

“Who Will Rise Up against the Evil-doers?”

- God’s Challenge to the Law Enforcement Agencies

By

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God, the Unseen World Ruler

That God is the Supreme Ruler of the world is without dispute. He declares the heaven His throne and the earth His footstool (Isai 66:1)

But is He an absentee Ruler totally withdrawn from the affairs of mankind? The testimony of the Scriptures speaks to the contrary: “The most High ruleth in the kingdom of man” (Dan. 4:25).

In fact, God is so concerned about civil order and peaceful coexistence on earth that He devotes a significant portion of His Word to teaching us the principles that make for an orderly human society in which justice and equity prevail.

His laws, more than just a set of do’s and don’ts, incorporate such “progressive’ concepts as equality before the law (Ex. 12:49; Lev. 19:15, 24:22); the protection of individual rights and freedoms (Ex. 22:21, 23:9; Lev. 19:33-34); the right to property (Deut. 19:14; Numb. 27:7-11, 36:7); and the impartial administration of justice (Ex. 23:6; Deut. 19:15, 18-20; 27:19).

The laws God gave to Moses reflect His passion for justice and His desire to establish a timeless ethical system for mankind.

Thankfully, His edicts still govern the world.

The Criminal Code

The Modern Successor to the Judicial Law of Moses

A comparative study of the Criminal Code of Ghana (which is identical to those of other modern states) and the Judicial Law of Moses shows the former to be essentially a modern variant of

the latter. This lies in the fact that most of the offences defined in the Mosaic Law are now to be found in the criminal code.

Trespass, for example, is an offence under both Biblical law (Deut. 19:14, 27:17; Prov 22:28) and the criminal code (Section 157, 1960, Act 29).

The same applies to, but not limited to, the following offences:

❖ **Perjury**

Ex. 20:16, 23:1; Lev. 19:16-20 = Section 212 of the Criminal Code 1960 (Act 29)

❖ **Murder**

Ex. 20:13; Numb. 35:16; Deut 19:10 = Section 46 of the Criminal Code 1960 (Act 29)

❖ **Prostitution**

Deut.23:17; Lev. 19:29 = Sections 107, 273 and 275 1960 (Act 29)

❖ **Abduction, Human Trafficking and Slavery**

Exodus 21:16 = Sections 91, 92 and 314 1960 (Act 29)

❖ **Abortion**

Exodus 21:22 = Section 58 1960 (Act 29)

❖ **Rape**

Deut. 22:25 = Section 97 of the Criminal Code 1960 (Act 29)

❖ **Homosexuality and Bestiality**

Lev: 18:22-23 = Section 53 (e) and 105 (a) and (b) 1960 (Act 29)

❖ **Incest**

Lev. 18:9-17, 20:7 = Section 105 1960 (Act 29)

❖ **Bribery and corruption**

Ex. 23:8; Ps. 15:5 = Sections 240, 241, 244 and 245 1960 (Act 29)

❖ **Forgery, Fraud, and Falsification of Accounts**

Lev. 19:11, 13; 19:35-36; Prov. 11:1, 20:10 = Sections 163 (1) and (2), 140 1960 (Act 29).

❖ Robbery

Lev. 19:13 = Section 3 of the criminal code (Amendment No. 3) Act 1963 (Act 157).

Law Enforcement Officers, Ministers of God

Given that the criminal code is modelled on Biblical law, it follows that the enforcement of the *Code* effectively fulfills God's will in respect of peace and order in society.

The Embodiment of good Himself, the Lord's abhorrence of evil knows no bounds. In Ps 94:16, He calls for a crackdown on evil as He throws the challenge:

"Who will rise up for Me against the evildoers? Or who will stand up for Me against the workers of iniquity" (Ps. 94:16).

While the Lord could well be calling on all His children to fight evil, it stands to reason that He would specifically direct His message at those children of His uniquely placed to rise up to the challenge – "the powers that be": The government and its law enforcement agencies whom He calls His "ministers". In Rom. 13:1-7, He gives a most enthusiastic endorsement of their role in society and calls on the faithful to also perform their civic responsibilities in support.

Certainly, the Creator is not oblivious of the Satan-inspired evils that plague the human society—the hideous crimes, the fraudulent deals; and yes, the criminal impulses that could spawn mayhem and atrocities without the restraining influence of His law. He counts on the law enforcement agencies to deliver justice where injustice is perpetrated; to restore order where anarchy reigns; and to punish evil in accordance with law as a deterrent to others.

Christians' Duties to the State

Christians, as citizens of the State, have been given responsibilities to fulfill. As beneficiaries of the services rendered by the law enforcement personnel—sometimes at the very peril of their lives—God enjoins believers to pay their taxes to the State for the maintenance of the law-enforcement officers (Rom. 13:6-7).

Committed to stability and order, God additionally directs believers to respect the institutions of the State and not seek to subvert their authority (Titus 3:1; 1 Pet. 2:13-14, 17)—except where their edicts and decrees conflict with the holy will of God. In that case, we are to obey God rather than men (Acts 5:29)

Peace, Vital for Gospel Propagation

God's interest in peace is self-evident: His laws being peace (Psalm 119:165; Isaiah 48:18), while His support for the law enforcement agencies stems from a desire to promote peace.

But He's interested in peace not only for its own sake, but also to ensure that His gospel is preached in an atmosphere of peace.

The Lord has over the years steered the governmental systems of the world away from the repressive tendencies of the past towards democracy for this very reason. He is mindful of the fact that the preaching of the gospel is likely to have a freer course under the democratic system of government where the rule of law, religious freedom and other "inalienable rights" are upheld.

Surely, God changes the times and the seasons and removes kings and sets up kings as it suits His purposes (Dan 2:20-21)

Accordingly, our police officers, judges and army officers, apart from serving the nation, also contribute in no small way to the cause of the Kingdom of heaven.

When John the Baptist was approached by a group of soldiers, as he thundered in the wilderness preparing the way of the Lord, he did not dismiss nor look down on them; he only called for more professional conduct in line with godly principles: Be content with your wages, don't accuse people falsely, and don't intimidate civilians—sound advice crucial to maintaining discipline in the ranks and fostering better civilian military relations (Luke 3:14)

Righteousness Exalts a Nation

The Holy Bible is never short of the wisdom we badly need to turn our nation around. The only problem is that we have tended to restrict the Words of the Eternal to only the spiritual sphere when He seeks our total well-being.

However, He insists on a basic precondition for national progress: "Righteous exalts a nation, but sin is a reproach unto any people" (Prov. 14:34).

So let righteousness flood the nation. Let's shun bribery and corruption, and let's serve with integrity and godly fear. It's time we recognized that God has a stake in whatever services we render to the nation.

So then, the law enforcement officers respond not just to national duty but to a higher calling – God to whom they are ultimately accountable!

The same goes for us 'ordinary' citizens. As already discussed, God expects us as believers to honour our tax obligations and generally work for the peace and stability of the nation (Jer. 29:7)

Sadly, the perceived corruption among members of the law-enforcement agencies threatens to erode public confidence in these vital institutions of state. But as far as bribery and corruption

is concerned, the members of the public cannot escape blame either. Corruption is always a two-way affair

There ought to be repentance and transformation on both sides. Thankfully, God is able and willing to help us change our ways if we surrender our will to Him. He's able to change our hearts of stone and replace them with hearts of flesh soft enough to imbibe the holy laws of the Eternal and live by them (Ezekiel 36:26-27).

On the human level, appropriate steps will also have to be taken to adequately remunerate our public officials to nip in the bud the very temptation to accept and/or demand bribes. Honest labour deserves adequate compensation (1Tim. 5:18)!

Evil will be Rooted out

By all means, God's will in respect of peace, justice and law and order shall be done while He remains "the governor among the nations" (Ps. 22:28).

Our law enforcement officers should be encouraged to put in their best efforts. To our gallant police officers, soldiers, lawyers and judges, therefore, we say keep up the good work for God and country.

The Lord of Hosts Himself identifies with your work. God is a warrior, and He's committed to eradicating evil just as you are (Jude 1:14-15)

Indeed, Bible prophecy indicates that just before He sets up His millennial Kingdom of peace on earth, the Almighty will order the mother of all arrests - that of Satan, the oldest criminal – and guess who will be dispatched to effect that arrest! An 'angelic police officer' with a full arrest warrant from the King of kings and the Lord of lords (Rev. 20:1-3)! The writing is on the wall: Evil will be rooted out for good.

Until then, keep the heat on the criminals; you have Heaven's full support.

"There is no peace, saith the LORD, unto the wicked" (Isai. 48:22). May His will be done. Amen!

APPENDIX

The visible World-ruling Kingdom of God is on the Way

For avoidance of confusion, I would like to clarify that human governments whereby God is ruling the nations through imperfect human surrogates is no substitute for the prophesied Kingdom of God to come. God Almighty has instituted human governments solely and solely for

this overarching purpose—That His people might live, and His gospel preached, in an atmosphere of peace. This is the plain truth revealed in 1 Tim. 2:1-4:

“Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,² for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.³ For this *is* good and acceptable in the sight of God our Savior⁴ who desires all men to be saved and to come to the knowledge of the truth” (NKJV).

Political stability and public order serve the interests of the Kingdom of God.

And the mystery is that the Kingdom of God is also in power (1 Cor. 4:20) concurrently with the governments of the nations (Dan. 2:44). But then, it’s a spiritual reality not visible to the physical eye. It’s the rule of God in the lives of a people He has changed to conform to His righteous nature (2 Pet. 1:4; Eph. 4:24; Rom. 14:17; Rom. 8:29-30).

This is the sense in which the term “the Kingdom of God” is mostly used in the New Testament. It applies to a people who have personally experienced the transformational, deliverance power of the reign of God, having been delivered from the power of Satan into the Kingdom of God and of His dear Son (Acts 26:18; Col. 1:12-13). This explains why in sending the Twelve Apostles, and later the 70 disciples, Christ gave them these precise instructions:

“Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.

⁷ "And as you go, preach, saying, 'The kingdom of heaven is at hand.'⁸ "Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. Freely you received, freely give” (Matt. 10:1, 7-9 NASU).

¹⁰ Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

⁸ "Whatever city you enter and they receive you, eat what is set before you; ⁹ and heal those in it who are sick, and say to them, 'the kingdom of God has come near to you' (Luke 10:1, 8-10 NASU).

There’s a direct connection between the nearness of the Kingdom of God and the relief experienced by the sick and the oppressed upon the application of God’s power! The people could feel the effects of the salvation power of God in their lives, and that was evidence that the Kingdom of God had drawn closer to them.

Even so, it’s still largely an experience on a personal level. The kingdom at this time is not a visible reality in which God is visibly ruling over all nations from a fixed location. That’s for

the future—in Jerusalem, “the city of the Great Kingdom” (Matt. 5:35; Ps 68:29; Isa 65:17-19).

This was the wonderful truth Christ brought to the attention of the Pharisees when they sought to know when the Kingdom of God would come:

²⁰ “ And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation:

²¹ Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luke 17:20-21).

But then, the world-ruling Kingdom of God will come visibly—it will be visible to the eye like lightning in the sky. So he continued:

²² And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

²³ And they shall say to you, See here; or, see there: go not after them, nor follow them.

²⁴ For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day. (Luke 17:22-24).

If so, it is understandable why in His defence before Pilate at His trial, Jesus would declare that His kingdom is not of this world and yet insisted that He was born into this world to rule as a King.

³⁶ Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

³⁷ Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice” (John 18:36-37).

So then, in His first coming He inaugurated the first phase of His kingdom which is a spiritual reality and takes spiritual rebirth to enter (1 Cor. 15:50). His second coming will, however, see Him actually rule the earth as “King of kings and Lord of lords” (Rev. 19:11-16). In Daniel chapter 2, it’s pictured as “a stone cut out without hands” which, on crushing the shiny metallic image of Nebuchadnezzar’s dream at its feet, fills the whole earth, replacing all human governments and their associated misrule (Dan. 2:34-35; 44^b-45). During this epoch, the beautiful, heartwarming prophecy of the Prophet Isaiah will be fulfilled in every detail:

“... unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

⁷ Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa. 9:6-7).

No longer will the princes of God (the saints) walk as servants on the earth, while servants ride horses (Eccl. 10:7). They will possess their possession prepared for them from the foundation of the world (Matt. 25:34; Obad. 1:17). We will reign with Christ over all:

¹³ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

¹⁴ And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him” (Dan. 7:13-14, 27).

In the meantime, God is presently the *invisible* ruler over the nations, exercising rule through His laws in the hands of human governments, however imperfectly they apply them. These human governments are just a means to an end. His gospel of salvation, heralding the inauguration of the visible Kingdom of God, must be preached in all nations (which must be stable to facilitate evangelism) until the end of the age. Amen!

For greater insight into this all-important subject, write for our free booklets, *God's Law at the World Level* and *Christ's Unseen World Rule*.

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