

110.5 If Not Us, Who? If Not Now, When?

The Founders and Framers of America did not hide their heads in the sand like the proverbial ostrich in hopes their crisis would pass and they could avoid responsibility. They did their duty as God laid it before them. **Thomas Paine** purportedly said, "If there must be trouble, let it be in my day so that my child may live in peace." Those men and women rallied the Colonial Christians to a monumental task based on the word of God.

Christians represent a national powerhouse when we walk in harmony with the Lord. The Holy Spirit resides in His people rendering unlimited influence for good. However, Christians often hide their lights under a bushel and “**quench the Spirit**” (**1 Thessalonians 5:19**), limiting what God will do in our world.

The Communists taking over our country know churches are obstacles to controlling the population. As a result, they have spent years undermining the word of God and silencing the pulpits on critical issues. Their goal is to keep us distracted from the scriptures and from having a biblical worldview of life. Otherwise, we will resist the tyranny that removes liberty from the people.

Karl Marx hated religion and called it the “opium of the masses.” His followers have a low view of Christianity and want to remove it from the land. They successfully tested the waters when they unscripturally and unconstitutionally separated church and state with the Johnson Amendment. LBJ got Congress to block tax-exempt 501C3 organizations from political action, eventually including churches.

Once upon a time, preachers spoke with authority on all issues, including political ones. Preachers used to present “election sermons” to discuss elected officials’ responsibilities on various issues, from basic biblical principles in government to pressing issues at hand. The historian **John Wingate Thornton** described the election sermons:

The clergy was generally consulted by the civil authorities, and not infrequently the suggestions from the pulpit on election days and other special occasions were enacted into laws. The statute book, the reflex of the age shows the influence. . . The annual “Election Sermon” – a perpetual memorial continued down through the generations from century to century – still bears witness that our fathers ever began their year and its responsibilities with an appeal to heaven and recognized Christian morality as the only basis for good laws.¹

A sample of an election sermon was delivered by **Pastor Mathias Burnet** in 1803 when he urged the Connecticut legislators, “To God and posterity you are accountable. . . Let not your children have reason to curse you for giving up those rights and prostrating those institutions which your fathers delivered to you.”²

Churches have forgotten or overlooked the biblical precedent for the election sermon and sermons on urgent political issues. Consider these scriptural occasions when the men of God challenged political powers.

- Elijah confronted King Ahab and Queen Jezebel regarding eminent domain and religious persecution – **1 Kings 18 and 21**
- Isaiah confronted King Hezekiah over national security issues – **2 Kings 20; Isaiah 39**
- Eliezer and Jehu confronted King Jehoshaphat regarding foreign affairs – **2 Chronicles 19 and 20**
- Daniel confronted King Nebuchadnezzar over pride and arrogance – **Daniel 4**; King Belshazzar over immorality – **Daniel 5**

¹ Cummings, Brad, and Lance Wubbels, editors. *The Founders' Bible*. Newbury Park, CA, Shiloh Road Publishers, 2012, p. 730.

² *Ibid.*, p, 957

- Azariah and priests confront King Uzziah over wrong religious practices and improper expansion of government – **2 Chronicles 26**
- John the Baptist confronted Herod over morality – **Matthew 14**; and religious leaders over their hypocrisy – **Matthew 3**

Occasionally, you will hear sermons praising these men for their faith and courage, but when it comes to our turn to take a similar stand, you will likely hear crickets. Most preachers have decided we should practice unlimited submission to the government instead of God-ordained confrontation with tyrants.

Our ancestors knew the Bible far better than we do. They used “election sermons” to help their civic leaders act in harmony with the will of God. These sermons reminded the political leaders that God knows their actions and responsibilities.

In light of our current crises, churches can ask: If not us, who? If not now, when? We know firsthand that the ungodly will not speak up for the helpless. They use them for political purposes. Christians are the only ones who can adequately address the issues at hand. The problem is that the Marxists have effectively silenced the pulpits across America and inflicted fear on Christians. Churchgoers have retreated from the public square and resisted resisting tyranny instead of resisting tyranny itself.

I wonder if Paul’s admonition to Timothy applies to our cultural battle. There is power in the word of God, not our opinions about the issues. If we do not speak up, with the authority of the word of God, who will? If we do not start now, when? In **1 Timothy 4:13** (ESV), the apostle wrote:

Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.

Martin Niemoller’s quote is relevant to speaking against tyranny. He said:

First, they came for the socialists, and I did not speak out—because I was not a socialist.
 Then they came for the trade unionists, and I did not speak out—because I was not a trade unionist.
 Then they came for the Jews, and I did not speak out—because I was not a Jew.
 Then they came for me—and there was no one left to speak for me.

The Wise Man wrote in **Ecclesiastes 3:7** (NKJV):

**A time to keep silence,
 And a time to speak;**

Let’s Keep The Light *of Speaking for God* Burning!