breakfast served.

HOUSE: 7:45 AM Thursdays, The Capitol Hill Club, hot breakfast served.

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★ PUBLIC SERVANT ENDORSEMENT

Bill Johnson

U.S. Representative
Ohio, 6th District



“Is America a faith-based nation today? I think there is a debate about that because America has turned her back on her first true love.

“That is why in-depth Bible studies are so important for leaders at all levels. Capitol Ministries helps lawmakers relate Scripture to today’s issues. What does Scripture teach about capitalism—that’s a biblical principle.

“One of the 10 Commandments says, ‘thou shall not covet.’ How can you covet something if it doesn’t belong to someone else? You will also find in Genesis 35 where God demonstrated land ownership when He said to Jacob, your name shall be Israel and this land is yours. What does Scripture say about being prolife? What does Scriptures say about spending money you don’t have—all of these issues are important

Continued next page

Is God Judging America Today?

I. INTRODUCTION

Before examining pertinent passages in answer to the question *Is God Judging America Today*, it is important to first understand God’s attribute of judgment and the biblical forms wherein it manifests itself. The question can then be asked as to which forms of judgment apply to America.

II. UNDERSTANDING GOD’S JUDGMENT

Scripture is replete with the proclamation that God is characterized by holiness, righteousness, and perfection (cf. Psalm 93:5; 7:17; 19:7 resp.); to list His specifically related attributes to the topic of this study. It follows that any violation of those qualities demands adjudication in a way similar to the summons of a human courtroom. The satisfaction of God’s violated justice is said to be His judgment, or a manifestation of His wrath (cf. Deuteronomy 9:7). Predicated by the fall, “*God is angry with the wicked every day*” states Psalm 7:11(KJV). Ephesians 5:6 states, “*for because of these things the wrath of God comes upon the sons of disobedience.*”

However, God’s judgment is balanced—often placated—by His attribute of Mercy. States Romans 9:15, (which is a quote of the Old Testament in this regard) “*I [GOD] WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.*” Here’s the point: In a chronological sense when God’s eternal justice is no longer eclipsed by His eternal mercy—that is to say His attribute of mercy is expended—His judgment or wrath is necessarily manifest.

Since God is just and sin must and will be paid for, wrath—the righteousness of God revealed against sin—is an inevitable consequence.

Keep in mind that the study of God’s attributes, the understanding of His forms of judgment and the application of it to a nation or nations are complex theological issues that, to have a better understanding of, require space and text greater than the

typical length of our weekly Bible study notes. Suffice to say here, in a study that will already run long, I will be required to abbreviate much of what could be said.

God’s judgment can be summarily categorized into five areas:

III. THE FIVE FORMS OF GOD’S JUDGMENT

Five forms of God’s judgment are repeatedly mentioned in the Bible. They are as follows:

THE FIVE FORMS OF GOD’S JUDGMENT

1. Eternal Wrath:

Hell

2. Eschatological Wrath:

The Day of the Lord

3. Cataclysmic Wrath:

The Flood, Sodom & Gomorrah

4. Forsaking Wrath:

Removing Restraint

5. Consequential Wrath:

Sowing & Reaping

The last two forms of God’s wrath on the above sidebar are what I’d like to examine in specificity this week, and carefully evaluate in terms of a more thorough biblical understanding of each of these two specific forms of God’s wrath, in regards to answering the posed question, “Is God Judging America Today?” In contrast to the need for an increased biblical understanding of the above two, is cataclysmic wrath: It is not in need of biblical analysis to ascertain if it is readily apparent in the world today or not.¹

IV. THE FIVE IDENTIFIERS OF NO. 4: FORSAKING WRATH

This is also referred to by theologians as the wrath of abandonment. In Romans 1:18–32 notice the following five identifying characteristics that surface when God pulls back and allows a person or group of people



to go in the way of their wicked desires. I.e., God no longer restrains the fallen nature of man as He usually does.

A vivid portrayal of forsaking wrath, of God giving someone over, is furnished in Hosea 4:17, *“Ephraim is joined to idols, Let him alone.”* Ephraim was the largest tribe of the northern 10 tribes of Israel. You would think the prophet Hosea, in speaking for God, would call them to repentance. He does not. Herein is God forsaking—which He does when sinners are determined to pursue *what was right in his own eyes* (Judges 17:6). Another OT illustration is Psalm 81:11–12, wherein God speaks through the Psalmist:

“But My people did not listen to My voice, and Israel did not obey Me. So I gave them over to the stubbornness of their heart, to walk in their own devices.”

A third illustration (now from the New Testament) in addition to Romans chapter 1², which follows, is when God the Father placed the sins of the world on the shoulders of His Son, so as to be a substitute for sinners. In remaining separated from sin, God the Father in essence abandoned His Son on the Cross. Jesus replied accordingly, *“Why have You forsaken Me?”* (Mark 15:34; cf. 2 Corinthians 5:21).

Given those three similar-subject illustrations, Romans 1:18 begins: *“For the wrath of God is revealed...”* This depicts the main subject of the passage that follows. Notice more specifically the three-time repeated phrase through the end of the chapter: *“God gave them over.”* The phrase provides the skeletal structure for the outline that follows; it serves to identify, evidence, and illustrate when forsaking wrath—the wrath of abandonment—is present. What follows then are biblical descriptors that serve to help us recognize when this kind of wrath is present.

A. SUPPRESSING IN SELF: VS. 18–22

This first identifying characteristic that the Apostle Paul lists is not preceded by the

phrase *God gave them over* but it is nonetheless part of the profile.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools.”

The first evidence of the presence of God’s forsaking wrath is that people *suppress* (*kat-echo*), meaning “to hold back” that which they know is the *truth*. I am always amazed when people say, “I don’t believe in God,” or “I don’t believe in the Bible.” In personal loving refrain I am thinking, “Aren’t they lying per this passage?” It is not that the unregenerate don’t know there is a God and His Word—it is that they *suppress* these *truths* (cf. Romans 2:15). There is a big difference! In the OT, David declared, *The fool has said (lied) in his heart, “There is no God”* (Psalm 14:1). The simple reason for this suppression is summarized by Jesus in the NT, ... *“men loved the darkness rather than the light”* (John 3:19).

Further down in this section of the passage suppressors *became futile in their speculations* (*dialogismo*). *Speculations* is perhaps better translated into the English understanding of “argumentation or reasoning.”³ The Greek sentence structure here carries the idea of the vanity that results from godless reasoning. Accordingly, *professing to be wise they became fools* (*moraine*). It is not difficult to figure out the meaning of *moraino* given its English transliteration: moron. In summary, forsaking wrath is evidenced when a person or people *suppress the truth* which means their subsequent engagement ends in *futile* dialog and reasoning. Such communications are moronic, or

♥ VERSE OF THE WEEK

Psalm 19:7

“The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.”



Scripture is replete with the proclamation that God is characterized by holiness, righteousness, and perfection.

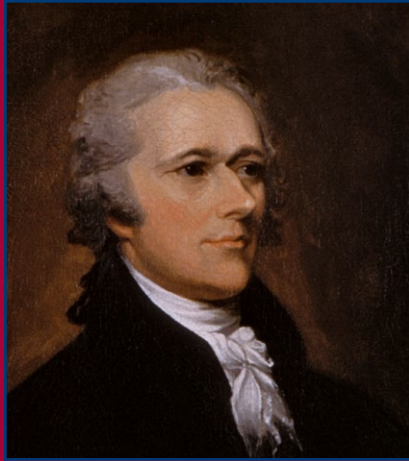
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ones that lawmakers grapple with and they’re all spelled out in Scripture. In-depth Bible studies inform us on how to look at these issues from a Biblical perspective.

“If we legislators have a scriptural basis for our actions and if our faith informs our decisions, I have to believe that God is going to lead us to a better solution than what we would come up with ourselves.”



Alexander Hamilton



“The fundamental source of all your errors, sophisms and false reasonings is a total ignorance of the natural rights of mankind. Were you once to become acquainted with these, you could never entertain a thought, that all men are not, by nature, entitled to a parity of privileges. You would be convinced, that natural liberty is a gift of the beneficent Creator to the whole human race, and that civil liberty is founded in that; and cannot be wrested from any people, without the most manifest violation of justice.”

— Alexander Hamilton, revolutionary general; signer of the Constitution; author of the Federalist Papers; secretary of the Treasury.

Alexander Hamilton, *The Farmer Refuted*, February 23, 1775.

roughly equivalent to an intellectual level of a 7–12 year-old.⁴ A current illustration of this would be members who admit they have never viewed the videos that exposed the atrocities of Planned Parenthood, but then exclaim in another interview that all the videos were fabricated. Such is futile logic. Herein illustrated is the suppression of truth in one’s self.

The next recognizable characteristic of God’s forsaking wrath is:

B. A SWAPPING FOR ENVIRONMENTALISM: VS. 23–25

“... and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.”

Man is created in the image of God whereas the remainder of the created order is not (Genesis 1:26). Therefore mankind is separate, special and superior as it relates to all God has made. It explicitly follows from Genesis 1:26 that mankind is not equal or subservient to all that God has created; conversely he has preeminence over creation and the environment. Properly understood, God has appointed *man* to be His steward over the earth.

Clearly indicative of God’s forsaking wrath is when the abandoned *serve the creature rather than the creator*. See my previous studies on the religion of environmentalism at capmin.org/biblestudies that detail this aberration. Notice the next indicator:

C. A SENSATION TOWARD HOMOSEXUALITY: VS. 26–27

“For this reason God gave them over to degrading passions; for their women exchanged the natural function for that

which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.”

Indicative of forsaking wrath is a proclivity toward lesbianism and homosexuality.

D. A SECURING OF DEPRAVITY: VS. 28–31

“And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful;”

In this next portion of the passage Scripture indicates the direct result—what is secured—is a *depraved mind*. When restraint is absent this is what **God gives people over to**. Notice what this passage teaches: The things that are *not proper* stem from and are a result of *depraved minds* (*adokimos*) which means “Not standing the test.” *Adokimos* was a term referring to metals that did not stand the test due to impurities. Under close examination they lacked internal fortitude, or integrity. Since these metals were rejected, *adokimos* came to mean that which is worthless and useless.

It’s not as if *depraved minds* do not know the right things to do. Later, in chapter two of Romans, the Holy Spirit reiterates the principles of this lesson’s first point: *“They show the work of the law written on their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them”* (2:15). Men and women inherently know what are the right and wrong things to do. A good understanding of the flow of this passage, and what depravity means is summarized by this thought: the mind that finds God worthless becomes



worthless itself. It is debauched, deceived, and deserving only of God's wrath. Lastly, in regards to evidences of God's abandonment in the life of a person is this:

E. A SANCTIONING IN OTHERS: VS. 32

"And although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them."

Here is the last of the five characteristics. When God is pulling back His restraint, those who practice the aforementioned approve of others who do likewise: *"but also give hearty approval to those who practice them"* states this passage.

These five characteristics provide the mature-in-Christ Christian public servant with enormous insights and discernment in order to wisely identify the presence of forsaking wrath in those around him.

V. IDENTIFYING WRATH NO. 5: CONSEQUENTIAL WRATH

Consequential wrath is best understood through the parallel idea we commonly refer to as sowing and reaping. Galatians 6:7 states, *"Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap."* To illustrate in one of many ways: If a person or a nation sows debt, it will reap in due time the results of financial crisis. Whenever an individual or corporate group of individuals violate the inviolate precepts of God's Word, he, she, they or the institution will suffer the respective consequences. Most assuredly America is facing this form of God's judgment.

Let us backtrack now and answer the question whether America is experiencing the forsaking wrath of God. Unlike the ease of answering the question of the existence of consequential wrath, ascertaining the possible existence of forsaking wrath requires a much more complex biblical analysis. What follows are six reasons why I personally do not believe America *as a national*

entity, is presently subject to the forsaking wrath of God.

VI. SIX BIBLICAL REASONS WHY AMERICA IS NOT EXPERIENCING GOD'S FORSAKING WRATH

A. ROMANS CHAPTER ONE DOES NOT ADDRESS NATIONS

As previously seen, Paul warns of God's judgment (Romans 1:18–32), and he declares that those who persist in sin will be given over to the tyranny of it, and that God will forsake and remove restraining grace if they fail to repent. *But notice that there is no mention of nations in the passage.* Some leading Evangelicals have suggested this chapter refers to nations and the judgment they will receive in this age. Such however must be read into the passage.

Romans 1 addresses the topic of divine abandonment, but says nothing about God forsaking nations. Paul only warned of the ensuing judgment that individual unbelievers ("they, themselves" are plural pronouns) would incur during their life on earth. Twenty-one plural pronouns are used in these verses and all of them refer to individuals. Romans 1:18 specifically says that God's wrath is being directed *against men*—it does not say national entities. Paul speaks of the futile minds and foolish hearts of men in verse 21, descriptions only applicable, contextually, to individuals. Chapter 2 continues this by addressing individuals as well (2:5, 6, 9).

Summarily, it is evident that God does judge unbelievers via the form of forsaking wrath during the Church Age. However, Romans 1 should not be entreated to suggest God judges wayward nations via this form of wrath. This passage provides no biblical support to warrant that position.

B. GOD'S PRIORITY IS TO JUDGE THE CHURCH, NOT THE STATE

Peter declares in 1 Peter 4:17 that during

the Church Age God's *judgment* is primarily purposed for the maturation of believers.

"For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?"

God's present manifestation of *judgment* will *begin with us first* or before it is dealt to *those who do not obey the gospel*. *Begin* (*archastai*) could be translated as "commence." It is chronological in nature though also implying a sense of importance and priority.⁵ Thus, Peter is teaching that in this *time* or age, God's *judgment* will focus upon, *the household of God* i.e. His Church.⁶ God's intentions are to purify His called-out ones and present them to His Son before He judges individuals (cf. Revelation 20:11–15: The Great White Throne Judgment) in a future time after the Church Age. Again, there is no mention of God's intention to judge nations. The insight of 1 Peter 4:17 and many other passages indicate God has eternal plans for His Church; the longevity, destiny and importance of the state wanes in comparison.

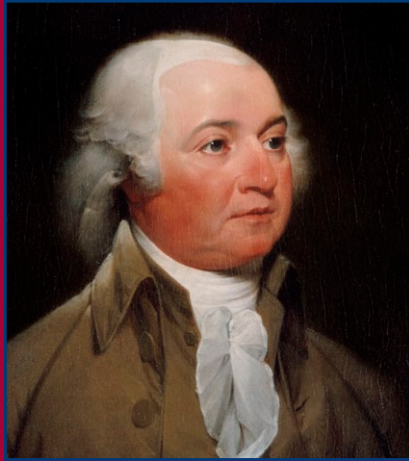
There are no passages stating that nations are being judged by God during the period of time in which we live. God has judged nations in the past (the Old Covenant) and will do so again in the future (during the future Tribulation Period spoken of in the book of Revelation).

C. THE SANCTIFICATION OF HIS CHURCH IS HIS FOCUS

Closely related to the previous point, God is preparing the Church to be the Bride of Christ for all eternity. The state, however, has little to do with God's eternal Kingdom and will be done away with in the future (cf. Acts 17:26). Importantly, God designed nations and their governments to be instruments of His restraining grace in a fallen world (cf. Genesis 11:6; 1 Peter 2:14). When Christ returns and reigns, the time will have come when they will no longer be necessary. Properly understood and borne from Scripture is the understanding that the Church is eternal and the state is



John Adams



“Human government is more or less perfect as it approaches nearer or diverges farther from the imitation of this perfect plan of divine and moral government.”

— 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, draft of a Newspaper Communication, Circa August 1770.

temporal. Consider 2 Corinthians 11:2 and notice the emphasis:

“For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.”

In this similitude of marriage, Paul desired to see the Corinthian believers grow unto maturity. He longed to see them become a pure bride presentable to Christ. The same desire for the Church can be seen in Ephesians 5:27 only here it is a reference to God’s desire for His Church.

“... 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.”

Colossians 1:28 (which is cited in the preamble) provides insight on Paul’s reason for teaching and is fitting with the aforementioned passages: *“So that we may present every man complete in Christ.”* Further, Ephesians 1:4 explains God’s big vision for choosing believers: so they would be *“holy and blameless before Him.”*

These passages emphasize what God’s big purpose is: The sanctification of His Church. Again, the reason is to purify a bride for Christ. The book of Revelation foreshadows the day when this purification will be complete. Here, in Revelation 19:7 a multitude of voices erupt with praise exclaiming:

“Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.”

These select passages (a few of many) unfold the splendor and majesty of God’s overarching focus and purpose during the Church Age. In contrast:

**In the New Testament era
the institution of the state
is not associated with
God’s forsaking wrath.**

Is God Judging America Today?

Acts 17:26 is one of the few NT passages on the subject. It states that God *“made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation.”*

This passage does not mention forsaking wrath. Nations and governments are temporal entities serving God’s eternal purposes but for a limited time, all under His sovereign eye, as He deems fit. Often in history God’s purpose for nations has been to judge and thereby mature the Church via the conduit of persecution. Thus, if by no other method than the sheer weight of passages in the NT, nations are peripheral and the Church is central during the present age.

D. EXHAUSTIVE NEW TESTAMENT WORD STUDIES DO NOT SUPPORT GOD JUDGING NATIONS TODAY

Again, God judged nations under the Old Covenant and will do so again at His Second Coming, but there is no NT indication that He judges nations presently during the Church Age.⁷ Further, Old Testament references to future national judgments refer still to the future, not this age, in part because the Church was a mystery in the Old Testament (cf. Ephesians 3:6). This means future judgments mentioned in the Old Testament could not have applied to the present Church Age, since the OT Saints did not see it. Illustratively, The OT prophecies of Joel 3:2 along with Zechariah 12:1–9 are prophecies about national judgments that will take place during Armageddon (cf. Revelation 16:16, 19:11–12, 15) in the future. Revelation 19:15 says that after the Second Coming, Jesus will *“strike down the nations, and He will rule them with a rod of iron.”* Consider the following exhaustive lexical support from the New Testament:

1. The Greek word for judge

Judge (*krino*) or a derivative is used 182 times in the New Testament. In no instance does this word group refer to judging nations in the Church Age.⁸



2. The Greek word for nations

Nations (*ethnos*) is never used in the New Testament in the context of judgment. With 168 occurrences, this is particularly interesting and insightful.

3. The Greek word for repentance

Repentance (*metanoia*) is never used to speak of nations. In other words, no nation during the Church Age is ever called to repent—whereas individuals are.⁹

E. THE NEW TESTAMENT DOES NOT THREATEN JUDGMENT AS A CONSEQUENCE FOR NATIONAL SINS

If God judges nations during the Church Age, why did the New Testament writers fail to mention it? Specifically and illustratively, would it not have been appropriate for Christ to warn Pilate or Paul to warn Caesar of impending national judgment? If they did warn these political leaders, it is odd that nothing of the sort has been recorded by the Holy Spirit who inspired the writers of Scripture.

Further, Paul used very little if any ink on the end of his quill to discuss the morality of the Roman Empire. If God judges nations today, one would think he would have implored the Empire to reverse directions if indeed divine judgment was around the corner. His accounts during his imprisonment in Caesar's household (cf. Philippians) are void of "Caesarian moralisms" but rich in terms of evangelization (cf. 4:22). Even when writing to Philemon, (in the book of Philemon) a slave owner, Paul never said anything regarding the evils of national slavery; he provides no hints that it would provoke the judgment of God upon Rome. Would not a warning have been in order? The New Testament is devoid of Christ or the apostles threatening political leaders with the hammer of God's national judgment. They don't model a ministry of national damnation, nor suggest such for other believers after them.

Poignantly, John the Baptist rebuked the person of Herod, not the nation of Rome (cf. Mark 6:17–18). This insight should prove sobering, informative, and instructive for Christian public servants.

F. REVELATION CHAPTERS TWO AND THREE RELATE TO THE CHURCH AND NOT THE STATE¹⁰

The book of Revelation demonstrates God's concern for the Church. Seven churches are mentioned in chapters two and three. To those lacking, Christ threatened to remove their lampstand unless they repent. Once again, the focus is on purifying the Church.

Interestingly enough, these chapters are void of mentioning the sins of any particular city or state. If God is set on judging nations during the Church Age, one would expect (similar to God warning Sodom and Gomorrah) warnings to repent. There is no warning given to the cities of the seven churches.

This serves as additional evidence that God is more concerned about preparing a spotless eternal bride than He is judging temporal nations.

VII. CONCLUSION

America is not similar to Sodom and Gomorrah, in the sense that there were not any faithful to be found (cf. Genesis 18:22–33). In fact to the contrary, America today is populated by tens of millions of faithful followers of Christ!

Many are those who have glibly postured, "If God does not judge America, then he owes Sodom and Gomorrah an apology!" But such thinking fails to take into account what went on between Abraham and God in Genesis 18:22–33 before He judged Sodom and Gomorrah! To the contrary I believe this is a more biblically accurate summary:

Abraham, if he were to plead with God for America, would

have a much stronger case than he did pleading with God for Sodom and Gomorrah.

In fact, today's America is not by in large characterized by people who are unfaithful to God's precepts. Conversely, there is only a small minority of individuals who are grossly disobedient to God, individuals to whom the five indicators of Romans 1 apply. Unfortunately for the vast majority of faithful individuals in America, too many of the unfaithful have been allowed by the faithful to gain high positions of influence in our culture: high positions in our government, our educational system, our media and our entertainment industry. This is tragic, unfortunate, and costly.

Those individuals who are rebuked by God's forsaking wrath are largely responsible for God's consequential wrath on our nation.

Beloved that needs to change—and that is something we can change with God's help! What is a great encouragement to me, ministering here in our nation's capital, is witnessing the groundswell of faithful individuals who have been voted into office. If my calculations are correct, and I believe they are, there are more believers in Congress and the executive branch now than at any other time in modern American history! And they are beginning to reach a tipping point!

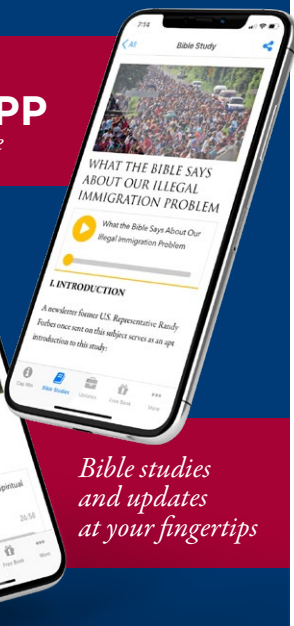
I think great days lie ahead for our country as more and more Evangelicals rise in their influence—you godly public servants—who are working so hard to deliver us from the consequential wrath we are undergoing as a nation due in large part to the misdirection of those who are rebuked by God's forsaking wrath. Proverbs 29:2 is an apt summary:

"When the righteous increase, the people rejoice, But when a wicked man rules, people groan."

This study is by no means an exhaustive biblical argument on this subject. It is reason-



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Is God Judging America Today?

able to believe that God is judging America via consequential wrath, but for the aforesaid reasons, there does not exist a biblical basis to conclude that any nation today, including America, is experiencing forsaking wrath: Even though the five identifiers of Romans 1 seem to describe our present culture and some of the individuals therein.

This should greatly encourage those who serve and lead in America: There is hope! It's not as if in your attempts to rebuild America you are going against the will of God—in the sense that you are hanging in and He isn't.

Beloved, the ball is still in our court; let us not lose heart in doing well. States 2 Corinthians 4:16 ***"Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day."*** May we work industriously at our own spiritual maturation, convert the lost who presently hold office, and continue to elect new, mature believers in order to sow godly policies that will manifest God's consequential blessing for all for years to come! **cm**

1. If God is sovereign over the affairs of mankind today, which the Scriptures state He is, and a cataclysmic event occurs somewhere in, or over all the earth at any time in biblical history, one could and should attribute that cataclysmic event to the wrath of God in some form and to some degree. Accordingly, the coronavirus could be a form of God's cataclysmic wrath. But having said that, I don't think we should label the coronavirus as a form of God's cataclysmic wrath, such as the form of wrath He manifests in the OT with the Flood, Sodom and Gomorrah, or the "unparting" of the Red Sea, because that form of God's wrath is void of a human curative—and I think we'll soon see a human cure for the coronavirus.
2. I am not discounting the measurability of historical patterning of a nation's catastrophes as an indicator of wrath; it is just that such is outside the scope of this Bible study.
3. *Bibleworks 5.0*
4. *Merriam-Webster* in defining what a moron is, states that they have the mental equivalency of a 7–12 year old.
5. Hans Bietenhard, "archastai" in *The New International Dictionary of New Testament Theology*, vol. 1, gen. ed. Colin Brown (Grand Rapids, Mich.: Zondervan Publishing House, 1975), 165.
6. Literally, in the Greek, "of the house of God" This is a common synonym used throughout the New Testament for the Church (cf. Galatians 6:10; Ephesians 2:19; 1 Timothy 3:15; Hebrews 3:6).
7. Some will disagree at this point arguing that if the Church today is the Israel of yesterday, then what God said and did through Israel in the OT is applicable and transferable to the Church today. I do not believe however that the Church is today the same biblical entity as Israel in the OT. I find this position extremely difficult to hold, not only exegetically but pragmatically. I cannot imagine trying to defend all of what was true of Israel (including the fact that it was a theocracy; the stoning of homosexuals, etc.) in the capital of America today. This view also opens the door to Dominion Theology/Theonomy in terms of a Postmillennial eschatology: I.e., I don't think that believers are called to make America into a Christianized theocracy.
8. Stephen's statement in Acts 7:7 regarding the judgment of nations is a quotation from the Old Testament. He was reciting Israel's history. In several instances Jesus speaks of judging cities like Chorazin or Bethsaida (cf. Matthew 11:21–24; Luke 10: 13–14). The main subject however in each passage is illustrating the Great White Throne Judgment. Each foreshadows the future Great White Throne Judgment (cf. Revelation 20:11–15) which is explicitly directed toward individuals not nations. This judgment will take place after the Church Age.
9. When Jesus called the disciples to proclaim repentance to the nations in Luke 24:47, it is clear from the parallel passage and context of Matthew 28:18–20 that nations refers to all the individuals within a nation.
10. One can note the analogy of Scripture here: Revelation chapter two and three are illustrative of 1 Peter 4:17.

MINISTRIES ESTABLISHED & BUILDING

UNITED STATES

Albany, New York
Annapolis, Maryland
Atlanta, Georgia
Austin, Texas
Boise, Idaho
Boston, Massachusetts
Denver, Colorado
Dover, Delaware
Carson City, Nevada
Charleston, West Virginia
Cheyenne, Wyoming
Columbia, South Carolina
Columbus, Ohio
Concord, New Hampshire
Hartford, Connecticut
Harrisburg, Pennsylvania
Honolulu, Hawaii
Jefferson City, Missouri
Lansing, Michigan
Lincoln, Nebraska
Little Rock, Arkansas
Madison, Wisconsin
Montpelier, Vermont
Nashville, Tennessee
Oklahoma City, Oklahoma
Olympia, Washington
Phoenix, Arizona
Providence, Rhode Island
Raleigh, North Carolina
Richmond, Virginia
Sacramento, California
Salem, Oregon
Santa Fe, New Mexico
Springfield, Illinois
Topeka, Kansas
Trenton, New Jersey

INTERNATIONAL

Abuja, Nigeria
Accra, Ghana
Antananarivo, Madagascar
Asunción, Paraguay
Bangui, Central African Republic
Brasília, Brazil
Bucharest, Romania
Bujumbura, Burundi
Dodoma, Tanzania
Freetown, Sierra Leone
Georgetown, Guyana
Kiev, Ukraine
Kigali, Rwanda
Kinshasa, Democratic Republic of the Congo
Libreville, Gabon
Lomé, Togo
Lusaka, Zambia
Malabo, Equatorial Guinea
Maputo, Mozambique
Mexico City, Mexico
Monrovia, Liberia
Montevideo, Uruguay
Nairobi, Kenya
N'Djamena, Chad
Ouagadougou, Burkina Faso
Port Moresby, Papua New Guinea
Porto Novo, Benin
Quito, Ecuador
Riga, Latvia
San Jose, Costa Rica
Suva, Fiji
Tegucigalpa, Honduras
Vilnius, Lithuania
Warsaw, Poland
Yamoussoukro, Côte d'Ivoire
Yaoundé, Cameroon