

*Does the Bible teach that everyone should have a right to a job by which they can survive, and that the government should enforce that right for those who are unable to find employment in the free employment market? It is a fact that the free market never produces work for everyone who needs work to survive. The Bible teaches that there is a right to private property. The very rich do not need jobs to survive since they can live off the investment of their private property. But the rich do need the government to enforce the right to private property. The Bible also teaches that there is a right to life. The non-rich do need jobs to survive. So unless the government enforces the right to a job for all it is not enforcing the right to life for all. For the very rich who do not work jobs, their private property is the basis of their survival. If the government did not enforce the right to private property, then they could not survive. So does it not logically follow that the non-rich who cannot find jobs in the free market are not having their right to life defended by society? Charity cannot replace a job. Biblically-speaking, is it right for the government to defend the right to life of the rich but not of the non-rich?*

The bible does not teach that everyone has a right to a job. God is pro-work. The bible says if a man will not work, neither shall he eat (2 Thess 3:10). Hunger is a great motivator to work. God gave government to implement justice (Rom. 13:1–7). No government since his reign (Ex. 18:13–26) has ultimately worked.

God was disappointed when his people asked for judges (Judg. 17:6, 21:25). It led to spiritual decline (Judg. 2:16–18, 18:1–31). We see that man cannot rule and reign (2 Thess. 2:3–12). It is only when Jesus returns that men will live in peace (Is. 9:6, 7).

Most in our society do not want the extreme poor or infirm to go without assistance (Mt 19:21). Individuals should rely on family and friends when in need and after that their church. Many churches have benevolence funds for these purposes. Members may ask for help when in need.

As God has an order in the trinity (e.g. Father, Son, Holy Spirit), he has order in the family, as well (e.g. husband, wife, child). A husband is to care for the needs of his family (1 Tim 5:8) and a wife is to care for the home (Tit 2:5).

Jesus said that the poor will be with us always (Jn 12:8). It is beyond the purview of government to guarantee each man has a job though socialists have proposed this (Gen. 11:1–4, 10:10–12).

J. Vernon McGee believed that any form of government could work with a godly people and conversely no form of government could work with an ungodly people:

**Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple [Mic. 1:2].**

**“H**ear, all ye people” means *all* people. That includes you wherever you are today. Micah has a message for us. As with all the prophets, although speaking into a

particular situation which has long since disappeared, his message is relevant for our day because certain principles are laid down. Micah gives a philosophy of human government. He deals with that which is false and that which is true authority in government. This would be a good book for both Republicans and Democrats in Washington to consider. It wouldn't hurt them to look at *God's* philosophy of government because, very candidly, their form of government is not working today. The reason it cannot work properly is because it was originally put together by men who, although some of them were not Christians, had a respect and reverence for the Bible. They felt that the great principles stated in the Bible were worth following, and therefore they wove them into the warp and woof of our government. It will never work in the hands of godless men. Frankly, that is our problem. Actually, the *form* of government is not the important feature, although we think it is. Let me give you an example: when Cromwell was a dictator in England, they had about the best form of government they could possibly have had. Don't misunderstand me, I am not recommending a dictatorship, but it is good if you have the right dictator. When Jesus comes to reign on this earth, my friend, *He* is going to be a dictator and the right kind of dictator. The character of the ruler is of utmost importance. It makes no difference if there is a monarchy, a limited monarchy, an autocracy, a democracy, or a representative form of government; if the right *men* are in charge, it will work. I hope that I am getting it over to you that I am not talking politics, but I am speaking of a philosophy of government and am attempting to pinpoint our current problem. We need men in government who have *character*. The concern of the American people is whether or not their government leaders have TV personalities. We are more interested in charisma than character. Micah deals with this matter in the third chapter: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us" (Mic. 3:11). Micah puts his finger on the fact that they had *false* prophets, false religion, and false leaders.<sup>1</sup>

It is a great burden for men to have the responsibility to care for a wife and children (Ge 3:17). In these evil days (Eph 6:13) it is important to place trust in the Lord who promises to provide for his own (Matt. 6:25–34). He values faith above works (Heb 11:1).

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<sup>1</sup> McGee, J. V. (1991). *Thru the Bible commentary: The Prophets (Jonah/Micah)* (electronic ed., Vol. 29, pp. 86–87). Nashville: Thomas Nelson.