

STRAIGHTWAY

And straightway they forsook their nets, and followed him [Mark 1:18].

CHRISTIAN PURITIES FELLOWSHIP

The Witness Outreach of Foundations Bible College
P.O. Box 1166 · Dunn, North Carolina 28335

VOLUME 37

JANUARY/FEBRUARY 2009

NUMBER 1

America's National Debt Before God

Dr. H. T. Spence

As the planet Earth has embarked upon another year of journey around the Sun, it is evident that today's world system is in a state of expectancy for radical changes beyond proportions heretofore seen. With the recent presidential elections, "political correctness" in America is rejoicing over an authoritative voice that openly has arisen against the camp of theism. Such a sobering reality brings to mind the words of the sage of Jerusalem,

There is an evil which I have seen under the sun, as an error which proceedeth from the

ruler: Folly is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth. . . . Woe to thee, O land, when thy king is a child, and thy princes eat in the morning (Ecclesiastes 10:5-7, 16).

America today sits paralyzed in wonder over the fearful and alarming cries of economic debt. The sight and sound of such a debt is so staggering that the human mind cannot even fathom its reality. The trillions of dollars of past debt that have progressively haunted us for several years have—in just a few

This edition includes a second article

**The End-time Orwellian State and Political Correctness:
An Antichrist Primer**

short weeks—become a faint memory, when compared to what the present tens of trillions of dollars of debt will overwhelmingly amount to by our day of reckoning. The independent mind may innocently inquire, “To whom do we owe this debt? Is it to Saudi Arabia? Or to China? Or to financiers who presently stand in the shadows waiting to reclaim both debt and usury from the next generation? Are we simply playing a risky game of monopoly where our play money is being printed as fast as the presses will run?” Whatever the case may be, the cloaked creditors are definitely somewhere awaiting their repayment day.

As the United States escalates into a fast lane of dissolution and destruction, there is another debt far greater than the economic one we are facing, and it too will have its day of reckoning. This debt is the overwhelming, ever-increasing, eternal debt of our national sins. Our moral debt has risen to enormous and

alarming proportions surpassing the staggering sins of past nations. Is the United States where Babylon will be in Revelation 18:5, “For her sins have reached unto heaven, and God hath remembered her iniquities”? When historical Babylon had come under the malignant leadership of Belshazzar, God revealed His consummated anger against that wicked empire by writing one night upon the wall of a banquet room: “*Mene, Mene, Tekel, Upharsin*” (Daniel 5:25). *Mene* means “it is numbered”; the doubling of the word was for the greater confirmation to note that the number of Belshazzar’s sins and days (both of life and reign) was full. *Tekel* reveals that God had weighed in a hanging balance Belshazzar’s Babylon and concluded there was no worth or weight to him; there was no value in Babylon. *Peres* means two things: “separated, divided, or broken” as well as “Persian.” First, the kingdom would be broken from Belshazzar, and secondly it would be given to the Persians. Following the separating of Babylon from Belshazzar, it would then also be divided between the Medes and Persians. Cyrus (a Persian) first took Babylon and then gave part of it to Darius, his son-in-law (a Mede).

The Handwriting on America’s Wall

In spite of liberal or conservative presidents, we are witnessing the dismantling of every principle our country’s forefathers gave us as a legacy. The leadership today believes it has political power to change the

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law of morality. We are witnessing the lines being drawn by the Federal legal system to reinterpret the law in the courts to do away with the principles of God. Marquis de Sade once spoke in a similar spirit:

The goal of humanism must be the death of God. Man will not be free until God is abolished, until there is total freedom to believe and live anything and everything contrary to the Bible.

Our country is aggressively pushing for this to be a reality. It is interesting to note that for a century and a half Sade's writings were forbidden by every civilized country in the world. Even the corrupt French monarchy found him so dangerous, they kept him in prison. Although revolutionists worked for his release, when they discovered what he truly was, they also imprisoned him. Subsequently Napoleon did the same. In contrast, Sade is heralded in our country today as a liberator and champion of mankind, with his works openly published. Liberty is being more and more interpreted as freedom to sin.

Hatred and warfare against God will lead only to death; appropriately Nietzsche and Sade committed suicide. A very moving book I read some years ago was *From Under the Rubble* written by several Soviet Union Christians. One of the writers was a Soviet mathematician, Igor Savavich, who made the following observation:

Humanism and socialism seek the death of property, religion, the family, marriage, and finally the

death of man. The revolution accomplished fully would amount to the destruction of man, the withering of all mankind and its death.

Another book that should be a warning to us is Samuel Warner's writing *The Urge to Mass Destruction*. This contemporary psychologist observed the following:

What our modern age has become possessed with is the suicidal impulse for self and world. And so we have the politics of man's destruction, the economics of mass destruction, religion of mass destruction—secular humanism. It follows the tempter, and says to God, "Thou shalt not touch us."

We must not leave out the famous atheistic poet Percy Shelley, who was expelled from Oxford for publishing a pamphlet defending atheism in 1811. He stated, "Mankind had only to will that there should be no evil and there would be none."

The generations have brought us to the longing to sin any sin without consequence; this is really the desired utopia of man. But for man to say there is no judgment or there is no hell will never do away with the reality of both judgment and hell. The brainwashing of the media, music, politics, education, lifestyle, art, etc. has brought the world to the desire to proclaim boldly, "Let God give us up; we will make us a name."

I personally cannot envision America's returning to its former roots of principle and God, but I

do pray for America. I believe there has been so much mixture of error with religious truth by the modern American-religious manner that we as a country will never see the purity of the Gospel again. But I dare not look at our times hopelessly; for I see a remnant that is desiring to live right, to do right, to fight right, to be militant against the apostasy in all its forms, but seeking magnificence of spirit in the life. There is *no* hope for this world, for it is to be judged by God Almighty. I can no longer pray for God to “bless America,” for it would not be right to ask Him to bless a mess—to bless sin and apostasy. But we can pray for God to “have mercy” on America and for God to “save it from its terrible sins”—from the White House, to the Congress, right on down to the local citizen.

When Government Leaves God

An ideal view of government is given to us in Romans 13. We are called upon by the Apostle Paul to “be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” Paul continues to unfold the principles of government in the light of what God intended for government to be to the people. Likewise, I Peter 2:13-17 gives us an ideal view of the government over the people. But what are we to do when government leaves God? What if it becomes an antichrist-like system oppressing its people? If this happens, then there are other passages of Scripture we must take into consideration. When

the government becomes anti-God, as in Daniel 3 and Revelation 13, we must consider passages such as Acts 4:18-20:

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

There is also Acts 5:27-29:

And when they had brought them, they set them before the council: and the high priest asked them, Saying, did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

There must come a time in human history when God gives the governments and systems over to an antichrist system to prepare for the Antichrist's coming. This will include the loss of the First Amendment of our Constitution. When that time comes (and it may easily happen before the Rapture of the saints), we must turn to Scripture to find out how to respond in such a government. We will need to draw from passages such as Daniel 1:8: “But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he

drank.” There is also the needed truth of Daniel 3:16-18:

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

As Christians, if we cannot satisfy the law of man by doing what it commands, then we must satisfy the law by yielding to its punishment.

The Christian cause has now become the prey in an “open hunting season” by the powers of the government and media. Only God knows what we must face before the coming of our Blessed Lord. But we must not allow the world to pressure us into change or compromise. If this happens, we lose the protection of God. We must dare to name the Name of Christ in this last, end-time generation. We must save ourselves from this untoward generation and rest in the Beloved, Who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy!

The National Debt of Sin

The nation described in the second verse of our national anthem is no longer the same nation we view today:

O thus be it ever, when free men

shall stand / Between their loved homes and the war's desolation! / Blest with vict'ry and peace, may the heav'n-rescued land / Praise the power that hath made and preserved us a nation! / Then conquer we must, when our cause it is just, / And this be our motto, 'In God Is Our Trust!' / And the star-spangled banner in triumph shall wave / O'er the land of the free, and the home of the brave!

Our nation in its beginning believed in rendering unto Caesar the things that are Caesar's (the government), and unto God the things that are God's. But once a nation begins to leave the principles of God and His Word, there are providential laws which come into action amidst the mercies of God. Proverbs 14:34 declares, “Righteousness exalteth a nation, but sin is a reproach to any people.” When righteous principles are applied, the wellbeing of the most uncultured, barbaric of men will improve. But sin is a reproach to any people. Oh, what an enemy is an ungodly man to his country! Loudly he may speak of patriotism (and God may even use him as an instrument in that country), yet his life is contributing to the nation's deepest reproach. This is why living right is so important to a country's betterment. Psalm 9:17 states, “The wicked shall be turned into hell, and all nations that forget God.”

According to Romans 1:21, when a nation no longer renders praise to God, a multitude of destructive effects commence. God begins giving

men over to the powers of self and its deadly sins (1:24, 26, 28). When sin abounds, Truth becomes a liability to those who desire it. According to Haggai 1:1-6, turning away from God will profoundly affect the economy of a nation: God will begin putting “holes” even in its “bags.” America has been known for its prosperity, yet we are in greater debt than any other nation. It must also be acknowledged that our debt even of money is because of our national debt of sin.

Sin’s national debt in America is astronomical in scope and effect on our economy. Think of the cost of employee theft, stealing within the government, shoplifting, the cost of security guards and security systems all over America. Add the cost of every automobile antitheft device, alarms, “the Club,” etc. Add it up and billions of dollars a year are literally consumed because of the sin of theft. Think of the cost of sexual sin to our nation. We support multitudes of babies born out of wedlock through welfare, day care, etc. Add to that the cost of fighting the diseases spread through fornication. AIDS medical research is overwhelming in cost in our country along with the cost of educating our citizens how to sin safely (“safe sex”), and of course, the multibillions of dollars to care for AIDS patients crushing our health-care system. Think of the cost of drunkenness to our nation. Consider what alcohol and drug abuse costs us every year through vehicular wrecks, broken homes, liver

disease, sanitariums, drug wards, and treatment centers. Add to that the cost of lost work time and disability payments to thousands of able-bodied men because they say they have the “disease of alcoholism.” Add to that the cost of keeping people in prisons. An estimated eighty percent of men and women in prison were either under the influence of drugs or alcohol when they committed acts which caused them to be incarcerated or were doing wrong to get money for alcohol and other drugs. Again, the skyrocketing cost of health care is multiplied by the sin of drunkenness. And add to that the cost of taking care of families whose breadwinner is sick, dead, or in prison because of these sins. Billions and billions of dollars are added to our “national sin debt” by these sins.

Laziness on the job adds a great percentage of cost to our manufactured items. Men on the job are taught, “look busy while bumming” on the job. If a man works more than four out of eight hours he may be accused of being a “company man” and “stealing the overtime from the union.” With an honorable work ethic, how much more could be produced at lesser cost? Unions tend to protect laziness and inefficiency. This sin of laziness on the job and greed of many workers translates into billions and billions of added cost to consumers and increase to our national sin debt.

Think of the cost of greedy people with lawsuit-happy lawyers that add

to our debt. This multiplies the cost of malpractice insurance for doctors, causes doctors to do sometimes unnecessary tests to cover their backs from lawsuits. This debt is passed down to you and me by increased health costs. Frivolous lawsuits, and the lawyers getting rich from them, drain billions out of our economy and cripple our criminal justice system. Who pays for the million-dollar settlements we hear about? We may think that the companies pay for these settlements, but in reality they are passed on to the consumer. Think of cigarettes and the cost that smoking has added to our health-care system.

Consider the trillions of dollars in cost to us due to bailouts for greed and thievery in corporations, banking systems, and insurance companies; the amount continues to climb for Washington's "Pork Barrel Projects." There is also the interest from credit cards that causes many Americans to pay 18 to 20 percent more for a product because of their covetousness and impatience to buy now and pay later.

Add the extra cost of more police to protect us while we sow murder and violence into our young people's minds through the corrupt TV and movie industries. We must also include the billions of dollars spent by our governments on abortions, medical assistance for all of the sexually transmitted diseases, and the promotion for sodomy in all of its forms.

Conclusion

Oh, the list is endless of what is spent for all of our sins as a nation: trillions of dollars! Our national debt is our national sin debt! God's Word speaks of a nation with economic problems:

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes (Haggai 1:6).

As long as sin flows like a massive filthy river through our country, there will be no way that the Democrats or the Republicans will be able to fix the national debt. It may be that we have gone so far as a nation in rejecting God in our living and turning to another Gospel in our Neo-Christianity, that America's "wound is incurable" (Micah 1:9). Could we be in the preliminary days of the coming of the "foolish shepherd"? (Zechariah 11:15-17).

When it seems that all of hell is breaking loose upon us and our freedoms are being taken away one by one, may God the Holy Spirit empower us to remain committed to God's Infallible Word and a consecrated life.

O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy (Habakkuk 3:2).

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The End-time Orwellian State and Political Correctness: An Antichrist Primer

Dr. H. T. Spence

Since the days of Cain and his building of the city of Enoch, man has endeavored to create his own utopia without God. Man's hope for such a city reached a crescendo in the secularistically orchestrated city of Babel during the third and fourth generations after the Flood. This hopeful utopia was founded by the rebellious father-and-son team of Cush and Nimrod. Their ungodly ambition was to leave the godly (as did Cain) and to create their own civilization in the land of Shinar. It was at Babel that there was a union of speech (Genesis 11:1), a union of labor (11:3), a union of politic (11:4a), a union of purpose (11:4b), and a union of religion (11:4c). God thwarted their plan, however, by touching the one language and producing a diversity of languages, thus scattering the people.

In the Aramaic the term *babel* appears to suggest the meaning "the gate of God"; Assyrian inscriptions verify this meaning. The consonants are the same as those of the Hebrew root meaning "confusion." These two meanings suggest that what to the heathen world is viewed as the gate to God becomes to the Christian confusion. The name *Babylon* is the Greek form of *Babel*. Though Babel was the greatest attempt of the Devil to bring about a utopia, there have been others through the centuries who have longed for it, such as in the Shangri-La of Oriental legend, the Republic of Plato, or the Utopia of Sir Thomas More. The Bible reveals that this city of Babylon is coming back; its *religious utopia* is depicted in Revelation 17, and its *city-state utopia* prophetically is revealed in Revelation 18.

This present article in *Straightway* is one of several articles that will unfold the end-time movement for the rise of the State over man through the oppressive powers of "political correctness" and the growing parallel ecumenical powers of the end time in "religious correctness." The city (political) and the tower (religious) are to be built forcing all people of the world to come under the mighty arm of the State and its counterpart in religion. We truly are at the time when the "city" and the "tower" are being philosophically and religiously built.

George Orwell back in 1948 wrote the socialistic novel entitled *Nineteen Eighty-four* that spoke of "Big Brother" monitoring all that we do and say, a one-world language called "Newspeak," a unisex of the genders, a control of life and death, and how the State would even control the thoughts and conscience of men universally. Every day now, steps are being taken governmentally to bring us under absolute control of the State even in what we say, believe, and do. The judicial court system heretofore dealt with litigations in the actions of men

in crime. However, in 1984, the Supreme Court introduced “public policy” as the new means of interpreting the Constitution of the United States. No doubt, we will soon witness in our country forced litigation against what individuals “believe” and the persuasion of their conscience. It is one thing for law to force toleration of the homosexual’s lifestyle; it is another to witness as we do now laws against any word that condemns homosexuality (as in various “hate crime bills”). The sodomite community will not be content with toleration of their immorality; they will force by law all the citizens to verbally “agree” with the lifestyle. Belief and conscience will be brought to the courts for trial in the near future. “Political correctness” is now the psychological and philosophical tactic to force all men to yield to the State.

In this first article we want to explore the philosophical views of the State throughout early history and how man has approached his individuality in the light of the State and its existence at that time. In the next issue of *Straightway*, we want to observe the candid powers and the State’s presupposition of “political correctness.” A third article will then unveil the hidden agenda for the “religious correctness” that must come in religion to bring us to the universalism which is fast approaching Neo-Christianity and knocking at the door of Fundamentalism. These truly are signs that reinforce the sobering reality that we are in the last hour of the Last Day of the Last Days.

The State in Greek Philosophy

To begin the historical journey of the State in Western Civilization and the obligation of the individual to the State, we must turn to the early Greek philosophers. The Pythagoreans were some of the earliest Greeks who taught that the individual should subordinate himself to the whole and should act at all times for the good of the State. Thus they taught their members respect for authority and the ideal of sacrifice for the good of the whole. This same general position was taken by Democritus. He held that each one should devote himself wholly to the good of the State because “a well-administered state is our greatest safeguard.” In another place he wrote, “When the state is in a healthy condition, all things prosper; when it is corrupt, all things go to ruin.” He argued that since the ultimate welfare of everyone depended upon the State, it was but reasonable to hold that the welfare of the State was man’s first concern.

After the Persian Wars (500-449 B.C.), Athens became the center of ancient Greek culture. The events leading up to these wars and the developments during the wars instilled in the Athenians an interest in the problems of government and an interest in the democratic form of human living. This led naturally to a growth of independent thinking, which eventually resulted in a growing concern for theories of government. Men began to question the older

blind loyalty to the powers of the State, and many began to assert their own independence and their right to a life more or less free from the dominance of the established government. Individualism was in the air. Some suggested that man should divorce himself from the authority of the group and hold himself free to challenge the group and criticize freely the older traditions.

The Sophists led this advance into individualism. They centered attention not on the group, but upon the individual member of the group. They asserted his ultimate worth and independence. They proposed to teach the individual how to succeed, how to gain his own ends, under the law, and even to dodge the law by skillful argument. Indeed, there were Sophists who argued that the laws were mere inventions of the weaker members of the group, of society, to enslave and hold down the stronger. In Plato's dialogue *Gorgias*, a well-known Sophist contends the following:

The makers of the laws are the majority who are weak; and they make laws and distribute praises and censures with a view to themselves and their own interests; and they terrify the stronger sort of men, and those who are able to get the better of them, in order that they may not get the better of them.

He goes on to assert that the great men of history have been those who refused to obey the laws of the weak majority who have organized to hold them down. It is obvious that this position might easily be interpreted as a call to anarchy, an incentive to rebellion against all authority. And many individuals took it for just that. Thus, much of the Sophist influence led to unreasoned refusal to be subject to the dictates of the group and thus threatened the solidarity of the Athenian state.

Socrates first asked the important questions involved in the problem of the State. Xenophon, in his *Memorabilia*, recounts that Socrates never tired of asking of everyone he met, "What is a State? What is a statesman? What is a ruler over men? What is a ruling character?" Although he did not answer these questions, he laid the basis for answering them in his major position that the greatest concern of any citizen should be knowledge. The good citizen was one who constantly searched for true knowledge, who was forever questioning. Socrates argued, "When a man discovers true knowledge, he will act on it and will conduct himself rightly in all his relations with his fellows."

Although Socrates saw defects in the Athenian state and spent a good deal of his time pointing to them and criticizing the rulers for their mistaken ideas about government, he was intensely loyal to Athens. When he had been condemned to death by the Athenian courts, a condemnation that he with many others believed to be wholly unjust, he refused the offer of his friends to bribe the guards and escape. His argument was that by breaking the laws of the State he was thus making it that much weaker. The State, despite its

mistakes, was to him a mother who had given him life and had made him what he was. He could no more betray the State than he could betray his mother. His method was not that of rebellion. Nor would he accept exile and turn away from the State. Rather, he counseled his followers to remain loyal to the State, and through this loyalty to help the State correct its faults and mistakes.

Socrates' student Plato took up the problem where Socrates had left it and endeavored to find a solution. He held that the State was necessary for the highest development of the individual. Goodness was not goodness in isolation, but was goodness in the group. The good man was the good citizen who yielded to the State. Thus, the State should be so constructed that it would make possible the good life for all. Plato argued that the individual should subordinate himself to the State, but that this was simply a means by which the individual could reach his most perfect development. He believed the good of each man was tied up with the good of the group. Laws were necessary only because some people refused to cooperate with the good State. They served to bring these people in line and thus make the whole good.

According to Plato, within the State the best minds should rule. They formed a class of philosopher-rulers whose authority should not be questioned by the rest of the group. Plato believed that since they were philosopher-rulers, their rule would be good and just. They could understand the right and would do it without question. The rest of the members of the State he would place in classes suited to their talents. Those who had a talent for war should be placed in the warrior class. Those who had a talent for mercantile pursuits would be the trade and merchant class. The slaves should be placed in the slave class. Plato believed that such an organization would give the best possible State and that in it each individual, doing his assigned job to the best of his ability, would be happy and would develop to his fullest.

This ideal State is developed in Plato's famous book, the *Republic*. In a book written somewhat later, the *Laws*, he argues that all citizens would have a voice in the government and that all work should be turned over to the slaves. This theory of the State is fundamentally aristocratic. Plato was wealthy, a son of the most favored class in Athens. Being such, he never was able to be wholly democratic but aligned himself with the more aristocratic thought of his day. Further, his theory was strongly socialistic in that it provided for complete control by the State of the lives of its members. The wealth of all was to be devoted to the use of all as they needed and deserved it, and the rulers could say in what class each individual should work and live. The State was supreme, but his doctrine was robbed of its sting by his added argument that in such a State each person would be happy and develop to his fullest.

Aristotle, the pupil of Plato, developed a philosophy of the State which very

much resembled that of his teacher. He held that man is by nature a social animal and, as such, can realize his truest self only in society and among his kind. Although the earliest forms of social living were the family and later the local community, the goal of social evolution was, according to Aristotle, the city-state such as was known in Greece during his lifetime. Since Aristotle believed that the whole is prior to its parts, he held that the State was prior to the individual member of the State. The individual is born into the State that existed long before he became a member. But the goal of the State is to produce good citizens in complete obedience. He believed that all men are *not* equal, and therefore, the State must confer unequal rights. Among the inequalities that he recognized were those of personal abilities, property, birth, and freedom. Slaves are to be treated differently from free men and those born of slaves differently from those born of free men. Aristotle held that a monarchy, an aristocracy, and a "polity" in which the members are nearly equal, are the best forms of the State. On the other hand he condemned as evil a tyranny, an oligarchy, and a democracy.

Socrates, Plato, and Aristotle were all unable to solve the problem of the State and the individual. Their theories were interesting on paper. But the spirit of individualism as championed by the Sophists was sweeping Greece, and each man was concerned primarily with himself and his own success. Slowly but surely the unity of the State was destroyed. Individualism was no pathway to unity against the enemies of Athens and other Greek city-states. As a result, these enemies were successful, and the Greek city-states fell under their yoke one after another. Athens, Corinth, and Sparta, the three great Greek city-states, fell, and eventually all Greece came under the domination of Philip of Macedon at the battle of Chaeronea in 338 B.C.

Amid the gradual crumbling of the city-states of Greece, the Epicureans sought to develop a theory of the State which would fit the situation. They taught that all social life is based on the self-interest of the individual. We become members of a social group simply because we find that in such a group we can get more for ourselves, because the group will give us better protection from our enemies. The Epicureans did not believe that participation in public life would contribute to the happiness of the individual; therefore, they held that the wise man would shun public office and public responsibility as much as possible.

In contrast, the Stoics took a position totally opposite to that of the Epicureans regarding man's relationship to the group. Man is an individual with an inborn social impulse, which makes necessary group life. Indeed, all men are members of a great cosmic society, the universal State. We all have duties and obligations in this State, and its laws are the natural laws which we must all obey, whether we like it or not. The Stoic State is universal and thus

dominates every individual completely. Indeed, each member must be willing at all times to sacrifice himself for the good of the State. Individual interests are always subordinate to the interests of the whole, and the State must be preserved at all cost. The Stoic, then, was to be a universal citizen, a member of the Great Society which includes all men and the laws of which are the universal laws of nature itself. Each man must subordinate himself to the universal ideal and live in such a way as to serve the good of all men wherever they might be. A world society rooted in nature was their ideal. The Stoic ideal of universal brotherhood was the highest point to which the thought of the Greek period arose, and to which other thinkers in days to come were to strive.

Conclusion

Our beloved country of America was born as a republic. A republic protected individualism. But over the years we declined into a democracy. The difference between the two can be seen in the example of a lynch mob coming to hang an individual who may be innocent. In a republic the individual has a right, whereas in a democracy the lynch mob is the majority who will rule the matter. But America is fast plummeting even from a democracy into a socialistic government, the final posture before a communistic, dictatorial government. We are witnessing the “powers that be” taking us into a political dungeon that will destroy individual rights, conscience, belief, and expression of such a belief. Our present leadership is openly denouncing the historical legacy of our country and its Christian heritage. But it is also dismantling the privilege of individualism in belief and conscience. When President John F. Kennedy declared, “Ask not what your country can do for you, but what you can do for your country,” his rhetoric was the grounds for a socialistic and communistic State. A government is established to protect the rights of the individual rather than the individual existing for the State. Thus we are already witnessing the destruction of our “Declaration of Independence” from other countries (as in the American Revolution) and are being deceptively forced into a “Declaration of Interdependence” among the countries of the world, forming the universal brotherhood of a soon-to-be one-world government. It is not so much that George Orwell predicted such a slavery of mankind to one universal State; the Bible, long before Orwell, revealed such a decadence to come where the world would be ruled by one man and a city-state would control the world (Revelation 18).

As government grows in its power and control over our banks, jobs, schools, finances, possessions, and even our freedom of speech, worship, and conscience, we must see that such things must come to pass in God’s scheme of history. A man will arise in history, empowered by the Devil Himself, and will force the world into his “political correctness.” The Christian must prepare

his heart and soul for these pressures and distresses that are to come upon the earth. Though we do not believe the Antichrist has personally appeared, yet his forerunners are in their prime and preparing for his coming in establishing the political correctness that will control his agenda. Are we at the crucial hour in the end time when God is declaring to the Devil and his rulers as Christ declared to Judas, "That thou doest, do quickly" (John 13:27b)?

May the Lord prepare us for what lies ahead.

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