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Exposing the Liberal Lie: What the Bible Says About Political Correctness

by Jim Alexander

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Chapter Fourteen:

They Break All Bounds, And Bloodshed Follows Bloodshed

Proverbs 14:34 -- Righteousness exalts a nation, But sin is a reproach to any people.

Proverbs 28:4-5 -- Those who forsake the law praise the wicked, But such as keep the law contend with them. Evil men do not understand justice, But those who seek the LORD understand all.

Proverbs 12:1 -- Whoever loves instruction loves knowledge, But he who hates correction is stupid.

Several years ago I read an article about a local woman who was demanding the dismissal of a school bus driver who had physically removed her son from his bus after becoming aware of objects being thrown. Having been identified by another student, the perpetrator was promptly discharged from the vehicle, which then proceeded without further disruption. Whether such action was an effort to maintain safety and order or not (only the bus driver knows what his motivation had been), the mother of this undisciplined brat demanded the complete and immediate dismissal of said driver. Now, whereas I'm not fully acquainted with the specifics of this case, I can't help but feel the greatest wrong committed here was by neither the bus driver nor even the irksome menace he discharged from his vehicle, but the **mother** of said menace.

This reminds me of an incident from my own childhood involving a certain classmate of mine who I'll call "Paul". An incorrigible rascal from a fairly well-off family, Paul enjoyed terrorizing others, destroying private property and engaging in acts of general nuisance with an unabashed relish. Whenever anyone would threaten Paul with disciplinary action at the hands of the school principal (that was **allowed** in those days), he would arrogantly boast of how, when he'd been called into the principal's office on a previous occasion, it was the **principal** who got the reprimand, not him. Apparently, Paul's parents didn't believe in discipline and let the school's principal know it in no uncertain terms. "He wouldn't dare lay a finger on me," I remember Paul insolently smirking to me. "My parents would be in here so fast and tell him off, he wouldn't know what hit **him!**" I don't know about anyone else, but in the late 1960's, coming from a nine year old, this was still a bit unusual in my neighborhood. Merits of corporal punishment notwithstanding (see previous chapter of this volume), this kid needed a good pasting. (I'm not sure what became of him, although I suspect he probably became an attorney with the ACLU or some similarly obnoxious, liberal organization.) If I only knew; Paul was a precursor of things to come, the likes of which I never could've dreamed possible in those days.

Paul's behavior, symptomatic of a person who does wrong, knowing he can get away with it, is all too prevalent today. When people realize they can break the law at will, and generally get off entirely -- or at worse with a **slap on the wrists** -- society loses all order and control. There is nothing to hold the malcontent in check, no reason to exercise restraint, no means to protect the

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upright. Anarchy and chaos are the only children **leniency** and **unaccountability** produce. The strong prey upon the weak. There is no guilt, no responsibility, no punishment, no justice. *There is only cursing, lying, and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed.* (Hosea 4:2)(NIV)

As a youth I recall intentionally striking one of my classmates in the abdomen and the surprise I felt when that person doubled over in pain. That an expression of pain should logically follow a physical blow to one's midsection never occurred to me -- perhaps evidence that I grew up in a time far less saturated with television and motion picture violence than today. And, although thirty or more years have passed since that day, I will never forget how I felt as the realization that the pain this person was experiencing was because of me. At that moment, I'd rather have been the one bent over in agony than the one responsible for it. It was a feeling of **responsibility**, and it hit me a lot harder than I did this person who had momentarily provoked my ire; then came the overwhelming sensation of guilt and dread of punishment, that I'd soon be in far worse trouble than I could imagine. After all, I'd never done anything like this before. I knew it was wrong, and that wrong behavior resulted in punishment proportionate to the seriousness of the offense. As far as I knew, this was about as serious as an offense could get. All I had to do was look at this person writhing in front of me and I was convinced this person was far better off than I was going to be when justice was meted out.

Responsibility and **fear of punishment**: Either, alone, was sufficient deterrent; the combination of both assured that such would never happen again. I had never been "let off the hook" before, and had no reason to believe I would be this time. It was the **certainty of punishment** that functioned as the greatest deterrent. The key word here is not punishment, but **certainty** -- and what made punishment a **certainty** was its **consistency**. Consistent punishment is the strongest deterrent against wrongful behavior a society can impose upon itself. Unfortunately, in the United States today, punishment is far from consistent, it is virtually **nonexistent**. Our society has pampered the guilty for so long that today it's the upright who live in fear, while the malefactor fears no one.

Proverbs 21:15 -- *It is a joy for the just to do justice, But destruction will come to the workers of iniquity.*

I can't help but feel that had both "Paul" and the "bus brat" ever faced a justice that consistently punished wrongdoing, neither would've conducted themselves the way they did. In both cases, however, the fault lies primarily with the neglectful parents, who, by failing to administer **any** punishment -- much less **consistent** punishment -- actually encouraged such behavior.

Romans 1:29-32 -- *...being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.*

The persons referred to in this passage from Romans one remind me a lot of today's liberal judiciary, spewing forth its godless ideology of leniency and rehabilitation -- for **who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.** Our jurisprudence, having been designed to protect the **innocent** from false arrest, conviction and punishment, through years of liberal, gross misinterpretation, is now instead being used to protect the **guilty**. No longer are the guilty to be punished for their crimes against individuals and

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society, but rather excused under extenuating circumstances or rehabilitated for reintroduction into society. Surely, such concepts are deeply rooted in biblical truth? Of course, I recall the passages well!

"Excuse thy brother for this rape, for he was the product of an uncaring and oppressive society."

"Removing thy husband's genitals is altogether acceptable when he looketh after other women, or aspireth to sex with thee more often than thou desirest."

"Murdering thy parents when they abuse thee is a good thing in the land, for two wrongs maketh a right."

"When thy neighbor or a stranger rapes thy kinsman, permit him to consult a psychiatrist, for his mind may be troubled, and he entitled to treatment."

"If thy children are a hindrance toward thy aspirations for **good times**, and thou, thyself, come from a family with a troubled past, thou mayest take these children who inhibit thy **good times** and drown them at location convenient to thee. Thou art not wholly responsible, for thy family was troubled in thy youth."

"When a murderer's time has been served, if he showeth improvement, release him back into society that he may live a long and productive life."

I'm sorry; I seem to have disarranged my notes. Surely, these are not to be found in the word of God. Let's see what the Bible **does** say about leniency and rehabilitation.

Proverbs 28:17 -- *A man burdened with bloodshed will flee into a pit; Let no one help him.*

Proverbs 24:24-25 -- *He who says to the wicked, "You are righteous," Him the people will curse; Nations will abhor him. But those who rebuke the wicked will have delight, And a good blessing will come upon them.*

Proverbs 17:15 -- *He who justifies the wicked, and he who condemns the just, Both of them alike are an abomination to the LORD.*

Proverbs 20:26 -- *A wise king sifts out the wicked, And brings the threshing wheel over them.*

Deuteronomy 19:19-21 -- *You must purge the evil from among you. The rest of the people will hear of this and be afraid, and never again will such an evil thing be done among you. Show no pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. (NIV)*

"Yes, I can see the marked similarities between God's word and the liberal concepts of leniency and rehabilitation. There's so much evidence of probation, parole, extenuating circumstances, insanity pleas, concurrent sentencing, work release and the like in God's word that I don't understand how I could've missed it all before!!"

How anyone could seriously derive such utter nonsense, and then say the word of God endorses

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it, is well beyond the scope of practical reason. God's word endorses no such concepts. The word **prison** never even appears in the word of God, designative as a punishment for sin. The idea that God's word might actually promote probation, parole, extenuating circumstances, insanity pleas, work release, or any other of these idiotic, liberal casuistries is ludicrous. **You must purge the evil from among you. Show no pity** -- and this was the case for simple perjury (chiefly Deuteronomy 19:16-21). (Apparently the LORD takes **perjury** more seriously than the U.S. Senate and House does -- at least where the **President** is concerned!)

In the thirteenth chapter of the book of Ezekiel, the LORD God declares Himself against the false prophets of Israel who had *"killed those who should not have died and spared those who should not live."* (Ezekiel 13:19) It is clear from this passage that the LORD God did not appreciate a liberal, **kid's gloves** approach to meting out justice where violations of His law were concerned.

1 Kings 20:42 -- *He said to the king, "This is what the LORD says: 'You have set free a man I had determined should die. Therefore it is your life for his life, your people for his people.'" (NIV)*

In this instance the LORD God declared that King Ahab's lenient treatment of Ben-Hadad was an act of disobedience. The punishment which had been intended for Ben-Hadad was therefore transferred not only to Ahab, but to all Israel, as well. **"Therefore it is your life for his life, your people for his people."** Justice, as defined by God, embodies mandatory atonement. Without it, justice is not served and amenability transferred to the people condonative of the offense. Even in cases of unsolved murder (chiefly Deuteronomy 21:1-9), the shedding of innocent blood must be atoned for. Where there is no atonement the people bear the guilt.

Numbers 35:33 -- (the LORD speaking) *"So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it."*

Deuteronomy 19:13 -- *Show him no pity. You must purge from Israel the guilt of shedding innocent blood, so that it may go well with you. (NIV)*

Whereas capital punishment may not be the most popular requital for crime today, in God's word, pertaining to the law as given to Israel, it is obligatory for a number of offenses -- the most obvious of which is **murder** (see previous passages, as well as Exodus 20:13, Deuteronomy 5:17 and following...).

Leviticus 24:17 -- (the LORD speaking) *"Whoever kills any man shall surely be put to death."*

Genesis 9:5-6 -- (the LORD speaking) *"And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man." "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man." (NIV)*

Leviticus 24:21 -- (the LORD speaking) *"And whoever kills an animal shall restore it; but whoever kills a man shall be put to death."*

Numbers 35:30-31 -- (the LORD speaking) *"Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not sufficient testimony against a person for the death penalty. Moreover you*

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shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death."

This last passage is particularly interesting in that it also establishes a requisite for at least two witnesses in all capital cases. Deuteronomy nineteen, verse fifteen, also bears out this tenet.

Deuteronomy 19:15 -- *One witness is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of two or three witnesses.* (NIV)

The word of God also creates a distinction between intentional and unintentional murder -- or manslaughter. The distinction is evident from passages like Numbers 35:16-25 and Exodus 21:12-14.

Exodus 21:12-14 -- (the LORD speaking) *"Anyone who strikes a man and kills him shall surely be put to death. However, if he does not do it intentionally, but God lets it happen, he is to flee to a place I will designate. But if a man schemes and kills another man deliberately, take him away from My altar and put him to death."* (NIV)

From these passages it's difficult today to understand how certain people can claim to be Christians -- even pastors and priests -- and say that capital punishment is wrong, that society hasn't the **right**, that executions themselves are "violent" and not the answer to society's ills. What Bible are **they** reading and teaching from? Or do they, like so many others, only choose to believe passages about **love** and **charity**, totally ignoring the vast majority of God's word?

But, aside from murder, does the law God gave Israel require the death of the offender under other circumstances? Some may be surprised at just how many and which offenses the word of God mandates death for. Aside from intentional murder (see above), they are, as follows:

Exodus 21:15 -- (the LORD speaking) *"And he who strikes his father or his mother shall surely be put to death."*

Exodus 21:17 -- (the LORD speaking) (see also Leviticus 20:9) *"And he who curses his father or his mother shall surely be put to death."*

Deuteronomy 21:18-21 -- *If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him, his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, "This son of ours is stubborn and rebellious. He will not obey us. He is profligate and a drunkard." Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid.* (NIV)

Exodus 21:22-23 -- (the LORD speaking) *"If men who are fighting hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. But if there is serious injury, you are to take life for life...."* (NIV)

Leviticus 20:13 -- (the LORD speaking) *"If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to*

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death; their blood will be on their own heads." (NIV)

Leviticus 20:10-12 -- (the LORD speaking) (see also Deuteronomy 22:22-27) *"If a man commits adultery with another man's wife -- with the wife of his neighbor -- both the adulterer and the adulteress must be put to death." "If a man sleeps with his father's wife, he has dishonored his father. Both the man and the woman must be put to death; their blood will be on their own heads." "If a man sleeps with his daughter-in-law, both of them must be put to death. What they have done is a perversion; their blood will be on their own heads." (NIV)*

Deuteronomy 22:20-21 -- *If however, the charge is true and no proof of the girl's virginity can be found, she shall be brought to the door of her father's house and there the men of her town shall stone her to death. She has done a disgraceful thing in Israel by being promiscuous while still in her father's house. You must purge the evil from among you. (NIV)*

Exodus 21:28-29 -- (the LORD speaking) *"If a bull gores a man or a woman to death, the bull must be stoned to death, and its meat must not be eaten. But the owner of the bull will not be held responsible. If, however, the bull has had the habit of goring and the owner has been warned but has not kept it penned up and it kills a man or a woman, the bull must be stoned and the owner also must be put to death." (NIV)*

Exodus 22:19 --(the LORD speaking) (see also Leviticus 20:15-16) *"Anyone who has sexual relations with an animal must be put to death." (NIV)*

Deuteronomy 17:12-13 -- *The man who shows contempt for the judge or for the priest who stands ministering there to the LORD your God must be put to death. You must purge the evil from Israel. All the people will hear and be afraid, and will not be contemptuous again. (NIV)*

Exodus 31:12-17 -- (see also Exodus 35:2, Numbers 15:32-36) *Then the LORD said to Moses, "Say to the Israelites, 'You must observe My Sabbaths. This will be a sign between Me and you for the generations to come, so you may know that I am the LORD, who makes you holy.'" "Observe the Sabbath, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people. For six days, work is to be done, but the seventh day is a Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day must be put to death. The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between Me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day He abstained from work and rested.'" (NIV)*

Exodus 22:20 -- (the LORD speaking) (see also Deuteronomy 13:6-11, 17:2-7) *"He who sacrifices to any god, except to the LORD only, he shall be utterly destroyed."*

Exodus 22:18 -- (the LORD speaking) (see also Leviticus 20:27) *"You shall not permit a sorceress to live."*

Leviticus 20:1-2 -- *The LORD said to Moses, "Say to the Israelites: 'Any*

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Israelite or any alien living in Israel who gives any of his children to Molech must be put to death. The people of the community are to stone him." (NIV)

Deuteronomy 13:1-5 -- (see also Deuteronomy 18:20) *If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, "Let us follow other gods," (gods you have not known) "and let us worship them," you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love Him with all your heart and with all your soul. It is the LORD your God you must follow, and Him you must revere. Keep His commands and obey Him; serve Him and hold fast to Him. That prophet or dreamer must be put to death, because he preached rebellion against the LORD your God, who brought you out of Egypt and redeemed you from the land of slavery; he has tried to turn you from the way the LORD your God commanded you to follow. You must purge the evil from among you.* (NIV)

Exodus 21:16 -- (the LORD speaking) (see also Deuteronomy 24:7) *"Any who kidnaps another and either sells him or still has him when he is caught must be put to death."* (NIV)

Leviticus 24:13-16 -- *Then the LORD said to Moses: "Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Say to the Israelites: 'If anyone curses his God, he will be held responsible; anyone who blasphemes the name of the LORD must be put to death. The entire assembly must stone him. Whether an alien or native-born, when he blasphemes the Name, he must be put to death.'*" (NIV)

Deuteronomy 19:16-21 is also clear evidence that one who bears false witness in a trial is deserving of the punishment intended for the accused. Thus, in a capital trial, the one bearing false witness would himself merit the death penalty.

It is curious to note that God's word contains no instructions for lenient treatment of the insane, the feeble-minded or even children (see what happened to the children [Hebrew: *qaton* and *na'ar*] who jeered the prophet Elisha in II Kings 2:23-25 -- who were certainly held accountable and punished for their behavior). Unlike our society today which blames conservative, Christian, white, heterosexual males for the entire accumulated wrongs of all history, in God's word, responsibility and accountability lie with the **offender** (what a novel concept -- actually blaming the **wrongdoer** for the **wrong**). There are no permissible extenuating circumstances with God, no blaming society or another for one's own actions. Even in cases which do not require the death of the offender (such as **theft** -- where double restitution is required; see Exodus 22:1-9), there is no mention of leniency, imprisonment or rehabilitation. Restitution is made and justice is served -- period. In capital offenses, as listed above, the death of the offender ends all matters. There are no wasted taxpayer dollars on prisons, no legal loopholes, reduced or suspended sentencing, and **no recidivism!** Justice is served and order is maintained (which is the primary function of government -- see chapters twelve and fifteen).

Contrast that with the **enlightened** justice of today, where recidivistic crime accounts for a large bulk of all crime; where children who rape, murder and steal are slapped on the wrists by a society that holds them largely unaccountable; where vicious and brutal murderers and rapists are institutionalized because they weren't "responsible" for their actions at the time. It has become acceptable in our society today to shelter and protect those who commit crimes (ACLU

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forbid **their** "rights" are ever violated, or *they* be made to bear any undue burden; why should **criminals** be made to feel in any way **inconvenienced?**), while harassing and imprisoning those who condemn the crime and defend its victims. Those who dare utter accusations against the criminals or the crimes are the ones being silenced and imprisoned. The hands of legitimate law enforcement officers are tied behind their backs by the liberal courts while the perpetrators of those horrid crimes arrogantly boast and profit from their wrongdoing.

Ecclesiastes 8:11 -- *Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

When there is a lack of consistent punishment for wrongdoing, society not only loses its most effective deterrent, but actually encourages and condones the crime. The word of God is clear on this -- the LORD our God is a God of justice, and wrongdoers will not go unpunished. There is no leniency with God. No excuses are permitted before His holy throne. All justice is absolute and permanent. Offense brings absolute, consistent punishment, while atonement brings absolute, consistent pardon. Middle ground is nonexistent. All crimes must be paid for before God's throne -- either by the **perpetrator** (in everlasting torment -- see chapter 18) or a **worthy substitute**. Only those whose transgressions have been atoned by the blood of the Messiah will escape God's eternal wrath -- for mercy is not extended without atonement.

Leviticus 17:11 -- (the LORD speaking) *"For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."* (NIV)

Hebrews 9:22 -- *And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.* (NASB)

"It is the blood that makes atonement for one's life." And without shedding of blood there is no forgiveness. God is just (not as liberals perceive justice -- which is not justice at all, but rather license for irresponsibility), and justice -- true justice -- does not convict the guiltless, nor set the guilty free.

Isaiah 59:1-20 -- *Surely the arm of the LORD is not too short to save, nor His ear too dull to hear. But your iniquities have separated you from your God; your sins have hidden His face from you, so that He will not hear. For your hands are stained with blood, your fingers with guilt. Your lips have spoken lies, and your tongue mutters wicked things. No one calls for justice; no one pleads his case with integrity. They rely on empty arguments and speak lies; they conceive trouble and give birth to evil. They hatch the eggs of vipers and spin a spider's web. Whoever eats their eggs will die, and when one is broken, an adder is hatched. Their cobwebs are useless for clothing; they cannot cover themselves with what they make. Their deeds are evil deeds, and acts of violence are in their hands. Their feet rush into sin; they are swift to shed innocent blood. Their thoughts are evil thoughts; ruin and destruction mark their ways. The way of peace they do not know; there is no justice in their paths. They have turned them into crooked roads; no one who walks in them will know peace. So justice is far from us, and righteousness does not reach us. We look for light, but all is darkness; for brightness, but we walk in deep shadows. Like the blind we grope along the wall, feeling our way like men without eyes. At midday we stumble as if it were twilight; among the strong, we are like the dead. We all growl like bears; we moan mournfully like doves. We look for justice, but find none; for deliverance, but it is far away. For our offenses are many in Your sight, and our*

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sins testify against us. Our offenses are ever with us, and we acknowledge our iniquities: rebellion and treachery against the LORD, turning our backs on our God, fomenting oppression and revolt, uttering lies our hearts have conceived. So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey. The LORD looked and was displeased that there was no justice. He saw that there was no one, He was appalled that there was no one to intervene; so His own arm worked salvation for Him, and His own righteousness sustained Him. He put on righteousness as His breastplate, and the helmet of salvation on His head; He put on the garments of vengeance and wrapped Himself in zeal as a cloak. According to what they have done, so will He repay wrath to His enemies and retribution to His foes; He will repay the islands their due. From the west, men will fear the name of the LORD, and from the rising sun, they will revere His glory. For He will come like a pent-up flood that the breath of the LORD drives along. "The Redeemer will come to Zion, to those in Jacob who repent of their sins," declares the LORD. (NIV)

Proverbs 28:4 -- *Those who forsake the law praise the wicked, But such as keep the law contend with them.*
