

Is God
JUDGING
AMERICA
AND
THE *World?*

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I would like to dedicate this book to my grandson Christian,
my firstborn grandson and a great pianist.

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daughter-in-law Jennifer for reading the manuscript and making
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PREFACE



MANY CHRISTIANS ANSWER YES to the title question, but is there biblical evidence for this or for when God judges? I intend to answer these and other questions concerning God's judgment and to challenge the beliefs of today's prophets.

Multiple books have been published concerning the popular belief that God is currently judging. I also believed this, but a plain reading of the New Testament reveals no justification for that interpretation. Actually, it reveals the opposite.

My research indicates a difference between the New Testament (NT) and the Old Testament (OT) regarding judgment. It is more of a future concept in the NT rather than contemporary. I hope to delineate the differences. The term *eschatological* refers to the very end, including the tribulation. The phrase "last days" includes eschatological. 1 Cor 10:11 uses the phrase "end of the ages," which I interpret as the *last days*.

References that are in text and comments appear as footnotes on the bottom of the page. The Jamieson references can be accessed simply by looking up the appropriate scripture. I used the latter's name, although there are three authors in the original commentary. Many of the Spurgeon references are commentaries of others in his 2 Volume commentary on the Psalms. I thought it expedient to reference his name with the appropriate Psalm, which the reader

can simply look up to get the original. Greek and Hebrew terms are also included. I also use various translations of the Scriptures. My hope is that the reader will at least consider the premise and my points before making a judgment.

CHAPTER 1



The Definition of Judgment

*SOMEONE HAS PROPOSED THAT president Trump's name is referenced in the OT because of the sound of the **trump**et, signaling Jerusalem as the capital of Israel. His name is also associated with "triumph." He is also designated as the modern representative of Jehu. What is not mentioned is that Jehu continued after the sins of Jeroboam, which implies that Trump should continue the moral deterioration of America. Trump is also referenced in the prophetic numbers' game regarding the number 7—that he was God's man because he was born on June 14, 1946, 700 days after the birth of Israel; elected in the Jewish year 5777; and won by 77 electoral votes. I suppose he is another Nebuchadnezzar because of his boasting about the economy (Dan 4:30), which is hurting due to the coronavirus, or another Joseph in anticipation of the latter. Another has proposed that Hillary Clinton is the modern Jezebel and Bill Clinton is Ahab in fulfillment of an OT prophetic judgment. It is not mentioned that both Jezebel and Ahab met violent deaths while still in power, unlike the Clintons. This is different than a simple comparison between OT characters and modern statesmen like president Truman being compared to Cyrus when he recognized Israel. To say that Trump's or Truman's name was embedded in the OT is beyond speculation.*

There is a difference between the OT and NT regarding judgment. But, before defining the term judgment let me quote one

scholar regarding the Hebrew language: “Some translators have attempted to represent a Hebrew word always by the same English word, that leads to serious problems. Sometimes there is considerable disagreement on the exact shade of meaning of a Hebrew word in a given passage. A single root frequently represents a variety of meanings, depending on usage and context . . . The word for ‘judgment’ is also used for ‘justice, verdict, penalty, ordinance, duty, custom, manner’” (Comfort, pp. 218–219). Thus, the word judgment does not always have the same gravity in every context including the NT. The various Bible translations use a variety of words from the original Greek or Hebrew meanings. I hope to adhere closely to the acceptable meanings in the lexicon and not expand the semantics. According to the KJV dictionary there are several biblical meanings: 1) the right or power of passing sentence, 2) a remarkable punishment, an extraordinary calamity inflicted by God on sinners, 3) spiritual government of the world, 4) the righteous statutes and commandments of God, 5) justice and equity, 6) the decrees and purposes of God concerning nations, 7) the final trial of the human race, when God will decide the fate of every individual, and award sentence according to justice (“KJV page at AV1611.com”). It is apparent that there are multiple meanings for the term judge. To reduce it to a simple concept of punishment or vengeance would be misleading. Justice, equity, and the purposes of God, among others, need to be considered.

In the OT judgment God’s “perfect justice” was most often administered by men such as Moses (Morris, *Judgment*, p. 21). The Hebrew word *shaphat*, for example, means judge and rule, as Moses judged and Solomon “ruled.” The best example of this is probably the book of Judges. The judges not only ruled, but administered justice and law (Morris, *Judgment*, p. 7, 10).

The word *mishpat* means decision, but is often translated custom or manner. It is more of a “theological concept” rather than the “status quo.” (Morris, *Judgment*, p. 11, 13). Action is judgment

and where *shaphat* has a more “dynamic character” having an “activity of discrimination and vindication” or punishment, *mishpat* is “right doing” (Morris, *Judgment*, p. 18). Thus, *shaphat* represents the idea that we often associate with the strict and punishing judgments of God. The plural *shaphatim*, for example, is sometimes used as punishments on Israel for sin (Morris, *Judgment*, p. 23).

Judgment also has a “salvation aspect.” Its purpose is to keep the “covenant” “while “maintaining law and justice” and should be “exercised in this context” (Morris, *Judgment* p. 18, 19). This is most important because to think of justice only as vindictive or punishing is to miss the whole concept of judgment, including OT judgment. For example, *mishpat* is based on love (*chesed*) and righteousness (*tsadique*). A righteous God must punish sin in His “wrath,” but his desire is for “mercy.” Josh 2:18 is a testimony to this. Judgment is necessary because it can mean “deliverance” rather than “hopelessness” for which His people often cry out. Thus, when God does inflict punishment, usually by others, it is intended to lead to a “righteous remnant” (Morris, *Judgment*, pp. 22, 23).

However, the primary usage of *shaphat* is “directly or indirectly” referring to future judgment, an “eschatological judgment” toward men of the OT. Evil may “flourish” along with “injustice” and “iniquity,” but still allowed by God only to be judged at the “end time.” He will judge and evil will be eradicated by fire and then judgment will be complete and “harmony” is restored (Morris, *Judgment*, p. 24–25). Although judgment can be a contemporary reality in the OT, even then it looked to the future.

Another OT term for judge is *dyn* which conveys the idea of deliverance (Morris, *Judgment*, p. 26). Ps 54:1 says “Judge me, Oh God . . .,” but can be translated as save or deliver. However, it has also been related to punishment as in Job 36:17, a judgment on the wicked. Other examples are judgment via the weather, as in Job 36:31–33, and in a legal sense, as in Is 3:13 (Morris, *Judgment*, p. 28)

The term *palal* also means judge, but can also mean to intreat or pray, depending on the different roots. Its basic meaning is intervene or inter-pose by which one would mediate or settle disputes (Morris, *Judgment*, p. 30). Leon Morris believes God will not always leave men to judge themselves, and when this term is applied to the wicked, it means to punish (*Judgment*, p. 31).

There are other Hebrew terms that are not translated judge, but can have various meanings such as to decide, prove, reprove, chastise, punish, correct, strive, and contend. Besides punish, all of these terms obviously convey action on the part of God to instruct and guide, especially His people.

Most of these terms do not just mean punishment or condemnation. While punishment for sin is a major theme in judgment, equally important are such meanings as vindication, deliverance, mercy, discrimination, entreating, mediation, chastisement, and correction, to name several. The intention is not always to destroy His people, but correct and guide them.

Mercy and salvation are significant features of God's attitude towards men. Although He punished Israel's enemies, He sometimes spared them as in the case of Nebuchadnezzar and Naaman the Syrian. He also spared Nineveh by sending Jonah. Sodom and Gomorrah and the promised land were exceptions where the wickedness of man was too horrendous in God's eyes. In the OT "God treats men somewhat differently than He does now that Christ has come." (Pastor Tim Cappucci). God dealt with men according to the law rather than the grace that Christ has brought. This is a theme of this book, that Christ has changed things.

The primary Greek word for judge is *krino* and can also mean avenge, condemn, damn, decree, determine, go to the law, ordain, sentence similar to *shaphat*. An even harsher term is *katakrino*, but always appears to mean condemn or damn. *Kata* adds emphasis to the root. It also conveys the idea of judging against, according to Strong. However, all of the uses of judge in the New Testament are

from the word *krino* and will be the term used in this book. Although the Greek seems to be stronger in its meaning of judge than the Hebrew, the NT deals differently with human beings today.

It is paradoxical that the Hebrew can mean deliverance, correction, and salvation, yet in the OT age of law God appears to be more vengeful and punishing in His judgment. However, the NT Greek seems to imply a more condemning and vengeful meaning, depending on whom it is being applied, but with an element of correction. This is probably because grace allows people time to repent, but if not, condemnation is harsh.

Lastly, there are different types of judgment. First, there is the judgment of believer's sins based on John 5:24: ". . . he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Second, there is the believers judgment of the self based on 1 Cor 11:31: "For if we would judge ourselves, we should not be judged." Third, there is the judgment of the believer's works based on 2 Cor 5:10: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Fourth, there is the judgment of the nations based on the parable of the sheep and the goats in Matt 25:31–46: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:" (verse 32). Fifth, the judgment of the wicked based on Rev 20:11–15: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (verse 11). Finally, contemporary judgment based on Rom 1:24, 26, and 28 where "God gave them up to" "lusts," "passions" and "a debased mind."