

# The Decline of a Nation – History and Christian Values

*Kerby Anderson considers factors which may lead to the decline of this nation's position as the only world super-power. He points out the relationship between moral and spiritual decline and the decline of society in general. We need to return to godly principles if we are to avoid a descent into irrelevance and depravity.*

This article is also available in [Spanish](#).



Doomsayers for many years have been predicting the decline and fall of this country. And while many of these short-term predictions have proved inaccurate, there is some truth to the prevailing belief that this nation will fall like every great nation before it. Apart from revival and reformation, this nation is destined to decline.

The problem with many of these doomsayers is that while their prognosis is right, their diagnosis is wrong. Yes, the future is bleak. But our problem is not ultimately political, economic, or social, as these doomsayers would have us believe. The decline of this nation (just as the decline of every other nation) is due to spiritual factors. The political, economic, and social problems we encounter are the symptoms of the spiritual deterioration of a nation.

Just as there are spiritual principles that influence the life of an individual, so there are political-spiritual principles that govern the life of a nation. And though we may feel that these are obscure and difficult to discern, in reality they are visible to anyone willing to look at the record of history.

Our problem is that we don't really learn from history. George

Santayana said that "those who forget the past are condemned to repeat it." The philosopher Hegel said, "What experience and history teach us is this: that people and government never have learned anything from history or acted on principles deduced from it." Or as Winston Churchill said, "The one thing we have learned from history is that we don't learn from history."

The refrains that are often heard are: "It can't happen here," or "Our country is different." But the reality is that nations are born and die just like individuals. Their longevity may exceed the average person's lifespan. But the reality is that nations also die.

History has shown that the average age of the great civilizations is around two hundred years. Countries like Great Britain exceed the average while other countries like the United States are just now reaching the average age.

Each of the great civilizations in the world passed through a series of stages from their birth to their decline to their death. Historians have listed these in ten stages.

The first stage moves from bondage to spiritual faith. The second from spiritual faith to great courage. The third stage moves from great courage to liberty. The fourth stage moves from liberty to abundance. The fifth stage moves from abundance to selfishness. The sixth stage moves from selfishness to complacency. The seventh stage moves from complacency to apathy. The eighth stage moves from apathy to moral decay. The ninth stage moves from moral decay to dependence. And the tenth and last stage moves from dependence to bondage.

These are the ten stages through which the great civilizations have gone. Notice the progression from bondage to liberty back to bondage. The first generation throws off the shackles of bondage only to have a later generation through apathy and

indifference allow itself to once again be enslaved.

This is the direction this and every other country is headed. The book of Judges shows that the nation of Israel passed through these same stages. And this country will do the same unless revival and reformation break out and reverse the inexorable decline of this nation.

## **The Cycle of Nations**

In his book *The End of Christendom*, Malcolm Muggeridge makes this powerful observation. He says:

*I conclude that civilizations, like every other human creation, wax and wane. By the nature of the case there can never be a lasting civilization anymore than there can be a lasting spring or lasting happiness in an individual life or a lasting stability in a society. It's in the nature of man and of all that he constructs to perish, and it must ever be so. The world is full of the debris of past civilizations and others are known to have existed which have not left any debris behind them but have just disappeared.*

He goes on to say that

*...whatever their ideology may be, from the Garden of Eden onwards such dreams of lasting felicity have cropped up and no doubt always will. But the realization is impossible for the simple reason that a fallen creature like man though capable of conceiving perfection and aspiring after it, is in himself and in his works forever imperfect. Thus he is fated to exist in the no man's land between the perfection he can conceive and the imperfection that characterizes his own nature and everything he does.*

Nations rise and nations fall. Every nation has followed this progression from bondage to bondage. The nations of this

century will be no different. But let us not accept the Marxist notion that these are fixed and intractable laws of history. Christians can point to unusual times when revival has redirected the inexorable decline of a civilization. In the Old Testament, Jonah saw revival postpone God's judgment of Nineveh. In the sixteenth century, Martin Luther and John Calvin saw a Protestant Reformation transform Europe. And even in the history of the United States the First and Second Great Awakenings changed individuals and our society.

But apart from God's intervention, nations will decline and eventually pass off the scene. Much of the Old Testament records the history of the nation of Israel. It passed through these same stages and so will every country in the world.

As Christians we must recognize that nations will rise and fall just as individuals will be born and die. Our civilization will not last indefinitely, but will eventually pass off the scene. Only God's Word endures forever. We should not put our trust in the things of this world for they are destined for destruction. Instead, we should put our faith in God and His word.

## **The Decline of the Family**

Nations most often fall from within, and this fall is usually due to a decline in the moral and spiritual values in the family. As families go, so goes a nation.

This has been the main premise of thinkers from British historian J. D. Unwin to Russian sociologist Pitirim Sorokin who have studied civilizations that have collapsed. In his book *Our Dance Has Turned to Death*, Carl Wilson identifies the common pattern of family decline in ancient Greece and the Roman Empire. Notice how these seven stages parallel what is happening in our nation today. In the first stage, men ceased to lead their families in worship. Spiritual and moral development became secondary. Their view of God became

naturalistic, mathematical, and mechanical.

In the second stage, men selfishly neglected care of their wives and children to pursue material wealth, political and military power, and cultural development. Material values began to dominate thought, and the man began to exalt his own role as an individual. The third stage involved a change in men's sexual values. Men who were preoccupied with business or war either neglected their wives sexually or became involved with lower-class women or with homosexuality. Ultimately, a double standard of morality developed. The fourth stage affected women. The role of women at home and with children lost value and status. Women were neglected and their roles devalued. Soon they revolted to gain access to material wealth and also freedom for sex outside marriage. Women also began to minimize having sex relations to conceive children, and the emphasis became sex for pleasure. Marriage laws were changed to make divorce easy.

In the fifth stage, husbands and wives competed against each other for money, home leadership, and the affection of their children. This resulted in hostility and frustration and possible homosexuality in the children. Many marriages ended in separation and divorce.

Many children were unwanted, aborted, abandoned, molested, and undisciplined. The more undisciplined children became, the more social pressure there was not to have children. The breakdown of the home produced anarchy.

In the sixth stage, selfish individualism grew and carried over into society, fragmenting it into smaller and smaller group loyalties. The nation was thus weakened by internal conflict. The decrease in the birthrate produced an older population that had less ability to defend itself and less will to do so, making the nation more vulnerable to its enemies.

Finally, unbelief in God became more complete, parental authority diminished, and ethical and moral principles disappeared, affecting the economy and government. Thus, by internal weakness and fragmentation the societies came apart. There was no way to save them except by a dictator who arose from within or by barbarians who invaded from without.

Although this is an ancient pattern of decline found in Greece and Rome, it is relevant today. Families are the foundation of a nation. When the family crumbles, the nation falls because nations are built upon family units. They are the true driving social force. A nation will not be strong unless the family is strong. That was true in the ancient world and it is true today.

Social commentator Michael Novak, writing on the importance of the family, said:

*One unforgettable law has been learned through all the disasters and injustices of the last thousand years: If things go well with the family, life is worth living; when the family falters, life falls apart.*

## **The Decline of Values**

There are many factors in the decline of a nation. Certainly a major one is the breakdown of the family. But another potent but less perceptible force is the power of ideas.

False ideas are bringing about the decline of western culture. Carl F. H. Henry, in his book *Twilight of a Great Civilization*, says:

*There is a new barbarism. This barbarism has embraced a new pagan mentality . . . not simply rejecting the legacy of the West, but embracing a new pagan mentality where there is no fixed truth.*

Today we live in a world where biblical absolutes are ignored, and unless we return to these biblical truths, our nation will continue to decline.

To understand how we have arrived at this appalling situation, we need to go back a century and look at the influence of five intellectual leaders who still profoundly affect the modern world. The first person is Charles Darwin (1809-1882). In 1859 he published *The Origin of Species* and later published *The Descent of Man*. His writings blurred the distinction between humans and animals since he taught that we are merely part of an evolutionary progression from lower forms of life. Darwinism, as it came to be called, not only affected the field of biology, but became the foundation for the fields of anthropology, sociology, and psychology.

The second person is Karl Marx (1818-1883). He and Friedrich Engels published the *Communist Manifesto* around 1850, and Marx devoted his life to writing about the demise of capitalism and coming of communism. He understood the importance of ideas. Marx once wrote: "Give me twenty-six lead soldiers and I will conquer the world." (So did Benjamin Franklin.) The twenty-six lead soldiers are the keys on a typewriter. The pervasive influence of communism in the world today is testimony to the truthfulness of his statement.

The third person is Julius Wellhausen (1844-1918). Although he may not be as well known as the other two men mentioned, his influence was just as profound. He was a German Bible scholar whose theory on the dating of the Pentateuch completely transformed Old Testament studies.

Wellhausen argued that the early books of the Bible were not put together by Moses but were gathered together many centuries later by several different men called redactors who wove various strands together. He and his disciples established an anti-supernatural approach to the scriptures which is influential in most denominational seminaries today.

The fourth person is Sigmund Freud (1856-1939). He merely took the logical implications of what Darwin was doing in biology and applied them to what today is known as psychology and psychiatry. Freud argued that humans are basically autonomous and therefore do not need to know God. Instead, we need to know and understand ourselves since our problems stem from those secret things that have evolved in our lives from our past.

A fifth person is John Dewey (1859-1952). He is the founder of modern education and published his first work, *The School and Society*, in 1899. John Dewey was also one of the co-signers of the *Humanist Manifesto* in 1933.

Dewey, like Darwin and Freud, believed that humans are autonomous. They don't need to have an authority above them but can evolve their own system of education. Thus the very foundation of modern education is anti-supernatural.

Ideas have consequences, and false ideas can bring down a nation. The theories of these five men are having devastating consequences in our nation and world. Unless we return to biblical absolutes, our nation will continue its decline.

## **Spiritual Decline**

The decline and fall of nations is usually due to internal factors rather than external threats. Even though some may have fallen to barbarians, their demise ultimately came because of moral and spiritual weakness which manifested itself as military weakness. Historians have listed the stages in the decline of a nation. These should not be too surprising to any student of the Old Testament. The stages of decline parallel the stages through which the nation of Israel passed.

But neither should they surprise a student of the New Testament. In the opening chapter of the Apostle Paul's letter to the church in Rome, he traces a similar progression. In



fact, Romans 1 shows the decline of a civilization from a societal perspective. Looking at the Hellenistic world of his time, he reflects on the progression of sin in a nation.

The first stage is when people turn from God to idolatry. Although God has revealed Himself in nature to all men so that they are without excuse, they nevertheless worship the creation instead of the Creator. This is idolatry. In the past, this took the form of actual idol worship. In our day, it takes the form of the worship of money or the worship of self. In either case, it is idolatry. A further example of this is a general lack of thankfulness. Although they have been prospered by God, they are ungrateful. And when they are no longer looking to God for wisdom and guidance, they become vain and futile and empty in their imaginations. They no longer honor God, so their foolish hearts become darkened. In professing to be wise, they have become fools.

The second stage is when men and women exchange their natural use of sex for unnatural uses. Here the Apostle Paul says those four sobering words, "God gave them over." In a society where lust-driven sensuality and sexual perversion dominate, God gives them over to their degrading passions and unnatural desires. The third stage is anarchy. Once a society has rejected God's revelation, it is on its own. Moral and social anarchy is the natural result. At this point God has given the sinners over to a depraved mind and so they do things which are not proper. This results in a society which is without understanding, untrustworthy, unloving, and unmerciful.

The final stage is judgment. God's judgment rightly falls upon those who practice idolatry and immorality. Certainly an eternal judgment awaits those who are guilty, but a social judgment occurs when God gives a nation over to its sinful practices.

Notice that this progression is not unique to the Hellenistic world the Apostle Paul was living in. The progression from

idolatry to sexual perversion to anarchy to judgment is found throughout history.

In the times of Noah and Lot, there was the idolatry of greed, there was sexual perversion and promiscuity, there was anarchy and violence, and finally there was judgment. Throughout the history of the nation of Israel there was idolatry, sexual perversion, anarchy (in which each person did what was right in his own eyes), and finally judgment.

This progression happened throughout the Bible and to Greece, to Persia, to Babylon, and to Rome. And if it happened to these nations, then it can happen today. Unless we return to God's principles, decline and destruction are inevitable.

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## **Politics and Religion**

Nearly everywhere you go, it seems, you hear statements like, "You can't legislate morality," or "Christians shouldn't try to legislate their morality." Like dandelions, they pop up out of nowhere and sow seeds of deception in the fertile, secular soil of our society.

Unfortunately, I have also heard these cliches repeated in many churches. Even Christians seem confused about how they are to communicate a biblical view of issues to a secular world.

Part of the confusion stems from blurring the distinctions between law and human behavior. When a person says, "You can't legislate morality," he or she might mean simply that you

can't make people good through legislation. In that instance, Christians can agree.

The law (whether biblical law or civil law) does not by itself transform human behavior. The apostle Paul makes that clear in his epistle to the Romans. English jurists for the last few centuries have also agreed that the function of the law is not to make humans good but to control criminal behavior.

But if you understand the question in its normal formulation, then Christians can and should legislate morality. At the more basic level, law and public policy is an attempt to legislate morality. The more relevant question is not whether we should legislate morality but what kind of morality we should legislate.

Much of the confusion stems from our country's misunderstanding of democratic pluralism. Our founders wisely established a country that protected individual personal beliefs with constitutional guarantees of speech, assembly, and religion. But undergirding this pluralism was a legal foundation that presupposed a Judeo-Christian system of ethics.

Thus, in the area of personal ethics, people are free to think and believe anything they want. Moreover, they are free to practice a high degree of ethical pluralism in their personal life. To use a common phrase, they are free "to do their own thing." But that doesn't imply total ethical anarchy. Not everyone can "do his own thing" in every arena of life, so government must set some limits to human behavior.

This is the domain of social ethics. To use an oft-repeated phrase, "a person's right to freely swing his or her arms, stops at the end of your nose." When one person's actions begin to affect another person, we have moved from personal ethics to social ethics and often have to place some limits on human behavior.

Government is to bear the sword (Rom. 13:4) and thus must legislate some minimum level of morality when there is a threat to life, liberty, or property. An arsonist is not free “to do his own thing” nor is a rapist or a murderer. At that point, government must step in to protect the rights of citizens.

Perhaps the most visible clash between different perceptions of ethics can be seen in the abortion controversy. Pro-choice groups generally see the abortion issue as an area of personal morality. On the other hand, pro-life advocates respond that the fetus is human life, so something else is involved besides just personal choice. Thus, government should protect the life of the unborn child.

## **Promoting Christian Values**

Christians must consider how to communicate biblical morality effectively to a secular culture. Here are a few principles.

First, we must interpret Scripture properly. Too often, Christians have passed off their sociological preferences (on issues like abortion or homosexual behavior) instead of doing proper biblical exegesis. The result has often been *a priori* conclusions buttressed with improper proof-texting.

In areas where the Bible clearly speaks, we should exercise our prophetic voice as we seek to be salt and light (Matt. 5:13-16). In other areas, concessions should be allowed.

The apostle Paul recognized that the first priority of Christians is to preach the gospel. He refused to allow various distinctions to hamper his effectiveness and tried to “become all things to all men” that he might save some (1 Cor. 9:22). Christians must stand firm for biblical truth, yet also recognize the greater need for the unsaved person to hear a loving presentation of the gospel.

Second, Christians should carefully develop biblical

principles which can be applied to contemporary social and medical issues. Christians often jump immediately from biblical passages into political and social programs. They wrongly neglect the important intermediate step of applying biblical principles within a particular social and cultural situation.

In recent years, there has been a dangerous tendency for certain Christians to identify their message with a particular political party or philosophy of government. Christians must be more careful to articulate the connection between biblical principles and specific programs. While Christians may agree about the goal, they may reasonably disagree about which program might best achieve that goal. In these non-moral areas, a spirit of freedom may be necessary.

Third, Christians should articulate the moral teachings of Scripture in ways that are meaningful in a pluralistic society. Philosophical principles like the "right to life" or "the dangers of promiscuity" can be appealed to as part of common grace. Scientific, social, legal, and ethical considerations can be useful in arguing for biblical principles in a secular culture.

Christians can argue in a public arena against abortion on the basis of scientific and legal evidence. Medical advances in embryology and fetology show that human life exists in the womb. A legal analysis of the Supreme Court's *Roe v. Wade* decision shows the justices violated a standard principle of jurisprudence. The burden of proof is placed on the life-taker and the benefit of the doubt is given to the life-saver. Since the Court never determined when life begins, they erroneously ruled that states could not prohibit first trimester abortions.

Likewise, Christians can argue against the depravity of homosexuality on the basis of the dangers of sexual promiscuity in an age of AIDS. Epidemiological and

sociological data can provide a convincing case for public health measures that will prevent the spread of AIDS.

This does not mean we should sublimate the biblical message. But our effectiveness in the public arena will be improved if we elaborate the scientific, social, legal, and ethical aspects of a particular issue instead of trying to articulate our case on Scripture alone.

In conclusion, Christians should develop effective ways to communicate biblical morality to our secular culture. Law and public policy should be based upon biblical morality which results from an accurate interpretation of Scripture and a careful application to society.

## **Role of Religion in Politics**

What should be the role of religion in politics? A number of years ago I participated in a panel representing a Baskin-Robbins variety of religious opinion that considered this controversial question. The scenario we were to consider was that of "a candidate running for office who comes from the far religious right and uses his religious beliefs as a major part of his political credentials."

I was intrigued by the addition of the adjective "far," especially since the moderator, Hodding Carter, served in the administration of an evangelical president. Jimmy Carter—hardly considered a member of the "far" religious right—became the only Democrat to win a presidential election in the last twenty years because he successfully used his "born-again" beliefs to influence voters.

Moreover, how plausible is the scenario? Pat Robertson withdrew from the 1988 presidential primaries with few delegates. Jerry Falwell has withdrawn from his previous active role in the Moral Majority. And many surveys suggest that American voters still have some misgivings about mixing

politics and evangelical Christianity.

The Williamsburg Charter Survey on Religion and Public Life (taken a number of years ago) showed that while only 8 percent of Americans would refuse to vote for a Roman Catholic on the basis of religion, 13 percent would refuse to vote for a "born-again Baptist" and 21 percent wouldn't vote for a candidate who has been a minister of a church.

Nevertheless, two ministerial candidates did campaign for the presidency in 1988, perhaps hoping that voters who shared their convictions would overlook their lack of experience in public office. Although they both achieved some minor success, the delegate counts confirmed American voters' wariness of ministers in public office.

Is it possible too much is being made of the religious factor in elections? While it may make great copy for ACLU or PAW fund raising letters warning of "religious ayatollahs" taking over the government, the reality is that the American electorate may be looking more for competence than convictions.

Two notable evangelicals in Congress in the last few years have been Senator Bill Armstrong and Senator Mark Hatfield. Both come from states geographically removed from the Bible Belt, suggesting that they are elected for more than just their religious convictions.

Certainly the evangelical vote has played a factor in past presidential elections. Jimmy Carter won one of the closest elections in American history because of the "born-again" vote and lost it four years later when many of those voters abandoned him for Ronald Reagan. American voters, perhaps because of the Carter experience, seem less inclined to use religious conviction as the litmus test for public office.

If anything, the Williamsburg Charter Survey seems to show that Americans are applying an inverse religious test. The

Constitution prohibits a religious test for public office, but the voters may be reversing that idea and really wanting someone who doesn't take his faith too seriously.

This is indeed unfortunate because religious ideals should undergird this republic. Yet voters seem willing to settle for a president with nothing more than a lukewarm Christian faith.

Thirty years ago, President Eisenhower declared a national day of prayer and then used the day to go golfing. Later revelations from the Reagan White House suggest the president spent more time consulting the stars than praying to the Creator of those stars. Perhaps nothing has changed. If so, then the hypothetical scenario we were asked to consider on the panel will remain hypothetical.

## **Pluralism in this Country**

This country was founded on the idea of a tempered pluralism that allowed for a civil debate among the citizens. Although we take this pluralism for granted, it is instructive to remember how radical this concept was in the history of political philosophy. In the past, secular political philosophers argued that a legitimate state could not tolerate much freedom and diversity. After all, how would the dictator or monarch rule effectively if that much dissent were allowed?

Foundational to this idea is the belief that government should not be the final arbiter of truth. It should not be an institution that settles by force the truthfulness of an issue. This is why the framers of the Constitution specifically provided freedom of speech, freedom of the press, and freedom of religion. Government should not have power to impose its version of truth by force.

Christians should be strong supporters of this idea. We believe that God governs this world by His grace. His final judgment awaits, and we should not take His judgment into our



hands. Overly anxious Christians often want to pull up the tares in the field instead of allowing the wheat and the tares to grow together.

Tyranny results when an authoritarian leader comes along who wants to impose his brand of truth on others. It is wrong for secularists to try to remove religion from the public sphere, and it is equally wrong for religious leaders to impose religion on others by force. In either case the political arena becomes a religious battleground.

What we should develop is a civil debate where Christians are allowed to promote biblical morality without imposing it. This has been made more difficult by the current anti-religious climate in our society.

Richard John Neuhaus talks of the “naked public square,” where religious values have been stripped from the public arenas of discourse. In this case, the tempered pluralism of the framers has been replaced by a radical pluralism which assumes that all values are relative. Public moral judgments, therefore, seem out of place. In recent years, we have seen a great deal of prejudice against such pronouncements simply because they are rooted in biblical morality.

So, the “naked public square,” where religious values are excluded, is wrong. Likewise, the “sacred public square,” which seeks to impose religious values, is also wrong. What Christians should be arguing for is a “civil public square” that allows an open, civil debate to take place. In such an arena, controversial ideas can be discussed and debated in a civil manner.

This form of pluralism must be more than just window dressing. Christians and non-Christians alike must be dedicated to maintaining a pluralism that allows vigorous interchange and debate. Unfortunately, there is some indication that many in our society see pluralism as merely a means to an end. English

historian E. R. Norman believed that “pluralism is a name society gives itself when it is in the process of changing from one orthodoxy to another.”

If this is what secularists really want, then pluralism is in trouble. When religion is excluded in the name of pluralism, then pluralism no longer exists.

## **Biblical Principles**

Christians should first develop a comprehensive program of social involvement. The Lordship of Jesus Christ is not a temporary, issue-oriented crusade. Christians are not merely to march against injustice and then cease their involvement. They have an on-going responsibility to build positive alternatives to existing evil.

Second, social and political involvement based upon biblical absolutes must be realistic. We should not fall prey to utopian political philosophies but squarely face the sinful nature of man and the important place government has in God's creation. Because of a general cynicism about the role of government, Christians are often guilty of neglecting their role in society.

As Christians we must remember that although the times are evil, God's common grace restrains sin. Even though perfect justice cannot be achieved until Christ returns, we are nevertheless responsible for doing what we can. If we co-labor with God, we can have a measure of success in achieving a better society.

Third, Christians should focus attention not only on individual change but on societal change. Changing lives is fundamental but not completely sufficient to change society. Revival must lead to reformation. Christians should not merely be content with Christians thinking biblically about the issues of life. They must also be acting biblically and

building institutions with a Christian framework. A Christian world view implies a Christian world order.

Christian obedience goes beyond calling for spiritual renewal. We have often failed to ask the question, What do we do if hearts are not changed? Because government is ordained of God, we need to consider ways to legitimately use governmental power. Christians have a high stake in making sure government acts justly and makes decisions that provide maximum freedom for the furtherance of the gospel.

In situations in which governmental redress is not available, civil disobedience becomes an option. When such conditions exist, Christians might have to suffer the consequences as did their first-century counterparts in a hostile Roman culture.

We are to obey God rather than man (Acts 5:29) when civil government and civil law violate God's commands and law. Christians therefore were correct when they hid Jews from the Nazis during World War II. Hitler's Germany did not have the right to take innocent life or persecute the Jews.

Finally, the major focus of social involvement should be through the local church. Social action in the church is best called *social service*, since it attempts to move from the theoretical area of social ethics to the practical level of serving others in need. While evangelicals are to be commended for giving to the poor and others faced with adversity, our duty does not stop there. A much neglected area is personal involvement with people who need help.

The local church is the best place to begin to meet many social needs of a society. In the New Testament, the local church was the training ground for social involvement and provided a context by which the needy were shown compassion. Christians, therefore, should begin their outreach to society from the church and work together to be the salt of the earth and the light of the world.

# Economic Issues

## Minimum Wage

Although the minimum wage law is more than 50 years old, it is still a very controversial measure. In fact, a battle over the minimum wage occurs every time Congress tries to increase it. Minimum wage seems like one of those political issues that compassionate people should support. But the opposite is true. The minimum wage leads to maximum unemployment for people with few job skills trying to enter the work force.

My own experience is illustrative. I started job hunting as a teenager during a rather depressed economy. The minimum wage requirement nearly kept me from getting a job because, as an unskilled laborer entering the job market for the first time, I had nothing more to offer than a strong back and conscientious work habits. Whether I was worth the minimum wage in my first job is questionable. But after working in a machine shop and as a ditch digger, I developed skills that made me more valuable to my employer.

Back in 1938, establishing a minimum wage of 35 cents an hour seemed admirable. But today it effectively shuts less-skilled people out of the work force. In essence, the minimum wage law requires employers to discriminate against young people with few job skills. A teenager whose services are worth, say, only \$3 an hour is not going to be hired at \$4.25 an hour (plus benefits like Social Security, which raise the cost to the employer to over \$5 an hour). The choice is not between working for \$3 an hour and working for \$4.25 an hour. The real

choice is between working for \$3 an hour and not working at all.

The effect of minimum wage on young people is devastating. When the lowest rung on the ladder is higher than your head, that necessary first step into a job will never be taken. The high rate of unemployment among teenagers is due in large part to the minimum wage laws that place the rungs on the ladder too high. Eliminating the minimum wage would allow more young people to get on-the-job training.

Minimum wage's effect on the poor is also troubling. Research indicates that for every 10 percent rise in the minimum wage, there is a 3 percent drop in employment among workers covered by the Fair Labor and Standards Act. In other words, if seven workers get their wages increased, three workers either get fired or can't find work. Notice how the minimum wage law has changed the nature of employment in America. More and more restaurants are switching from waiter service to self-service. Gas stations have followed suit. It explains why you see fewer ushers at movie theaters and fewer "bag boys" at supermarkets. In the past, these jobs allowed young people to develop job skills. Today, many don't exist, and young people are the losers.

Raising the minimum wage may seem compassionate. But in the end, those with limited job skills in need of work experience are the ones hurt by good intentions.

## **Comparable Worth**

Although the idea of comparable worth has been roundly criticized, it is still gaining proponents. Like the minimum wage, it seems at first glance like an issue we should back. But it has not exactly generated a groundswell of support.

Clarence Pendleton (former chairman of the U.S. Commission on Civil Rights) called comparable worth "the looniest idea since

Looney Tunes came on the screen.” But even so, its proponents are resolved to make it the law of the land.

The seeds of comparable worth first found fertile ground in the judicial system. A number of years ago, Federal Judge Jack Tanner, citing a consulting firm’s comparable-worth study, ruled that the state of Washington was guilty of sex discrimination. His judgment of nearly \$1 billion against the state provided impetus for a similar suit in California.

Proponents of comparable worth argue that the Equal Pay Act of 1963 and the Civil Rights Act of 1964 are not enough and urge the adoption of comparable worth legislation. But underlying this movement are some questionable assumptions.

First is the dubious assumption that differences between male and female wages are due to discrimination. But sexism has less to do with the wage differences than with the way women participate in the economy. Many work part-time, and most leave the job market to raise children. Economist Walter Williams estimates that women on the average spend about one-third of their potential working years in the labor market and therefore have less job-related experience than men. When relevant criteria such as education, experience, and seniority are factored in, many wage disparities vanish.

A study released by the Rand Corporation demonstrates that the gap between male and female wages is decreasing steadily, and the rate of decrease has begun to accelerate in the last few years. Economists James Smith and Michael Ward show that this rise in wages is commensurate with improvements in women’s education and job experience, “rather than legislation, government commissions, or political movements.”

Second, the approach assumes that personnel studies can adequately compare different kinds of jobs. Yet there is no such thing as an objective scale of economic values. Economists from Marx to Ricardo have tried to devise non-

market criteria for the value of labor, and there is still no consensus after 100 years of work on the project.

What will happen when the studies disagree, as they inevitably will? The potential for disputes is endless. Should nurses earn as much as doctors or paramedics? How about a secretary who can drive a car? Should she make more than a truck driver who cannot type? There simply are not enough courts to handle the many kinds of questions that will surely follow.

Third, comparable worth assumes that governmental bureaucrats should decide pay levels. Even in situations of obvious discrimination, we should question whether a bureaucracy is the best way to rectify the problem. In fact, in light of the last 25 years of research into the nature of governmental bureaucracies, one might wonder whether bureaucracies are the best way to deal with any social problem.

Wage inequity deserves attention, but the solution is not to force employers to pay wages established by bureaucrats rather than by the free market. We need better implementation of existing laws and prosecution when discrimination occurs.

Comparable worth plays a game of “worthier than thou” by trying to compare vastly dissimilar occupations without utilizing the market system and depending solely upon subjective judgments. We would do better without it.

## **Budget Deficits**

A theme in recent campaigns has been the budget deficit. And for good reason. We are drowning in tides of red ink, and something must be done. Some candidates suggest that the way to balance the budget is to increase taxes. But that won't solve the problem and most likely will make it worse.

The problem is not that we are undertaxed but that we are overspent. Consider these budget statistics. First, taxes have continued to increase throughout this century. That's not so

surprising since the cost of living has increased as well. But tax receipts as a percentage of the GNP have also steadily increased over time.

A second way to look at the problem is to plot the increase of the federal government's budget. In 1938 the budget was \$7 billion. Today the budget exceeds \$1 trillion. That's an increase of over 14,000 percent. In comparison, in 1938 a Hershey bar cost 5 cents, a first-class stamp 3 cents, a new Ford \$600, a good suit \$40, and gold \$35 per ounce. However, if these costs increased by the same proportion as the cost of government, the prices would be astronomical. A Hershey bar would be \$7, a first-class stamp would be \$4.20, a car would sell for \$84,000, a suit for \$5,600, and an ounce of gold would be \$4,900.

Moreover, a tax increase is not a solution; it is part of the problem. Economist Walter Williams has shown that the facts simply do not square with the oft-repeated assumption that more taxes will reduce the deficit.

Williams has studied the federal budget figures for the last 25 years and found the following. The budget has been in the red 24 of the last 25 years. And in 19 of those years there have been tax increases. His studies show that for each \$1 in tax increase during that period, there was a \$1.58 spending increase. In other words, when taxes rose, deficits skyrocketed.

In 1982, when Congress passed the largest peacetime tax increase in U.S. history, the new revenues were not used to decrease the deficit. Instead, they were used to increase spending in a number of budget categories.

The solution is to cut the federal budget. Bloated bureaucracies drain America's economic competitiveness and often dole out grants to things ranging from obscure scientific projects to obscene art. Certainly it is time to



begin cutting the federal budget in significant ways.

A major budget category is federal pensions. There is nothing wrong with providing pensions to civil service employees and military retirees. But some of these pensions have grown much more lucrative than anything found in the private sector.

For example, retired Senator Al Gore was making more than his son, Al Gore, Jr., until the younger man was given a Congressional pay increase in the mid-1980s. When Gore senior retired from Congress in 1970, his salary was \$42,000. But, thanks to federal cost-of-living increases, his pension was over \$78,000, while his son's salary was only \$77,000. When a current member of Congress makes less than a retired one, something is wrong with pensions. The Grace Commission found that if federal pensions were trimmed to resemble the "best" private sector pension programs, \$58 billion in taxes could be saved over a three-year period.

The federal budget is a problem, but many are looking in the wrong places for solutions. Americans are not undertaxed. The American government is overspent. We need to cut expenses, not raise taxes.

## **Housing**

In recent years, Congress has made significant changes in the way it funds public housing. As the next budget considerations loom in the future, we can learn a great deal from the successes of the past.

One of the most important successes was the adoption of the housing voucher concept. The argument for housing vouchers is simple. Many current federal housing policies focus on bricks and mortar. These programs provide incentives to private developers and thus place an emphasis on buildings. Direct rent assistance in the form of housing vouchers is used to replace construction subsidy programs, which often benefit

contractors more than the poor. These voucher programs, therefore, direct government resources at people, not projects.

Housing vouchers given to renters utilize the free market system to bring about desired changes. When rent subsidies are allocated for construction of housing projects, we create a seller's market. When we give housing vouchers to renters, we create a buyer's market. A housing voucher system encourages landlords to improve run-down apartments.

Government housing policies make families dependent upon governmental subsidies and lock them into inadequate housing situations. In our effort to win the war on poverty, we have lost the war on independence.

To be poor is to be caught in a culture of poverty, frustrated and without choices. The voucher system provides not only a roof and walls, but choice and dignity. Although government pays only the amount of rent that exceeds 30 percent of a family's income, the family can choose to pay more than that and is free to move to a different housing situation.

A second program success has been the privatization of public housing. A few years ago a bill encouraging privatization was sponsored by conservative Jack Kemp and liberal Walter Fauntroy. Kemp, invoking memories of the Homestead Act of 1862, referred to this legislation as the "urban homesteading bill."

The bill offered tenants of the nation's 1.25 million public housing units the chance to buy their own homes and apartments at 75 percent below market value with no money down and at greatly reduced interest rates. Only units that were "modernized" were offered for sale.

The bill also empowered public housing tenants to run their own projects. Legislators recognized that tenant management would provide better management of public housing.

Inspiration for resident management came from the example of the Kenilworth-Parkside project in Washington, D.C. In 1982, Mayor Marion Barry granted self-management to the residents. An analysis by an international accounting firm indicated that the tenants cut operating costs significantly, boosted rent collections by 77 percent, reduced the vacancy rate by two-thirds, and halved the rate of welfare dependency, thanks to jobs in the project created by the management team. These savings and new revenues, say the accountants, added close to \$10 million to Washington's tax collections.

These have been constructive changes in public housing policy. Housing vouchers provide choices and dignity and arm the poor with a mechanism to improve housing. Resident control of public housing provides for initiative and independence. We need more housing programs like this in the future.

## **Churches and Taxes**

One of the oft-cited criticisms of Christians is that they attend churches that should be forced to pay their fair share of taxes. But once you understand the history of this issue, it is easy to see why critics of tax-exempt institutions miss the point.

When the United States was founded, the framers of the constitution wanted to protect churches from governmental influence. The first amendment to the Constitution specifically states that "Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof." This protected the churches from the intrusive hand of the state.

But when Congress began to tax its citizens, a question arose. Could it tax churches? The answer then was very simple.

The first two modern income-tax statutes were the Revenue Act of 1894 and the Revenue Act of 1913. In both the laws, only

“net income” was to be taxed. Churches and all other non-profit organizations had no “net income,” so they were not taxed. The author of the 1913 Act, Cordell Hull, even resisted the call for establishing explicit categories of exemptions. He argued that the law was designed to impose explicit categories of taxation, therefore, all organizations not listed would be exempt.

But that was not sufficient for many in the bureaucracy, and so, over time, the Internal Revenue Service began to define what a tax- exempt organization might be. In the IRS code, it is defined as a 501(c)(3) organization.

From the IRS’s point of view, it made sense to define a church, because they began to see the rise of bogus churches with names like the “Church of the Marijuana” or the “Hot Tub Church.” But from the Christian point of view it seems most unwise to have IRS agents define in legal language what the Bible provides in explicit detail. Sometimes there was a significant confrontation.

Fortunately, Congress has passed a bill which more clearly specifies the role the IRS can have in securing church records and determining whether a church qualifies under the IRS code.

Many critics of churches argue that they can unfairly compete in the marketplace because of their tax exemption. But most of that objection was answered years ago.

The Tax Reform Act of 1969 ended churches’ tax exemption for income from profit-making enterprises. Before 1969, churches exempt under the IRS code did not have to pay corporate income tax on unrelated business income, but Congress closed that loophole.

Critics also argue that exemptions are given as a legislative grace in return for specified public services which government would have to provide. But the U.S. Supreme Court held in a 1970 case that traditional property-tax exemptions for

churches are constitutional and rejected the notion that exemption is a legislative grace. The argument may have its merits in reference to colleges, hospitals, libraries, or parks. But it is not applicable to churches, since government could not constitutionally set up or operate a church to provide the religious services churches provide. Despite allegations to the contrary, churches are not “getting away with something.” They do not pay taxes because they do not have net income. When they do make a profit in a business enterprise, they pay taxes on it. The rest of the time, they should be tax exempt.

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# **Civil Disobedience**

## **Biblical Examples**

In Romans 13:1-7 we read that every person should be in subjection to governing authorities because there is no authority except from God. Those who resist authority have opposed the ordinance of God and will receive condemnation upon themselves. The Apostle Paul then concludes this section by saying that believers are to render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

The Apostle Peter likewise says, Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right (1 Pet. 2:13-14). So it is against this backdrop of biblical obedience to civil authorities that we discuss the issue of

civil disobedience.

Francis Schaeffer said in the *Christian Manifesto* that if there is never a case in which a Christian would practice civil disobedience, then the state has become Lord. He said, One either confesses that God is the final authority, or one confesses that Caesar is Lord. The Bible clearly teaches that there are times when a believer must disobey civil law so that he or she can obey God's higher law.

In the Old Testament there are a number of prominent examples of civil disobedience. In Exodus 1 and 2, when Pharaoh commanded the Hebrew midwives to kill all male Hebrew babies, they lied to Pharaoh and did not carry out his command.

The book of Daniel has a number of instructive examples. In Daniel 3, for example, Shadrach, Meshach, and Abednego refused to bow down to the golden image and were cast into the fiery furnace. In Daniel 6 the commissioners and satraps had King Darius make a decree that no one could make a petition to any god or man for thirty days. Daniel nevertheless continued to pray to God three times a day and was cast into the lion's den.

The most dramatic example of civil disobedience in the New Testament can be found in Acts 4 and 5. When Peter and John were commanded not to preach the gospel, their response was, "We must obey God rather than men" (Acts 5:29).

Notice that in each of these examples there are at least two common elements. First, there was a direct, specific conflict between God's law and man's law. Pharaoh commanded the Hebrew midwives to kill male Hebrew babies. Nebuchadnezzar commanded his subjects to bow before the golden image. King Darius ruled that no one could pray. And, in the New Testament, the High Priest and the Council forbade the apostles from proclaiming the gospel.

Second, in choosing to obey God's higher law, believers paid

the normal consequence for disobedience. Although most of those previously cited escaped the consequence through supernatural intervention, we know from biblical and secular history that others paid for their disobedience with their lives.

## **Operation Rescue**

Operation Rescue describes itself as a group of God-fearing people peacefully but physically placing themselves between the killer [the abortionist] and his intended victims [the baby and the mother]. Members of Operation Rescue explain that

*to rescue someone is to physically intervene on their behalf when they are in danger. We have an obligation before God to try to rescue these children and these women. We do this in a spirit of repentance for our many years of apathy and lack of action.*

The foundational scripture for Operation Rescue is found in Proverbs 24:11-12. These verses read:

*Rescue those being led away to death. Hold back those staggering toward slaughter. If you say, But we knew nothing about this, does not He who weighs the heart perceive it? Does not He who guards your life know it?*

One brochure produced by Operation Rescue explains these verses by saying,

*It is evil to know that children are about to be murdered and just let them die (Matthew 24:45). The abortionist is committing murder. He will not be able to appeal to Romans 13 on the day of judgment, and neither will we if we remain silent and allow this holocaust to continue.*

Another very important verse for Operation Rescue is James

4:17. It is frequently cited with any commentary on the previous verses in Proverbs. And it is also used to answer the question of whether it is sin if a person does not engage in a rescue. James 4:17 reads, Therefore, to one who knows the right thing to do, and does not do it, to him it is sin. Evidently, anyone who does not participate in Operation Rescue is committing sin.

When asked how going to jail can save a baby, members of Operation Rescue respond that it doesn't. But, they say, preventing the mother and baby from entering the killing center saves the baby and the mother.

When asked why they have to get arrested, members of Operation Rescue respond as follows.

*There is an immovable moral ground upon which we stand. The murder of innocent people is wrong—absolutely wrong (Proverbs 6:16-17). Therefore, the appropriate response (based on Jesus' example) is to firmly and non-violently resist the evil by placing our bodies between the abortionist and his victims, which we do until we are carried away. This is called intervention. Intervention is a reasonable and proper response to murder. We are not there to get arrested. This is not a protest or a media stunt. We are there to follow God's command to rescue those being led away to death (Proverbs 24:11). We are to obey God's law even when it conflicts with the laws of men (Acts 5:29).*

Finally, members of Operation Rescue are often asked why they don't rescue every day. They respond,

*We would if we could. We are committing all we can to this task. If more in the Christian community would respond and be willing to be broken and spilled out we could close every abortuary in this city everyday (Mark 14:8).*



## **Critique by Dr. Charles Stanley**

As pastor of the First Baptist Church in Atlanta, Dr. Charles Stanley was confronted with the activities of Operation Rescue in his city and thus provided one of the first critiques of the movement. While he is pro-life and agrees that the Supreme Court precedent of Roe v. Wade must be changed, he disagrees with the tactics and methodology of Operation Rescue.

In his analysis of the relevant scriptural passages, Dr. Stanley identifies a general biblical principle and the biblical exception. In developing the general biblical principle, he lists three major passages: Romans 13:1-7, 1 Peter 2:11-17, and Titus 3:1. He then concludes that these passages clearly teach that a believer has a biblical responsibility to submit to and obey the governing authorities.

The underlying premise on which this general principle is founded is that government is a divinely ordained institution for the maintenance of order, the punishment of evil, and the promotion of good in the world. This premise, according to Dr. Stanley, is supported by the following ideas. First, all authority is from God. Second, governing authorities are God's ministers. Third, observing the law is a positive, public testimony for Christ. Fourth, observing the law is the right thing to do. And finally, observing the law is ordered by God.

Having stated the general principle, Dr. Stanley then articulates the biblical exception. He says, It is right to break the laws when there is a direct, specific conflict between God's law and man's law because God's law is higher. He lists three major examples: Exodus 1 with the Hebrew midwives, Daniel 6 with Daniel and King Darius, and Acts 4 and 5 where Peter and John are commanded not to preach the gospel.

As I noted earlier, each of these examples has two elements in common with the other. First, there was a direct, specific

conflict between God's law and man's law. Second, in choosing to obey God's higher law, the law-breakers paid the normal, natural consequences of their disobedience.

Dr. Stanley therefore concludes that a believer has a biblical responsibility to obey God's higher law when there is a direct, specific conflict with man's law. He then goes on to say that the civil disobedience advocated by Operation Rescue does not fit the biblical exception for three reasons.

First, the law being broken has nothing to do with abortion. Those arrested are not being arrested because they are protesting abortion but because they are trespassing. Dr. Stanley says that if anti-God protesters blocked the entrance to First Baptist Church, he would use the same ordinance to have them arrested.

Second, Roe v. Wade neither requires abortions nor prohibits them, but makes them permissible with certain restrictions. Third, the women who choose to have abortions are free moral agents responsible before God for their actions, including the exercise of the rights of their innocent, unborn children.

Dr. Stanley adds that if the law required abortions or prohibited the preaching of the gospel, his response would be different. The biblical exception would be met and the battle lines would be drawn.

## **Additional Critique**

In our survey of biblical instances of civil disobedience, we have found that in each situation there was a direct conflict between God's law and man's law. In every situation a command from someone in authority directly conflicted with a biblical command.

In these cases, breaking civil statutes is biblically permitted. But what about instances where there is no direct command that conflicts with Scripture? This is where

proponents and opponents of Operation Rescue generally differ.

Proponents argue that because abortion is immoral and unbiblical, we must exercise civil disobedience. Opponents instead say that breaking civil statutes is biblically permissible only when we are forced to choose between God and Caesar.

Ken Myers, editor of the newsletter *Genesis* and former editor of *Eternity* magazine, summarizes the argument this way. He says Christians are permitted before God to disobey those laws that, if obeyed, would involve sin. But laws that can be obeyed without sin should be obeyed.

The fundamental principle is this: Christians are never permitted to disobey a just law in order to minimize the effects of unjust laws. In the case of Operation Rescue, the law being broken is a just law that prohibits trespassing. Rescuers are not being arrested because they are protesting abortion; they are being arrested for trespassing.

When there is a clear contradiction between God and Caesar, we have to obey God. But in other cases, we are to render obedience to civil authority. If we do not, then a state of anarchy would quickly develop in which each person did what was right in his own eyes. Christians must resist our culture's tendency to rebel at the first provocation, especially in light of the numerous scriptural admonitions to obey those in authority. These verses place the burden of proof on those advocating civil disobedience. Ken Myers suggests that rather than being argued out of breaking the law, we should be argued into breaking the law. Those advocating civil disobedience should successfully argue their case for disobeying the law. If they do not or cannot, then we should obey civil authority.

This principle is especially important in light of our sin nature. All of us have some rebellion in us because of our sin

nature, and we want to break the law. So a good check on our carnal desires is to ask if breaking a civil law is biblically required. If not, we should give obedience to the law the benefit of the doubt.

Finally, opponents of Operation Rescue have objected to its use of physical force. Proponents believe that physical force (blocking entrances to abortion clinics) should be used to restrain the evil of abortion. But this raises two questions.

First, what are the limits to the use of physical force? If blocking clinics is justified, what about burning them down or blowing them up? Once any form of physical force is justified, how do we define the limits of its use?

Second, if physical force can be justified in fighting abortion what about its use in restraining other evils like idolatry or adultery? Should Christians block the entrances to New Age bookstores or porno shops?

These are important questions that need to be resolved. Although the Bible does permit civil disobedience, proponents of Operation Rescue leave many unanswered questions at a time when their actions should bear the burden of proof.

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**See Also *Probe Answers Our Email:***

**["How Should a Christian View Civil Disobedience?"](#)**