
ON THE DESTINY OF NATIONS

RESOLVING OUR ECONOMIC CRISIS

DENNIS PEACOCKE

AN INFORMED CHRISTIAN CHALLENGE
TO ABSURD ECONOMIC POLICIES,
LEFT-RIGHT POLITICAL GAMES, AND
A FREQUENTLY IRRELEVANT CHURCH

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First Edition



CHAPTER 6



ON THE ECONOMIC POWER OF GENERATIONAL MOMENTUM

"...children are not responsible to save up for their
parents, but parents for their children."

2 Corinthians 12:14

Generational momentum is like a relay race; previous generations pass on to future generations the "baton" of their wealth, knowledge, spiritual insights and stewardship skills so that every succeeding generation is starting off at the success levels of their predecessors. This is how the great dynasties of history, for good or for ill, have managed and effected history. God is the God of Abraham, Isaac, and Jacob and through this concept of three generational lines, the spiritual reality and legacy of affecting multiple generations in their lifetimes, became the goal of spiritual people who understood this pattern. The single-generational lifestyle so prevalent today, coupled with economic practices that fit it perfectly, is the underlying cause of much of this current economic crisis. Instead of laying up resources for the next generations we have stolen theirs by leaving them the debt created to support ourselves. This chapter will deal with some of the implications of that tragedy and the general demise of our prevailing views of marriage and family currently afflicting much of Western culture. It is a painful chapter to write and to read.

Nations, like people, seemingly have life spans.¹ They are birthed by necessity for survival, and grow in strength and power by the accumulation of the wealth and wisdom of the leaders and the people. Gradually, they lose their vitality as the willingness for sacrifice overcomes them and their vision for their nations' ultimate value softens into complacency. In a sense, they consume their future by living off their heritage and diminishing it for succeeding generations.

It is fair to say that we are currently at the doorstep of this condition, waiting to see if our desire for our posterity's welfare and the vitality of their nation is strong enough to give us the will and courage to pay the price to reverse the process. Without the revival—no, the compelling revival—of the passion for the welfare of our children's heritage we will surely fade into history's pattern. Why, indeed, would the Lord rescue us in our present condition of disobedience? Echoing across time I can hear the words of the prophet Malachi's indictment against a people whose fathers' hearts are separated from the hearts of their children, leaving God no alternative but to smite them with a curse—a curse of their own making.²

TIME IS ON THE SIDE OF THOSE WHO THINK AND LIVE GENERATIONALLY

The great cathedrals of Europe stand as magnificent monuments to those who thought and built generationally. One generation would begin the great task of laying the huge stone foundations, and before dying, literally plant the great oak trees that their great-grandchildren would need many years later when the time for the roofs' great beams needed to be placed. This is the thinking that built many of those towering edifices. It is scarcely imaginable today. In a day of planned obsolescence the only real time we have is "right now." Seemingly, as the generation that made it through the Great Depression and World War II passes on, what we are left with in the Western world are generations whose primary vision is to maximize their own pleasures and explorations of self and whose view of leaving a meaningful future

1. Acts 17:26.

2. Malachi 4:4-6.

for others is seldom an issue of public discussion. Only recently in the context of this economic crisis have such ideas become public again and primarily from conservatives as an indictment against the left.

Those critics of traditional society, who set out to deconstruct it, used no weapon more powerful than to ridicule and destroy the validity of the idea of children opting to join the life vision and values of their parents. The concept of children joining in any kind of cathedral endeavor with their parents,³ traversing generations with some grand project or even one simply buried in the hearts of their parents, became grounds for crying “parental control,” or the cruel need for one generation to superimpose their own opinions upon another. Only the business corporation was allowed to build across generations without censure. Even the national political process became the target of deconstructionists. A nation’s constitution must not superimpose the dictates of the founders’ values or theories of government unduly upon future generations. Generational transfer, as a concept, must be swept away and replaced by the demand that the inheritance of values be handled with the utmost of care laced with suspicion. “Control” became the new Satan and the target of those demanding to become free.

To the single-generational thinkers and builders, time is a bit of an enemy. Indeed, no project can or should necessarily be passed across one generation and imposed upon another. The existential view of creating value for the “right now” has made history virtually irrelevant and the future of value only to those who will be there. To the biblical followers of Christ, any vision which can be fully achieved within one lifetime is probably too small. For us time is on our side. The great drama of God’s unrolling of time, as the wave carrying His purposes, is a song built by every generation as it carries the theme of God’s triumphant Kingdom. It energizes His people, gaining momentum with every generation as it builds upon the revelations of God’s triumphant Kingdom. For us, a generation that lives for itself interrupts the momentum of the wave and makes its recovery difficult. This is where we stand today. We need multiple thousands of pulpits around the world challenging parents and children to join their lives and purposes

3. 1 Chronicles 22:1-16.

together, not doing the exact same things, but committed to the same heart for God's Kingdom purposes as it keeps the relay race going and the passing of the same baton from each generation to the next.

**JOHN MAYNARD KEYNES:
THE ECONOMIST MOST RESPONSIBLE FOR STOPPING THE RELAY**

It is difficult to point to any major public figure of the twentieth century with a greater effect on stopping the concept of generational thinking than the brilliant economist, John Maynard Keynes. Keynes's economic theories have had the greatest influence on modern economic theory and the establishing of contemporary economic practices. He emerged as the world systems' "answer" to the economic crisis of the Great Depression and defined economic theory in the West at least as much as Marx had done in the socialist world. His *General Theory of Employment, Interest and Money*, published in 1936, set the tone for liberalism's view of economic practices up to the present day.⁴ In spite of the Chicago School of economics' refutations (based on the work of Von Mises and Hayek), this view of the aggressive role of civil government in the management of the economy has largely led the day until now.

Keynes's economic theories on governmental monetary and fiscal policies carried a shockingly cavalier attitude regarding their likely effect on future generations. Essentially, his policies demanded certain levels of consumption and governmental spending that required inflationary additions to the money supply, insuring that governmental debt would be the inevitable result as it passed one generation's debt burdens on to the next. This is exactly what eventually has happened as the "me first" values of the "sixties" took a firmer grip on the leadership of those in governmental power from the 1970s onward. More restrained views on the issues of government debt grew weaker and weaker. When confronted with this highly likely possibility of massive debt cumulatively taking place, Keynes's retort was "In the long run we are

4. John Maynard Keynes, *General Theory of Employment, Interest, and Money* (London: Macmillan and Co., Ltd., 1936).

all dead.”⁵ This is economic lingo for saying, “Whatever happens to future generations based on current generation’s perceived spending needs is their problem.” It also demonstrates extreme inconsideration for parents as providers and role models for their children.

In addition, Keynes led a group of deconstructionist leaders connected with Cambridge University who called themselves “the Apostles”. He was openly homosexual and strongly committed to spreading the virtues of his orientation. He kept diaries of his forays and belonged to the Bloomsbury Group, whose members were known for their similarly freewheeling attitudes and lifestyles. I am citing this not out of moral concerns in this discussion, but rather out of the obvious effects his orientation had on his view of economic theory. He clearly cared very little for future generations, based on the debt levels he was willing to create for them by borrowing from them for the current generations, hoping to create added employment through government spending or higher levels of consumption to stimulate the economy. The point of these effects relative to his sexual orientation was that his parental concerns or views regarding children were non-existent in his conversations, and his books featured strong attacks on the “traditional life-styles” as he called them, of traditional society and traditional family morals.

Some may say that I am stretching the issues of his preferences too far here. After more than forty years of personal counseling of people, I don’t think so. People’s worldview and moral and ethical values directly or indirectly show up in virtually all they do and say, and especially in their theoretical views of life.⁶ From a biblical point of view our morality affects our ability to hear God and practice truth. From an economic point of view, how we allocate resources is clearly determined by our priorities—how current actions will affect future results—and Keynes was no fool. He knew the long-term implications of what he was advocating.

5. John Maynard Keynes, *A Tract on Monetary Reform* (London: Macmillan and Co., Ltd., 1923), 80.

6. Matthew 13:14-15.

HOW GENERATIONAL MOMENTUM WORKS

Generational thinking or momentum begins with the health of parents' hearts. Do they love their children enough to train them to succeed in life or is that too much trouble? If they don't, or haven't been trained by their own parents on how to do so,⁷ they need to get help. So where does that help come from? From a Christian point of view, it comes from their spiritual leaders. Now the hard news: it isn't usually that simple.

The non-Christian world is filled with parental paralysis. Very, very few parents know how to train their children; very few parents even know if the act of training children is permissible without becoming controlling or invasive. Remember, for them, the relay race idea is commonly viewed as a very self-centered and non-loving act. If their parents demonstrated clear parental training they were in a very small minority in modern Western culture. It is hard to blame people for ignorance. It is not hard to challenge them to get help. Our pain is that we Christians have exported so little of what truth we do have in these areas. Here we are again back at our main problem; we have invested primarily in ourselves rather than adding our truth to our surrounding cultures.

So let us give some clear ideas on the things that generational momentum training does in terms of the stewardship side of life. First, we are to train our children to train. That means we teach and model for them the reality that virtue and excellence require work, training, and time to perfect itself in order to become a habit. Letting things "happen" is a wonderful way to be ruled by circumstances instead of helping to shape outcomes. We usually hit what we aim for when our aim is realistic and undergirded by effort and character. The Scriptures say "train up a child,"⁸ not give them guidance or suggestions. If that sounds too rigid, then please do not expect your children to achieve mastery in any particular area in spite of their natural abilities.

Second, we must give the concept and reality of generational momentum to our children and grandchildren. They must see the obvious advantage

7. Proverbs 6:20-23.

8. Proverbs 22:6.

to them and their children of inheriting now, as well as later, the skill sets and resources of their parents as they go through life.⁹ While it is quite true that we should properly relate to our children based upon their age and training levels, gradually releasing more and more power and authority to them as they mature, we should still stay intimately connected with their hearts and the common goals we have for our family's future as they create families of their own. Generational momentum or transfer is an exciting adventure across time wherein the death of one generation simply springboards the next one.

Third, we should be searching with them, and solidifying what we already have discerned, about special callings or gifts that God has placed within our families. All that God creates has design. This is true for individuals, families, organizations, and nations. Generational momentum is not just about accumulating power or position through asset management; it is about discovering and enhancing the callings and gifts resident within family members relative to Kingdom work which they are called to do across the generations. God shows us this pattern in the way He works in Scripture through family lines. Iniquities and negative tendencies clearly pass from generation to generation.¹⁰ Are we to believe that blessings and callings do not pass along as well? It is no accident that Jesus came through the kingly line of David. Beginning with Adam and then Abraham, God implants His purposes and His prophetic callings through family lines. How sad it is that so few families are aware of this to be able to live it out. Very sad, and more than that, how much have we all been robbed in terms of benefits because these resident gifts were never released or magnified?

We could talk about family training in the areas of conflict resolution skills, communication skills, marriage skills or a long list of other skills which most people discover the hard way in life. However, we need to move on to another of the really large economically related skills required to energize generational momentum. I am talking about stewardship skills, the ability to care for and enhance the value of material or relational gifts entrusted to us by God.

9. Proverbs 13:22.

10. Exodus 20:5-6.

What now follows is one of the most challenging spiritual laws I am aware of, one that initially contradicts our whole sense of fair play or human need until we see God's point of view:

"For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him."

Matthew 13:12

This challenging principle should be engraved on every government building in the world, and upon the front door into every economic professor's classroom in the academic community. God owns all things and therefore whatever we have is on loan in a stewardship trust with and for Him. The principle works this way: Whoever cares for and brings added value to their stewardship possessions will be entrusted with more things and even more relational or leadership responsibilities than they are currently managing. If the common adage "use it or lose it" carries truth, and it does, we can biblically say, "Bring care and value to it or you will lose it and other things you are not adequately caring for as well."

The Scriptures say that wealth quickly gained cannot be held for long.¹¹ Why? Because the skill sets required to manage it correctly are not there. How many stories about lottery winners do we need to hear to believe this? How about professional athletes coming from poverty into millions of dollars and then retiring or getting injured only to be flat broke soon afterward? Riches that are kept, let alone passed on through generational momentum are kept and added to because the wisdom to manage them was passed on prior to their receiving these assets.

Part of the great pain I am experiencing because of this economic crisis is the damage being done to marriages and people's self-worth due to prolonged unemployment, or the loss of millions of private homes due to mortgage foreclosure. The economic spin-offs from this are severely damaging the construction industries, realty markets, and all the durable goods related to those vital industries. Trillions of dollars

11. Proverbs 20:21; 28:20.

of savings have been lost to American home owners as the housing bubble burst. This deflation left middle class Americans defunded and separated from years of the fruits of their labor and savings. The banks have fared far better.

God honors people who upgrade their stewardship skills. The success stories of sacrifice, time investment, and relational investments are not just stories for the strong, the empowered ethnic groups, or anyone else who is "special". They are for all of us in every generation, ethnic group, or vocation. God and man honor diligence and will invest in it when they recognize it. Stewardship is an issue of choice, not class, skin color, or even the level of current possessions. From Mexico and Central America to Africa, from East L.A. to Eastern Europe and beyond, I have personally observed numerous poor people caring industriously for what they have. They are not more loved by God necessarily for doing so but they are virtually always rewarded with more power, privilege, and respect within their economic context. Frequently, they are the first to exit from the condition of their poverty.

The Kingdom parable of good stewardship being rewarded and poor stewardship being punished is well known to all students of the Scriptures. Matthew 25:1-30 begins with the story of the ten virgins and then proceeds to the story of a master going on a journey and dispensing his money to three of his servants. In Luke 19:11-27, the message is similar but the reward for good stewardship is the rulership over cities rather than simply a wealth transfer from the master to his servants. In the cases of the currencies given to the servants, Jesus praised the investors and rebuked the stewards who did not even have the good sense to put the money in the bank and receive interest. How interesting it is that Jesus did not negatively comment on either banking or charging interest, but recognized that wise investments are obviously more lucrative. In both cases the poor stewards were defunded and in the Matthew text, they were exiled from the master's presence.¹²

In the remainder of Matthew 25, Jesus gives us an excellent teaching on the principle of care and charity. As He separates the nations as

12. Matthew 25:30.

"sheep and goats,"¹³ He reminds us in the overall context of this chapter that one needs resources (stewardship) in order to give away charity. We cannot give away what we do not have.

Let us move on now from the issues of generational momentum and move to a much more sobering topic greatly affecting the economic welfare of many nations. While these issues we are about to touch on carry immense social and ethical consequences, we will look at them, for the sake of this study, primarily from an economic point of view.

THE TRAGEDY OF CURRENT U.S. ECONOMIC FAMILY POLICIES

As we have noted before, at its core, economics is primarily about values and secondarily about the computations required to give us information related to the economic applications of those values. An economic transaction takes place, based on a values choice, and we then measure its effect based on the information we are looking at. When we are talking economic data of any kind we are actually looking at values choices that have been made within the marketplace context. The current economic crisis tells us that significant values choices have been going on for some time and they are now showing up as a "crisis" based on their cumulative effects on the economic and social systems. Understanding these things is essential to our ability to understand that we must first change our values in order to produce economic changes that reflect those values choices. In short, we cannot fix our economy until we first change the values that sent it into a crisis. Please remember this.

The traditional family unit has historically been viewed as the core social unit of any culture or economy. The family unit, for good or ill, is the first engine of social values that we have as children. This is why healthy nations or healthy economies are built on healthy family units producing wise decision makers who create solid economic markets. Unfortunately, we seldom ever hear this level of reality from social leaders or economists. We are deep enough now into the more economically focused discussions of this book to reiterate these things more specifically.

13. Matthew 25:32-33.

We can convincingly say from the data that measures healthy family indicators such as divorce rates, child and spousal abuse, abortion and out-of-wedlock birth rates, pornography, crime rates and imprisonments, substance abuse and other, similar social indicators that the strength of the traditional family unit has greatly diminished the last fifty years. Since all of these values shifts have both direct and indirect economic consequences, what we will now discuss should be of particular interest to anyone attempting to offer policy remedies to our economic crisis. For us as believers the biblical anchor to the social and economic health of any nation is that strong marriages produce healthy families. It is the very foundation of God's covenant with His people through our father of the faith:

“And I will bless those who bless you (Abraham),
And the one who curses you I will curse. And in you
all the families of the earth will be blessed.”

Genesis 12:3

THE GROWING DEMISE OF COVENANT MARRIAGE IN WESTERN CULTURE

“For this reason a man shall leave his father and his mother,
and be joined to his wife; and they shall become one flesh.”

Genesis 2:24

God is the One who instituted human marriage and its covenant nature. Man may alter it to suit his desires but it is no longer a marriage in the context in which God established it. The State can call any other form of “marriage” whatever they want but it is fundamentally different than a Judeo-Christian institution. In terms of our marriages, it may well prove to have been a major mistake for the Church to have ever allowed the State's involvement in any form. Be that as it may, the shifts in traditional marriages are one of the largest changes in Western civilization since the fall of the Roman Empire.

Marriage, until relatively recently, was viewed as a covenant and not simply a legal contract. The State regulates legal contracts but it ac-

tually has no power before God to involve itself in a covenantal issue between believers, and covenantal marriage is therefore truly a church matter and only involves the State because the State reached into the church's domain and became a regulator. Obviously, when the Christian-based cultures of the Western world approved of the State's involvement in the institution of marriage they never anticipated the complete secularization of the process by the State.

God has set forth the conditions of marriage in the Scriptures and Jesus both reiterated His support for the institution of marriage and the only terms Scripture gives for its dissolution. Marriage therefore has an institutional dimension to it that both defines its purposes and terms, and has the power of God within it to grace people with the ability to live out a marriage successfully. Dietrich Bonhoeffer, the noted Christian theologian martyred by Hitler, stated the matter clearly: "It is not your love that sustains the marriage, but from now on, the marriage that sustains your love."¹⁴ The covenant itself has power within it.

This view of marriage rapidly began to break down in the Western world after World War II. As it did, it created massive changes in cultures sociologically, economically, and demographically. Sociologically, the government began to grant "no-fault divorces," making marriage the only legal contract that could be broken by either side with impunity. Divorce became both easy and without social stigma. This resulted in massive divorces, remarriages, and split homes. The effects on children became well documented, including: insecurity, anger, guilt, and a challenge to believe in the permanence of relationships. Economically, the social fragmentation of the family resulted in massive amounts of governmental expenditures to care for the social debris. This included aid to dependent children, care facilities of all kinds, the skyrocketing costs related to out-of-wedlock births, and the social challenges related to increases in crime, incarceration, and loss of income caused by increased drop-out rates in schools.

When the family unit does not adequately train the children to succeed in life, some other social unit takes up that cost. That cost is not only in

14. Dietrich Bonhoeffer, *Letters and Papers from Prison*, rev. ed., ed. Eberhard Bethge (New York: Macmillan, 1967), 27-28.

economic terms, it has emotional and psychological terms as well. New nurturing and support systems must be established, even though they frequently prove to be no emotional substitute for a functioning natural family. Fragmented families cost the United States billions of dollars annually as the following quote and its supporting data amply show:

"Based upon the methodology, we estimate that family fragmentation costs the U.S. taxpayers at least \$112 billion each and every year, or more than \$1 trillion each decade. These costs are arising from increased taxpayer expenditures for antipoverty, criminal justice, and educational programs, and through lower levels of taxes paid by individuals who, as adults, earn less because of reduced opportunities as a result of having been more likely to grow up in poverty...The \$112 billion figure represents a 'lower bound' or minimum estimate."

Benjamin Scafidi, Principal Investigator,
"Taxpayer Costs of Divorce and Unwed Childbearing,"
Executive Summary, The Institute for American Values, 2008

THE DEMOGRAPHICS OF THE DEMISE OF FAMILY VALUES

Demographically, family fragmentation has produced a dramatic drop in birth rates of most Western nations as well. This has produced a significant rise in foreign immigration which has brought about some of its own complications, due to the social systems required to support many immigrants and the cultural challenges coming from religious and ethnic dissimilarities, especially in a number of the European countries undergoing these migrations.

The Death of the West by Pat Buchanan deals with the demographics of the effects of this radical change in family values in terms of decreasing populations. The numbers occurring in many of the European nations are frightening. These ominous figures have major economic implications which we will shortly discuss.

"The West is dying. Its nations have ceased to reproduce, and their populations have stopped growing and begun

to shrink. Not since the Black Death carried off a third of Europe in the fourteenth century has there been a graver threat to the survival of Western civilization.”

Pat Buchanan, *The Death of the West*, 2002, p. 19

This is the first time in history that an indigenous population has voluntarily become a minority rather than through war, famine or disease.

The Death of the West is not a prediction of what is going to happen. It is already happening. “At present birthrates, Europe must bring in 169 million immigrants by 2050 if it wishes to keep its population aged fifteen to sixty-four at today’s levels. But if Europe wishes to keep its present *ratio* of workers (fifteen—sixty-four) for every senior, Europe must bring in *1.4 billion* immigrants from Africa and the Middle East.”¹⁵ How I wish these numbers were not true, but I am not aware of a credible refutation of Pat’s researched numbers.

Even a short analysis of the economic implications of Europe’s population issues tells us that with their current massive debts and a number of EU nations already insolvent, the European economy will continue to have a major negative effect on the financial health and markets of the whole world. In today’s “flat” world of intertwined financial systems and labor markets, there is no such thing as a truly protected nation in terms of today’s lifestyle levels. A shrinking population, or a population where immigrants are replacing the traditionally higher income rates of indigenous retirees or those lost through death, it is clear that government revenue through taxation will go down and the cost of supporting the immigrants will go up. These are the kinds of problems with which the new leaders will have to deal.

Here in the U.S., our birth rate is slightly below the 2.2 percent replacement level of births required to maintain current populations.¹⁶ Our immigration levels from Mexico and beyond have helped maintain

15. Pat Buchanan, *The Death of the West* (New York: St. Martin’s Press, 2002), 22.

16. Laura B. Shrestha and Elayne J. Heisler, *The Changing Demographic Profile of the United States*, (Washington, DC: Congressional Research Service, September 25, 2009), 5. <http://aging.senate.gov/crs/aging4.pdf>.

our gradual growth in recent years. All of this immigration is obviously not without its own set of economic challenges. In California, it is estimated that illegal immigrants cost the state more than \$11 billion annually in net social services expenses.¹⁷ While it is beyond the scope of this book to deal with the comprehensive solutions to these immigrant issues, they are surely affecting our national social systems negatively from an economic point of view.

Japan is depopulating at a rate that can only be called tragic.¹⁸ This is especially true since prior to World War II, the family unit was the centering point of their social systems and religious focus. Once fully exposed to the West, they have reversed their historic place for the family. Japan has been a major source of funding for the U.S. debt and clearly their ability or will to do so is going to dramatically change. Even China, based on its one-child government policies, will begin to experience a shrinking population in the coming years. All of the above information is filled with mostly negative consequences relative to current economic conditions. And now the really tough one....

THE ECONOMIC CONSEQUENCES OF ABORTION

Dealing with abortion is a most difficult issue, especially in terms of economic consequences, because we are talking about innocent human beings here and not just economic figures. Nevertheless, we must do so because the economic consequences of abortion are horrific, like everything else surrounding the termination of these millions and millions of lives. I can well imagine God saying to the nations who have practiced this incomprehensible policy, "OK, you could not hear the moral side of this issue, so let's see what you think of the economic consequences it will have on your precious 'lifestyle' needs." So let's talk about the economic ramifications of abortion for the United States which, as the world's largest economy, will have obvious effects on the rest of the world also.

17. "The Costs of Illegal Immigration to Californians," Washington, DC: FAIR, 2004.

18. Blaine Harden, "Born in Japan, But Ordered Out," *Washington Post*, January 17, 2010. <http://www.washingtonpost.com/wp-dyn/content/article/2010/01/16/AR2010011602639.html>.

In a significant section of our population, children are seen as an impediment to freedom and lifestyle choices, so they must be aborted. Historically, they have been seen as the hope for the future, a blessing, and a means of perpetuating our own lives across time. That is surely how the Scriptures see them as do those who are practicing economic momentum in their families now.

The United States has aborted somewhere between 50 and 60 million children over the last forty years depending on whose figures you believe. Currently the figures are about 1.2 million per year.¹⁹ Approximately 13 million of them were African Americans, which represents a number nearly 2.5 times the total number of deaths caused in this community over the same period of time for all other deaths caused by AIDS, cancer, accidents, heart disease, and violent crime combined.²⁰ Clearly, Planned Parenthood, the organization formed by its racist white founder has done a good job of fulfilling its original purposes. Congratulations, Margret Sanger. I am sure hell is clapping.

Let us break down what these kinds of numbers really mean from an economic perspective. Let us assume a mid-range number of total abortions to be 55 million. To put this number in perspective this is the equivalent of killing nearly all the current population of Great Britain, and not that far from killing most of France. It is far more than all who died globally in World War II, and nearly ten times more than all our casualties in the Vietnam War. It is more than 110 times all the people who went to Woodstock, for those of you who may have done so. We abort more than ten of our largest football stadiums (100,000) full of babies every year.

Let us assume that the ones aborted from 1973 to 1983 are now 29 to 39 years old. How many of these multiple millions would have had children by now? I would say at least half of them would have one or more children based on current numbers. The ones aborted between 1983 and 1993 would now be 18 to 28 years old. Many of them would have been married. The ones born from 1994 until now would be 17 or

19. Lynn Vincent, "Black Genocide," *World Magazine*, January 17, 2009, 36.

20. *Ibid.*

younger. They would be happily in school for the most part or at least about to enter school. Assuming 1.3 million abortions for the earlier years, to be conservative, since the numbers grew quickly and peaked some years ago, the first group of 29 to 39 would number about 13 million and would have worked for a number of years, paying taxes of course. The next group takes up to about 30 million total (these were the heaviest years of abortion), and most of them would be employed and paying taxes. So how much tax revenue have we lost from these 30 million workers over the various tenures of their employment? Hundreds of millions for sure.

Let's go in another direction. How many doctors and professionals were in this group? How many additional houses do we need for these 55 million people? How about teachers and schools? How many pants, shirts, skirts, and blouses do 50 million people need every year? We have surely hundreds of millions of shoes and socks. Try adding your items to the list and think about how many millions of this or that our economy lost in terms of production, jobs, local tax revenues, and the like.

How many workers from these 55 million would have been gainfully employed over the next fifty or so years to help pay for the retirement benefits and health care needs of the parents who aborted them? When Social Security was inaugurated in the United States in the 1930s, the ratio of workers to retirees was about 37:1. Now, after these abortions it is nearing seven or eight to one and some say it is going down to less than five to one. Folks, we are talking about having removed nearly one-fifth of our entire population of 300 million people. Just think of all the so-called economic multiplier effects of economic activity they would currently be generating if we were in fact the 350 million strong we would be, with them here.

I do not have the heart to further address the complications these abortions have brought to us. Nor will I deal with the tragedies of other dimensions of our social policies dealing with the inner cities, and the plight of a society where seven out of ten African American children are born out of wedlock and 30 percent of fatherless black men in America go to jail. The human and economic consequences of it all are too much to take in.

SOME FINAL THOUGHTS

Generational momentum is part of the major solution to all these problems. We desperately need functioning fathers and mothers, bound in functioning families where their children are the first and greatest responsibility of their parents. We need national policies that see generational momentum as one of, if not the first order of our economic priorities. Out from such nations would come leaders and people who in several generations would be changing the entire planet. If we love our children we should give them the advantage of living their lives on our shoulders or beyond, so to speak. A nation that loves its families loves its future. Parentally speaking, this is the outworking of Christ's greatest commandment and a centerfold of an enlightened economic policy.