



Storming Fortresses

For the weapons of our warfare are not of the flesh,
but divinely powerful for the destruction of fortresses.

2 CORINTHIANS 10:4

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This brings us back to the issue of escalation. If God was concerned for the nations then, what is His interest now that the Gospel has gone global?

Of Politics and Politicians

Or

Do We Vote and For Whom Do We Vote?
Part IV

By

Murray McLeod-Boyle

Is God Concerned with the ungodly?

Continuing our study, we now turn to our second question, namely, Is God concerned with the actions of the ungodly?

Earlier, in our portrayal of the erroneous view which many Christians hold, we noted a tendency toward isolationism. This is the natural result of the idea that God rules only His people. If God rules only His people, then it stands to reason that He is unconcerned with the ungodly. If, however, the converse is true, then it is equally apparent that God is concerned with the an-

tics and action of the ungodly.

As we have shown, God is most certainly ruler over all. God rules all people and all in His creation. No one and nothing stands outside of that rule. Therefore, it is not surprising to find that the Bible speaks of God's displeasure with the ungodly. More importantly, we must grasp the fact that the Bible does not portray God as frustrated by these people or unable to do anything to counter their rebellion. Rather, we are shown a God who acts against these rebels in time and in eternity.

In seeking to put forward proof of this we will

provide both Scripture and credal references. The creeds are not used because of a lack of Scriptural evidence. Rather, they are here to show the radical change in the Church's belief between the Reformation and now.

First of all we will simply view some Old Testament texts—

Psalm 94:10: *He who chastens the nations†, will He not rebuke, Even He who teaches man knowledge?*

Psalm 97:1-7: The LORD reigns; let the earth rejoice; Let the many islands be glad. Clouds and thick darkness surround

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Him; Righteousness and justice are the foundation of His throne. *Fire goes before Him, And burns up His adversaries round about.* His lightnings lit up the world; The earth saw and trembled. The mountains melted like wax at the presence of the LORD, At the presence of the Lord of the whole earth. The heavens declare His righteousness, And all the peoples have seen His glory. **Let all those be ashamed who serve graven images, Who boast themselves of idols; Worship Him, all you gods.**

Psalm 98:4-9: Shout joyfully to the LORD, all the earth; Break forth and sing for joy and sing praises. Sing praises to the LORD with the lyre; With the lyre and the sound of melody. With trumpets and the sound of the horn Shout joyfully before the King, the LORD....Before the LORD; *for He is coming to judge the earth; He will judge the world with righteousness, And the peoples with equity.*

Isaiah 45:1-7: Thus says the LORD to Cyrus His anointed, whom I have

taken by the right hand, *to subdue nations† before him, and to loose the loins of kings;* To open doors before him so that gates will not be shut: “I will go before you and make the rough places smooth; I will shatter the doors of bronze, and cut through their iron bars. “... I am the LORD, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me; That men may know from the rising to the setting of the sun that there is no one besides Me. *I am the LORD, and there is no other, the One forming light and creating darkness, causing well-being and creating calamity; I am the LORD who does all these.*

Daniel 2:44: And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and *that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.*

Haggai 2:22: *And I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations†; and I will overthrow the chariots and their riders, and the horses and their riders will go down, every one by the sword of another.*¹

—which clearly show God’s sovereignty over the nations and the fact that He will call them to account. These texts may not all mention specific sins, but they do, as stated, show that God will act against the nations. This point is very significant. Many, mistakenly, see the Old Testament as devoid of any evangelistic movement. God and all His energies are focused upon Israel, therefore, God is unconcerned with the evil perpetrated by the heathen. Not so, according to Scripture.

The Eye of God is Upon the Heathen!

To prove this let us look at three very telling texts:

1. The Formation of the Covenant People

If we look back to the book of Genesis we find the account of Abram’s call. Of interest for us is a little section found in Genesis 15:12-20. In this section God makes a covenant with Abram. In so doing, He outlines the history of Israel until the time that thy possess their own land. Says Moses:

Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror *and* great darkness fell upon him. And *God* said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. **“But I will also judge the nation whom they will serve;** and afterward they will come out with many possessions. “And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. “Then in the fourth generation they shall return here, **for the iniquity of the Amorite is not yet complete.”** And it came about when the sun had set, that it was very dark, and behold, *there appeared* a smoking oven and a flaming torch which passed between these pieces. On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates: the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite.”²

Contrary to the modern and popular opinion, God shows himself to be very concerned with the ungodly. Here, in the very texts where Yahweh

1. Again, the symbol † is used to highlight the use of the Hebrew word goyim.

2. Bold added

covenants with father Abram, he twice makes reference to judgement. In the first instance, He will judge the nation who enslaved Israel. This we know to be Egypt. What a judgement we see. Plagues, the firstborn dead, the political head destroyed, and the nations power drowned in the Red Sea. Awesome judgement!

In the second instance, judgement is not explicitly mentioned. It is, however, implied in the reference to the "iniquity" of the Amorites. It is plainly obvious that Yahweh plans to judge the Amorites in similar fashion, thus leaving the land open for possession by Israel.

The addendum to Genesis 15 is found in Leviticus 24:18-30. Here Israel is told point blank:

Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants. But as for you, you are to keep My statutes and My judgments, and shall not do any of these abominations, *neither* the native, nor the alien who sojourns among you (for the men of the land who have been before you have done all these abominations, and the land has become defiled); so that the land may not spew you out, should you defile it, as it has spewed out the nation which has been before you. **For whoever does any of these abominations, those persons who do so shall be cut off from among their people.** Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.³

The lesson here is extremely important. The Amorites sinned and

were "spewed out" of the land. This stands as a warning to Israel. Note well that God has no double standards. Yahweh's condemnation of the Amorites was due to their sin. Yahweh will condemn Israel if She should transgress in like manner.

Do you see the import? God judged the Amorites first. A nation that knew Him not was condemned for its disobedience. This expulsion and destruction of the Amorites stood as an example to Israel.

Israel entered the land. She was given the Law. She was expressly commanded to obey Yahweh. She was taught and nurtured. Yet, when it is all boiled down, the standard was the same. Obey and live. Disobey and die.

Again, we see escalation. Israel was all the more responsible for and reprehensible in her disobedience because she had an example of God's power in judgement and His mercy in salvation.

The Amorites were a type for Israel. Paul says Israel was a type for us.

Clearly we have two lessons here: 1. Escalation, and 2. God is concerned with and *will* judge the nations.

2. Belshazzar

Daniel 5:1-9, 17-30 is our next example and once more the concern of God for the nations is clearly seen. This text exhibits clear continuity with all the other Scriptures we have examined. It reads:

Belshazzar the king held a great feast for a thousand of his nobles, and he was drinking wine in the presence of the thousand. When Belshazzar tasted the wine, he gave orders to bring the gold and silver vessels which Nebuchadnezzar his father had taken out of the temple which *was* in Jerusalem. ...Then they brought the gold vessels that had been taken out of the

temple, the house of God which *was* in Jerusalem; and the king and his nobles, his wives, and his concubines drank from them. They drank the wine and praised the gods of gold and silver, of bronze, iron, wood, and stone. Suddenly the fingers of a man's hand emerged and began writing opposite the lampstand on the plaster of the wall of the king's palace, and the king saw the back of the hand that did the writing. Then the king's face grew pale, and his thoughts alarmed him; and his hip joints went slack, and his knees began knocking together. ...Then Daniel answered and said before the king, ... "I will read the inscription to the king and make the interpretation known to him. "O king, the Most High God granted sovereignty, grandeur, glory, and majesty to Nebuchadnezzar your father. "And because of the grandeur which He bestowed on him, all the peoples, nations, and *men of every* language feared and trembled before him; ... "But when his heart was lifted up and his spirit became so proud that he behaved arrogantly, he was deposed from his royal throne, and *his* glory was taken away from him. "He was also driven away from mankind, and his heart was made like *that of* beasts, and his dwelling place *was* with the wild donkeys. He was given grass to eat like cattle, and his body was drenched with the dew of heaven, until he recognized that the Most High God is ruler over the realm of mankind, and *that* He sets over it whom ever He wishes. "Yet you, his son, Belshazzar, have not humbled your heart, even though you knew all this, but you have exalted yourself against the Lord of heaven; and they have brought the vessels of His house before you, and you and your nobles, your wives and your concubines have been drinking wine from them; and **you have praised the gods of silver and gold, of bronze, iron, wood and stone, which do not see, hear or understand.** But the God in whose hand

3. Remember back to God's condemnation of Manasseh in 2 Kings 21. There God directly equates his deeds with those of the "Amorites" who came before him.

are your life-breath and your ways, you have not glorified. “Then the hand was sent from Him, and this inscription was written out. “Now this is the inscription that was written out: ‘MENÊ, MENÊ, TEKÊL, UPHARSIN.’ “This is the interpretation of the message: ‘MENÊ’—**God has numbered your kingdom and put an end to it.** “‘TEKÊL’—**you have been weighed on the scales and found deficient.** “‘PERÊS’—your kingdom has been divided and given over to the Medes and Persians.” ...**That same night Belshazzar the Chaldean king was slain.**

Slain! Slain, just as the word of the Lord had predicted. Slain that very night. Judgement was revealed. The Sentence was carried out. Belshazzar had not learnt from the examples set for him. First, Daniel the Jew stood in his midst. This Jew who, along with many others, had been taken captive from his land because of Israel’s disobedience to the living God. Second, Belshazzar’s own father, Nebuchadnezzar, who had learnt the hard way. Humbled to eat straw and be clothed in the dew, he went about in a state of madness until he confessed the living God.

We may look at this slightly differently and say that Belshazzar had two examples to follow. Two instances from which to learn how not to trifle with the living God. Both potent object lessons. Both involved his father.⁴ Nebuchadnezzar, the instrument of God’s wrath against the Israelites for their covenant rebellion. Nebuchadnezzar, the conquering king brought low for his haughtiness and failure to magnify the living God.

In either scenario one thing is clear, Belshazzar must be considered a slow learner.

Once more we must grasp the salient point. Israel was given into the hands of a pagan king because they had broken covenant with Yahweh. Judgement was upon Israel. Nebuchadnezzar became haughty, taking credit to himself instead of lavishing it upon Yahweh. Judgement was upon Nebuchadnezzar. He was brought low. From meals fit for a king and the finest of clothes, he ate straw and was clothed with dew. In His mercy, Yahweh brought Nebuchadnezzar to his senses. Nebuchadnezzar praised the One God. He caused his minions to worship the One True and Living God. Belshazzar, knowing these things, forsook the LORD. He mocked Yahweh by bringing out the sacred instruments of the temple and using them in a drunken orgy. Yahweh had tolerated enough. He struck down the rebellious king and handed the kingdom to another.

The instrument of God’s judgement, the mighty Babylonian empire, fell under judgement themselves for not learning the lesson of obedience. Continued idol worship brought the kingdom low. Babylon’s idols could not save. They could only provoke Yahweh to anger.

The salient point is this. If Yahweh would not spare His special possession from judgement for their failure to be obedient, why would He spare the pagans whose detestable practices kindle His wrath?

The irony in this?! Belshazzar means, “Bel protect the king.” Nothing could protect the king or the kingdom when rampant idolatry and immorality were prospered. Yahweh’s bounteous warnings were ignored. Yahweh moved in judgement. It was swift. At the time of the announcement it became a *fait accompli*.

li. Yahweh stretched out His mighty arm. He moved in Judgement. Babylon’s king was no more. The Babylonian kingdom ceased.

3. Jonah’s Story

The last example we will cite is found in the Book of Jonah. Unfortunately this book is often overlooked and trivialised. Jonah is a story about a rebellious prophet who gets swallowed by a whale and regurgitated upon the shore. In a huff, that is the technical term for “angry disposition,” Jonah eventually goes and does what he was asked. This is the story of Jonah. Right? Wrong!

Too often the historical redemptive aspect of the Scriptures is covered in the dust kicked up by those who are whipped into a frenzy over trivial aspects of a book or passage. The fact that God stopped Jonah with a storm, provided a big fish to swallow him and then regurgitate him are facts that should not be passed by. After all the storm caused the crew of the ship to fear God and to offer sacrifices—a fact that is often missed (1:15).

Yet these aspects are not the sum. Is not the overarching theme concerned with the Yahweh’s compassion? Is it not a fact that Yahweh, the God of Israel, was so concerned with the apostasy of Nineveh that He called and sent His prophet to them?

Consider the evidence from the text:

Jonah 1:1-2: The word of the LORD came to Jonah ... “Arise, go to Nineveh the great city, and cry against it, for their wickedness has come up before Me.”

God is concerned with the wickedness of this city. At this point Jonah must have argued with the LORD.

4. The text reads “father.” What is not clear is whether this term means a literal father or a progenitor—a direct descendant such as grand-father. Regardless of meaning, it is still clear that the events to which Daniel refers were legitimate examples. Thus they would have occurred in living memory or would have been taught to Belshazzar as a child. The very fact that Daniel is still alive limits the time frame considerably.

Knowing that Yahweh was compassionate, Jonah fully expected that God would forgive the Ninevites. Many perceive Jonah to be a coward on the basis that he fled in the opposite direction to which he was commanded to go. Given that the text does not say anything of this sort, such an explanation is unwarranted. Futility best explains Jonah's actions. We see in 4:2, after the Ninevites had repented, that Jonah says "Please LORD, was not this what I said while I was still in my *own* country?" In other words, Jonah must have protested when given his assignment because he new of Yahweh's compassion. So Jonah took it upon himself to go AWOL.

After his little escapade, through which Yahweh magnified Himself, Jonah is again commissioned:

Jonah 3:1-4: Now the word of the LORD came to Jonah the second time, saying, "Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you." So Jonah arose and went to Nineveh according to the word of the LORD. Now Nineveh was an exceedingly great city, a three days' walk. Then Jonah began to go through the city one day's walk; and he cried out and said, "Yet forty days and Nineveh will be overthrown."

This time Jonah responds correctly. He sets himself to walk throughout the city and proclaim God's message of impending woe.

Jonah 3:5-6: Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the

greatest to the least of them. When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered *himself* with sackcloth, and sat on the ashes.

On hearing Jonah's message all were struck with a sense of guilt and repented in sackcloth and ashes. This was, culturally, a sign of utter humility. These people knew that they had been weighed and found wanting. They humbled themselves and sought forgiveness. They said:

Jonah 3:9-10: Who knows, God may turn and relent, and withdraw His burning anger so that we shall not perish?" When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do *it*.

At the preaching by the prophet, repentance came to Nineveh. Yahweh turned back from His wrath and He left these people alone.

At this the prophet becomes angry. He knew Yahweh was compassionate. Therefore, he should have rejoiced. He did not. Jonah was in need of a lesson himself. So God gave him one. Sitting on his vantage point outside the city, Jonah made a shelter for himself. God caused a plant to grow up and give him shade. The next day the LORD destroyed the plant. Jonah was indignant again. Object lesson time:

Then God said to Jonah, "Do you have good reason to be angry about

the plant?" And he said, "I have good reason to be angry, even to death." Then the LORD said, "You had compassion on the plant for which you did not work, and *which* you did not cause to grow, which came up overnight and perished overnight. "And should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know *the difference* between their right and left hand, as well as many animals?" (Jonah 4:9-11.)

In this brief response to Jonah, Yahweh showed that He cared for all people. Whilst God has his special people, it does not follow that God is therefore unconcerned with all other men.^{5, 6}

However, any contact still had to be within the parameters set by God. Yahweh could not just overlook the sin of Nineveh. Thus he sent the prophet. Some suggest the polytheistic Ninevites repented purely because they were afraid of all deities, known and unknown. This is utter nonsense. Yahweh could not have accepted the humility and contrition shown if these pagans were doing nothing more than adding one more deity to their pantheon. Such suggestions turn God into a hypocrite.

Rather, God sent His prophet that these people may repent and be spared.⁷

For us and the topic under discussion, Jonah's experience has some important lessons. Of priority we shall focus on the most prominent, namely, God's interest in the nations. We note that God was concerned with the nations and how they re-

5. God cares when a woman is raped. God cares when a person is murdered. God cares when a person is robbed. God is not only concerned for Christians. He is concerned that all people are able to receive justice and protection by the law. Likewise, He is concerned that all evil doers be punished by the law.

6. Jonah is one of the clearest examples in the Old Testament of God's concern for the nations and His intention to reach out to the nations. In other words, the Book of Jonah provides one of the greatest hints that the Gospel is intended to go global.

7. There is a very strong message here for those interested in modern evangelism. God did not set up a tent to hold revival meetings. He did not organise some skits and a sing-a-long. He sent a prophet. He sent a commissioned preacher to proclaim the message.

sponded to Him. Although the Ninevites did not know left from right, God was not able to simply excuse them on the basis of ignorance. Therefore, God sent a prophet to proclaim a message to them. The scene was now set. Would they accept or reject the message?

This brings us back to the issue of escalation. If God was concerned for the nations then, what is His interest now that the Gospel has gone global? The people of God have been sent to live among the nations. The preachers of the Gospel reside among the tribes of the earth. How then do we adduce from this that God's concern has been in anyway diminished? The answer is very simple, we cannot.

If God expected the Ninevites to abide by His standards even in their ignorance, what excuse does modern man have when the preachers proclaim the truth week in and week out? We suggest that the answer would be, none! Zip! Nought! Zilch! Zero!

Before closing this section, we will look briefly at some creedal statements. As stated earlier, the purpose of these quotations is to show how far the Church has shifted in its belief regarding politics, the obligation of the nations, and the like.

Article 13 of the *Belgic Confession* states, in part: "We believe that the same good God, after He had created all things, did not forsake them or give them up to fortune or chance, but that *He rules and governs them* according to His holy will, so that nothing happens in this world without His appointment."⁸

To read these words afresh makes one question the modern perception of God's rule all the more vehemently. God's rule is total. At this point we would digress momentarily to ask, having read this statement of our Fathers, how do many Christians

speak of "luck" or "chance" as a daily organising principle?

Back to the issue at hand, **Article 36** of the *Belgic Confession*, addressing the issue of the Civil Magistrate, does not seem to countenance anything of the modern idea when it says:

We believe that our gracious **God**, because of the depravity of mankind, **has appointed kings, princes, and magistrates**; willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose He has invested the magistracy with *the sword for the punishment of evil-doers and for the protection of them that do well*. Their office is not only to have regard unto and watch for the welfare of the civil state, but also **to protect the sacred ministry**, that **the kingdom of Christ** may thus be promoted. **They must therefore countenance the preaching of the Word of the gospel everywhere, that God may be honored and worshipped by every one, as He commands in His Word.**

Moreover, it is the bounden duty of every one, of whatever state, quality, or condition he may be, to subject himself to the magistrates; to pay tribute, to show due honor and respect to them, and **to obey them in all things which are not repugnant to the Word of God**; to supplicate for them in their prayers that God may rule and guide them in all their ways, and *that we may lead a tranquil and quiet life in all godliness and gravity*. Wherefore **we detest** the Anabaptists and other seditious people, and in general **all those who reject the higher powers and magistrates** and would subvert justice, introduce community of goods, and confound that decency and good order which God has established

among men.

So much for the separation of God and government!

The *Canons of Dordt* note that:

God is not only supremely merciful, but also *supremely just*. And **His justice requires (as He has revealed Himself in His Word) that our sins committed against His infinite majesty should be punished**, not only with temporal but with eternal punishments, *both in body and soul*; which we cannot escape, unless satisfaction be made to the justice of God (Second Head, Article 1).

This means that God is concerned with the sin of mankind. There is no "love the sinner, hate the sin" idea present in these words. Justice requires punishment. Sins committed in the body will be punished in the body. God will not overlook the sin of any man. God does not, to use the Dutch expression, look at things through His hands. He looks at all men and their deeds in the cold, hard light of His righteousness.

The *Heidelberg Catechism*, **question and answer 123**, is very specific when it deals with the idea of the coming Kingdom:

Which is the second petition? "Thy kingdom come"; that is, *rule us so by thy word and Spirit*, that we may submit ourselves more and more to thee; preserve and increase thy church; **destroy the works of the devil, and all violence which would exalt itself against thee**; and *also all wicked counsels devised against thy holy word*; till the full perfection of thy kingdom take place, wherein thou shalt be all in all.

The Westminster Standards are no less forceful in their treatment of these subjects.

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⁸ Brannan, Rick; Editor, *Historic Creeds and Confessions*, (Oak Harbor, WA: Logos Research Systems) 1997. All references to the Belgic Confession, Heidelberg Catechism, and Canons of Dordt are from this source. Emphases added.

Westminster Larger Catechism, in concert with the Belgic Confession, focuses on the second petition of the Lord's Prayer:

What do we pray for in the second petition?

In the second petition, (which is, Thy kingdom come, (Matt. 6:10)) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, (Eph. 2:2–3) we pray, that **the kingdom of sin and Satan may be destroyed**, (Ps. 68:1,18, Rev. 12:10–11) the gospel propagated throughout the world, (2 Thess. 3:1) the Jews called, (Rom. 10:1) the fullness of the Gentiles brought in; (John 17:9,20, Rom. 11:25–26, Ps. 67) the church furnished with all gospel-officers and ordinances, (Matt. 9:38, 2 Thess. 3:1) purged from corruption, (Mal. 1:11, Zeph. 3:9) **countenanced and maintained by the civil magistrate**: (1 Tim. 2:1–2) and the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: (Acts 4:29–30, Eph. 6:18–20, Rom. 15:29–30,32, 2 Thess. 1:11, 2 Thess. 2:16–17) that Christ would rule in our hearts here, (Eph. 3:14–20) and hasten the time of his second coming, and our reigning with him for ever: (Rev. 22:20) **and that he would be pleased so to exercise the kingdom of his power in all the world**, as may best conduce to these

ends. (Isa. 64:1–2, Rev. 4:8–11)

Question 45 asks, How doth Christ execute the office of a king? The answer:

Christ executeth the office of a king, in calling out of the world a people to himself, (Acts 15:14–16, Isa. 55:4–5, Gen. 49:10, Ps. 110:3) and giving them officers, (Eph. 4:11–12, 1 Cor. 12:28) laws, (Isa. 33:22) and censures, by which **he visibly governs** them; (Matt. 18:17–18, 1 Cor. 5:4–5) in bestowing saving grace upon his elect, (Acts 5:31) rewarding their obedience, (Rev. 22:12, Rev. 2:10) and correcting them for their sins, (Rev. 3:19) preserving and supporting them under all their temptations and sufferings, (Isa. 63:9) **restraining and overcoming all their enemies**, (1 Cor. 15:25, Ps. 110:1–2) and powerfully ordering all things for his own glory, (Rom. 14:10–11) and their good; (Rom. 8:28) **and also in taking vengeance on the rest**, *who know not God, and obey not the gospel*. (2 Thess. 1:8–9, Ps. 2:8–9)⁹

The *Westminster Confession* is very much to the point when it states, “The light of nature sheweth that there is a **God, who hath lordship and sovereignty over all.**”

As God is sovereign He is to be obeyed. This emphasis is brought to the fore when the Divines discuss the role of the Civil Magistrate:

1. God, **the supreme Lord and King**

of all the world, hath ordained civil magistrates to be under Him, over the people, *for His own glory*, and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers. (Rom. 13:1–4, 1 Pet. 2:13–14)

2. **It is lawful for Christians to accept and execute the office of a magistrate**, when called thereunto: (Prov. 8:15–16, Rom. 13:1–2,4) in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; (Ps. 2:10–12, 1 Tim. 2:2, Ps. 82:3–4, 2 Sam. 23:3, 1 Pet. 2:13) so, for that end, they may lawfully, now under the new testament, wage war, upon just and necessary occasion. (Luke 3:14, Rom. 13:4, Matt. 8:9–10, Acts 10:1–2, Rev. 17:14,16)¹⁰

Conclusion

God rules all. God is concerned with all. Politics is very much in God's view. Christianity is not an apolitical zone. *In short, there is not one shred of evidence to be found in the Scriptures that would suggest that Christians should not and must not be involved or concerned with politics.*¹¹

With this part of the study complete, we must now turn our attention to the qualifications of those for whom we should vote.

9. Westminster Assembly, *The Westminster Larger Catechism*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995. Emphasis added.

10. Westminster Assembly, *The Westminster Confession of Faith*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.21:1 and 23:1 and 2. Emphasis added.

11. Space does not permit further discussion of this matter. For extra study of the topics such as judgement, kingdom, and God's concern with the nations, See: Westminster Shorter Catechism, Q & A 26, 102; Westminster Larger Catechism, Q & A, 56, 89, 91, 93-96, and 99; 1 Timothy 2:1-2; Titus 3:1-2; and 1 Peter 2:15.