

Socialism and Godliness

Introduction

In this short essay I want to compare left-wing politics with the principles of conduct laid out in the Bible. Again I must emphasise that I follow no political party and I am neither left nor right wing. I uphold principles that could be considered right-wing but also others that could be considered left-wing. My objective is righteousness.

At first glance the Biblical commandments to help the poor, care for the weak, assist the needy and comfort the oppressed would seem to be in line with Socialism. Indeed, some groups have openly advocated a doctrine that Socialism is Biblical and prerequisite for those who obey God. Out of such thinking have emerged factions like Christian Socialism and Liberation Theology.

Yet the root principles of Socialism, and its parent Communism, mainly arose in the 19th century (based on ideas going back to Plato and utopianism) as part of the general satanic uprising to turn society away from its Christian foundations.¹ Thus full-blown Socialism was thrust upon various countries after violent antichristian rebellions,² which led to many evils. Under Stalin it became a Jewish totalitarianism³ where millions were killed, churches destroyed and the planned economy of collectivism brought the nation to its knees. Under Mao, China also became totalitarian, millions killed and Christians churches targeted. Similar conditions operated in other Communist states.

Know things by their fruit. Extreme Socialism is satanic (as is extreme right-wing fascism).

Yet many western nations today would consider themselves Social Democracies; if you like Socialism-lite. While being left wing, they would uphold social democracy and the welfare state, while resisting the harsher aspects of Communism. The strongest example of this may be Sweden. Then we can add that the Labour Party in Britain was founded by a Methodist Christian who sought to uphold the rights of workers.⁴

So, are not moderate left-wing politics based upon the same principles as the Biblical commands to help the poor?

¹ I have explained this in various papers. The world changed after the mid-19th century in every area. The church was attacked by wave after wave (Evolutionary Theory, Higher Criticism, Mechanistic Theory [Material Determinism], Modernism, Liberal Theology, Existentialism, Post Modernism, multiple heretical factions and sects, multiple Bible versions etc.). Society became more liberal, tolerant, and permissive, leading to a moral collapse. Technology skyrocketed. Wars increased in number and destruction. Terrorism became rampant. Various revolutions occurred. Old monarchies disappeared. Nations were created, eradicated and fragmented. Occultism, in various forms, became universally popular. False religions grew in influence. We could go on. These were all part of Satan's final thrust to dominate the world through sin and destroy Christianity by slow accretion.

² E.g. Russia (thence the Soviet Union), China, Cuba, North Korea.

³ Even President Putin admits that most of the leadership (over 85%) during the Stalin period was Jewish. The Bolshevik revolution was funded by Rothschild and Warburg and an elite objective had long been the destruction of the Christian Tsar.

⁴ (James) Keir Hardie (1856–1915); Scottish Labour politician. He worked as a miner before entering Parliament in 1892, becoming the first leader of the Independent Labour Party the next year. In 1906 he became a co-founder and first leader of the Labour Party. His pacifist views prompted his withdrawal from Labour politics when the majority of his party's MPs declared their support for British participation in World War I, although he remained an MP until his death.

Comparison of UK left and right-wing politics with Biblical Christianity

Left-wing	Right-wing	Christianity
The poor are victims of society that need state help rather than people that may have made bad choices in life.	The poor are generally lazy, stupid, ignorant, criminal or foolish. The right voted against the welfare state and the creation of the NHS.	The poor are poor for a variety of reasons; some is their fault, others are victims of bad circumstances. The genuine poor should be assisted. Lead swingers should be chastised.
The left seeks fairness of outcome in a collective state.	Laissez-faire. ⁵	Life isn't fair or just because of sin. There will always be poor people. Government should be righteous.
The left sees things as they 'should' be (utopianism) – an emotional response to life.	The right is practical and sees things as they are – a pragmatic response to life.	Seeks to obey God's laws – an obedient response to circumstances that are ordered by God.
The left emphasises society or people.	The right emphasises the economy or money.	Seeks a balance of both.
The left's objective is to eradicate poverty.	The right's objective is to defeat inflation and prosper business.	Seeks to help the genuine poor but be responsible with the economy.
The left is tax and spend.	The right is cut taxes and save.	Taxes should be minimal that allow good governance that includes a welfare state.
The left sees needs then taxes to deal with them.	The right focuses on balanced books and cuts welfare to achieve this.	There needs to be a balance between stabilising the economy and dealing with real needs of people.
Capitalism is seen as greed and the cause of inequality.	Capitalism is viewed as natural law in a free market.	Some 'Christian Socialists' see capitalism as greed and idolatry. Other Christians see capitalism as the way markets work. The Bible accepts the reality of the free market but condemns greed and oppression of the poor.
Nationalisation.	Privatisation.	Some things need to be run by the state, some things should be privatised.
Tends to authoritarianism.	Tends to libertarianism but extreme forms can also be totalitarian.	Submission to God.
Tends towards failure of the economy.	Tends towards increasing poverty and the wage gap.	Aims at a balanced, responsible economy and helping the poor.
Seeks poverty eradication.	Seeks wealth creation.	Seeks obedience to God's law.

Thus we can affirm that Biblical principles include some left-wing objectives but also some right-wing policies. In all things, government must be righteous and submitted to God.

The root of Socialism or left-wing politics

If we strip everything back in the various left-wing manifestos of multiple parties we see that the bedrock is the consideration that the poor are virtuous and the rich are evil. Some may dispute this but, in effect, this is what it all boils down to. The left wants equality of outcome (the poor to share the wealth of the rich) and that is all that matters.

Simply listen to Labour politicians in a TV debate and you will constantly hear the cry about workers' rights, upholding the working poor, protecting liberties gained for workers,

⁵ Laissez-faire (French, 'let do'); a concept that was introduced by the French physiocrats in the 18th century, denoting government abstention from interference with individual action. Subsequently taken up by such classical economists as Adam Smith, it signifies minimum government intervention in the economic system, and maximum scope for market forces.

and such like. Their songs at party conferences are about the workers defeating the rich capitalists.⁶ The slogan oft heard in the 1960s was, ‘*up the workers*’.

Following on from this, left-wing governments usually reduce the lower tax rates to alleviate working class conditions while seeking to impose higher tax rates, or even windfall taxes, on the rich. This often has the effect of reducing commercial enterprise and initiating capital flight. There was a time in Britain under a Labour government that tax rates for the very rich were 98%; 83% for the normal top rate of tax plus a 15% super-tax on top of that for the very rich.⁷

Thus when they gained power, left-wing parties introduced laws that gave power to the poor, usually at the expense of the country as a whole. This often led to the draining of the economy because the welfare state became too bloated. Though I don’t agree with much of her performance, Margaret Thatcher’s quip was effective, ‘*The problem with Socialism is that eventually you run out of other people’s money*’. Certainly nation after nation that adopted strong Socialist principles ended up broke. Consider Cuba and Venezuela today.⁸ Compare China under Mao (where millions died of starvation) and China under the capitalist economy it has today. Consider the starvation in North Korea. Consider the abject poverty in former Communist Romania.

The principal stands, that left-wing dogma considers that the poor and working class are virtuous.

Is this the same as Biblical principles?

Biblical doctrine regarding the poor

In the period when Socialism grew to be a political power there were many terrible conditions for the British working poor. There was virtually no welfare state, other than the appalling workhouses, and precious few philanthropic organisations to help the really vulnerable, such as orphans.

Socialism was a reaction to that problem, which was a very genuine issue. When you had children aged ten working 14-hour days cleaning chimneys and such like, clearly there needed to be change. When women in Lancashire worked from dawn to dusk in cotton mills with few breaks so that accidents were prolific and death common – there needed to be change. The industrial revolution had led to rapid changes, including concentration of workers in cramped, squalid, urban housing conditions and little social infrastructure. It took time to overcome this.

Many Christian philanthropists achieved much in combating such evils, even getting laws passed to make some things illegal. Socialists were also at work trying to effect changes. Yet the Bible does not teach that the poor are virtuous because they are poor. Working class people are not favoured just because they are workers. Victorian working conditions needed to be changed because they oppressed people.

⁶ The song, ‘The Red Flag’ is a reference to the Bolshevik Revolution; a supposed workers’ revolution to bring social equality. It was nothing of the sort. It was a planned elite, bankers’ revolution to oust the Tsar and the Russian monarchy and enable Jews to run the state as part of a long held elite plan to prepare for a new world order. The fruit was an antichristian despotic totalitarianism that was far worse than the previous ‘Christian’ monarchy. Workers were not only oppressed but were killed by the million. Churches were destroyed and Christians persecuted.

⁷ AgainstCronyCapitalism.org; ‘How the Beatles dealt with a 98% Income Tax’, Nick Sorrentino, 22 March 2013. Conversely, right-wing governments fail by lowering the high rates of tax to enable businesses but end up increasing the gap between the rich and the poor. They also have a bad track record on worker’s rights.

⁸ I admit that sanctions from elite nations contributed to this failure.

It is true that the Bible is quite hard on the rich; Jesus even said that it was hard for such people to be saved. The Bible is also full of teaching from cover to cover about God favouring the poor and the need to help the poor, but this is not because they have little money. Despite this, God enabled many of his elect people to become rich and used them greatly. Solomon was one of the richest men on the earth. Abraham was a wealthy man with many servants and great herds. Joseph was the number two commander in Egypt under Pharaoh (the Vizier). Job was one of the richest men of the east in patriarchal times. And so on. Being rich didn't make you evil and being poor didn't make you righteous. However the poor were more likely to call on God for help while the rich were more likely to trust in themselves.

In the Bible the virtuous are those with faith; those who trust in God for salvation and those who consequently do righteous deeds. Being rich or poor has nothing to do with it. The poor are not virtuous because they are poor.

Then again, the main reason God favours the poor is because they are oppressed, not because they lack money. God hates oppression and thus stands up for the poor that are oppressed.

The best example of this is the story of Naboth's vineyard.

Naboth was the owner of a portion of ground with a vineyard on the eastern slope of the hill of Jezreel (2 Kg 9:25-26); this was all he possessed. Thus he was a poor working class farmer. Unfortunately for Naboth, this was next to the palace of the evil king Ahab (1 Kg 21:1-2) who coveted it. Naboth, however, refused to part with it because he had inherited it from his fathers, and no Israelite could lawfully sell his property (Lev 25:23).

Jezebel, Ahab's wicked Canaanite (Zidonian) wife,⁹ conspired in Naboth's death. In fact, Naboth's sons also shared his fate (2 Kg 9:26; 1 Kg 21:19). Ahab then acquired the property. For this he was denounced by Elijah and his family later judged.

In this situation God favours Naboth and condemns the rich king; but it is not a matter of money; it regards righteousness. In other circumstances, God honours a king against a poorer man, such as David versus Shimei (2 Sam 16:5ff).

God is not for the poor because they are poor and against the rich because they have money; God is for righteousness and against oppression. In the Bible the poor are not virtuous because they are poor; virtue is the result of trusting and obeying God.

Christians must help the poor

In multiple places the Bible commands that believers help the poor; in fact Proverbs tells us that giving to the genuine poor is lending to the Lord.¹⁰ I have written on this so many times that we need not list verses here.

But giving to the poor and helping the vulnerable does not make us Socialists. We do not advocate the system of government adopted by Socialists; neither do we discount the basic principles of capitalism, which is simply the way that the world works. Communist governments discovered this to their cost, until they reversed this Socialist principle and became capitalists (e.g. Russia, China).

Giving to the poor is a matter of righteousness and a local social activity; it is not a political adherence. Christians are not Socialists; they are to be righteous.

⁹ Sidon (Zidon) was Canaan's firstborn.

¹⁰ Prov 19:17, 'He who has pity on the poor lends to the LORD, And He will pay back what he has given'.

Then again, Christians should not side with right-wing conservatives either. These systems are man-made and filled with sinful principles. I have recently written extensively on the evils committed by both New Labour and the Tory-led Coalition governments. Christians should not get involved with politicians and political parties that are things of the world. Many Christians that fell for this temptation later came to regret it; thus many foolishly supported Tony Blair who took Britain into an illegal war that killed over a million innocent Iraqis, including Christians, to pursue a satanic elite strategy. They will have to account for this to God.

Christians should be good citizens and behave responsibly, so this may mean sometimes writing to your MP and admonishing him (as I have done), or even complaining to the Prime Minister (I have done this too). But getting involved with, or being committed to a political party is a step too far.

Helping the genuine poor is a Christian activity; it is not a political activity.

The failures of political parties regarding the poor

In the pendulum of worldly politics we see swings from one degree to another.

Recently we have seen Tory governments commit great evils against poor people. I have written this up and need not discuss it here. Austerity measures are neither effective, useful or righteous; they are ideological and plain wrong.¹¹

But then, New Labour brought in policies that essentially encouraged poor people to do nothing to better themselves. It became more effective to stay at home claiming benefits than to go and get a job. Some received housing benefit in the hundreds of thousands of pounds. Many simply just gave birth to children in order to get a house and benefits and never work.

Now not all on benefits are like this and I am appalled at the constant bad portrayal of benefit claimants in the media. Benefit fraud is less than 1% by the government's own measures and very many benefit claimants are good people undergoing hard times. In fact the huge number of food bank claimants and rising numbers of homeless folk show that there are massive gaps in the benefit system. Christians should try to assist in this area.

So the left tends to molly-coddle the poor while the right tends to oppress them. Neither of these positions is Christian.

Human nature - the forgotten factor

The Bible teaches that man is utterly depraved in every area of his nature, even if men are able to suppress the worst forms of this for a time. Political systems forget or ignore this teaching and begin with lofty idealistic notions of a utopia, which all collapse under human depravity.

Historically we see that every Socialist movement in history, no matter how noble (actually few, if any, were really noble) all degenerated into totalitarianism because a man was given the opportunity to control nations. They all descend into totalitarianism that breeds terrible brutality, murder, oppression and even genocide. The Soviet Union, Maoist China, North Korea, Romania, Cuba and many more all ended up despotic where many were killed in the name of the state and the proletariat, or common people, were subjugated. Often the rule by Socialists was worse than the former rule by monarchies. Communist

¹¹ Thus George Osborne doubled the national debt while crippling the poor and funding the rich.

Stalin murdered tens of millions of working class and middle class farmers, ten million in the Ukraine alone, but claimed to be the people's champion. Mao killed the intellectuals that drive the economy plus many Christians.

Biblical Christians cannot get involved in any political system, which is doomed to failure. Let the dead bury their dead.¹² Utopian movements cannot succeed when man is totally depraved. Even John Lennon admitted that until you can change the human heart, all political revolutions will fail.¹³

The link between the left and Islam

Another issue is that the left, in recent decades, has forged alliances with Muslim extremists and adopted a very foolish tolerant attitude to Muslim ghettos in the countries (see my book on Islam to see why).¹⁴

Many fail to understand why this is. The reason is that the left wants to destroy society as it is, which they regard as unfair. Laissez-faire capitalism needs to be overthrown and Socialism brought in with nationalised industries and worker led coalitions in power. Muslims also want to overthrow western capitalism, but they want to replace it with Sharia Law and submission to Allah. The left wants to tear down civilisation because they think it is unequal; Muslims want to do this because they think it is evil and not submitted to Allah.

So there is no connection between Socialist dogma and Islamic ethics and politics, none at all. In fact genuine Islamic politics seeks to actually destroy all non-Muslims; including Socialists.¹⁵ However, Socialists and Muslims find common ground on seeking to destroy western democracies and replace them with something else – strange bedfellows indeed. Thus, for example, many Labour politicians for north of England Parliamentary seats rely upon Muslim votes to stay in power.

Left wingers have actually made a match with the devil and in the end will see what a severe mistake this is. Sweden, France and Germany are finding this out now.

Islam is utterly opposed to Christianity and seeks to destroy it; the teaching of the Qur'an and the history of 1400 years of Islam prove this to be true. Christians could make no alliance with left-wing policies wedded to Islam.

'Christian' Socialists

Some churchgoers gathered themselves into a group called 'Christian Socialists' in the late 19th century, but these were not really evangelicals. Famous names in this group include authors Charles Kingsley¹⁶ and Thomas Hughes,¹⁷ and US Baptist minister Francis Bellamy. Art critic John Ruskin had some association with these people. Later Christian Socialists included: Archbishop William Temple, Donald Soper, Karl Barth, Jacques Ellul and Paul Tillich. They sincerely thought that Socialism would enable the fulfilment of a

¹² Matt 8:22, 'Jesus said to him, 'Follow Me, and let the dead bury their own dead'.

¹³ He illustrated this in his song, 'Revolution'.

¹⁴ 'Islam: theology, politics and history'.

¹⁵ This is the very clear teaching of Muhammad in the Qur'an and the Hadith.

¹⁶ The Water Babies.

¹⁷ Tom Brown's Schooldays.

Christian utopia.¹⁸ This is a very mistaken, materialistic idea failing to understand that Christ's kingdom is heavenly not earthly.

While it is tempting to think that Christ's commands to love your neighbour lead to Socialism, this is a mistake. Christ does not intend for us to join any political party in this world but to obey the laws of righteousness. Our commitment is to the church not the world.

Some Christian Socialists have portrayed the story of Christ driving out the moneylenders from the temple as proof that he opposed capitalism, and was thus left-wing.

This is nonsense. The point about this action was the disrespect and blasphemy of setting up a market based upon usury in the house of God. This was a sin against the Mosaic Law and showed utter dishonour of God.

In fact the Lord had been brought up in a 'capitalist' business with his father who had a carpenter's shop. He also taught parables based upon market principles, such as the parable of the talents or that of the pounds (minas); 'Do business till I come' (Lk 19:13). If anything, the Lord seems to recognise the reality of free market principles as a fact of life.

Jesus was neither right nor left-wing. While he advocated giving to the poor he did not mention enabling the state to do this function. While he recognised the free market, he was not a capitalist and distanced himself from money, requiring a miracle to pay a tax.

Political parties are things of the world that only distract us.

God's demands of government

The need for righteous, wise leaders

You shall not pervert the judgment of your poor. **Exod 23:6**

You shall do no injustice in judgment. You shall not be partial to the poor, nor honour the person of the mighty. In righteousness you shall judge your neighbour. **Lev 19:15**

Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you. **Deut 1:13**

You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment. You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous. You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you. **Deut 16:18-20**

Then he [Jehoshaphat] set judges in the land throughout all the fortified cities of Judah, city by city, and said to the judges, 'Take heed to what you are doing, for you do not judge for man but for the LORD, who *is* with you in the judgment. Now therefore, let the fear of the LORD be upon you; take care and do *it*, for *there is* no iniquity with the LORD our God, no partiality, nor taking of bribes'. **2 Chron 19:5-7**

How long will you judge unjustly, and show partiality to the wicked? Selah Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; free *them* from the hand of the wicked. **Ps 82:1-3**

¹⁸ Bishop Franklin Spencer Spalding, *The Christian Church exists for the sole purpose of saving the human race. So far she has failed, but I think that Socialism shows her how she may succeed ... The Church must destroy a system of society which inevitably creates and perpetuates unequal and unfair conditions of life. These unequal and unfair conditions have been created by competition. Therefore competition must cease*. David R Berman, *Radicalism in the Mountain West, 1890-1920: Socialists, populists, Miners and Wobblies*, (2007), p11-12.

You rulers of the house of Israel: *is it* not for you to know justice? **Mic 3:1**

Evil laws and lawmakers will be condemned by God

Shall the throne of iniquity, which devises evil by law, have fellowship with You? **Ps 94:20**

Woe to those who decree unrighteous decrees, who write misfortune, *which* they have prescribed to rob the needy of justice, and to take what is right from the poor of My people, that widows may be their prey, and *that* they may rob the fatherless. What will you do in the day of punishment, and in the desolation *which* will come from afar? To whom will you flee for help? And where will you leave your glory? **Isa 10:1-3**

Now hear this, you heads of the house of Jacob and rulers of the house of Israel, who abhor justice and pervert all equity, who build up Zion with bloodshed and Jerusalem with iniquity: her heads judge for a bribe ... Therefore because of you Zion shall be ploughed *like* a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest. **Mic 3:9-12**

Conclusion

So, in very simplistic terms, we see the following:

- Left-wingers view the poor as virtuous.
- Right-wingers view rich entrepreneurs as virtuous.
- Christians obey Biblical commands to be righteous and give partiality to no one.

Christians are neither right nor left wing. When they help the poor they are not Socialists. When they grow a commercial enterprise and get rich they do not automatically become right-wing. In fact, many of the better Christian entrepreneurs established homes, good conditions, education and benefits for poor workers under their care, such as the Cadbury brothers in Bournville, Birmingham.¹⁹ Their worker's policies looked like Socialism while their business was capitalist – but they were Quakers.

Being righteous and obeying God's commands to help the poor does not make believers Socialists. This is a worldly and ultimately satanic political strategy that actively works against Christians. Right-wing policies are also worldly and fleshly.

Fascist governments have arisen in history that have been both left-wing and right-wing; fascism is not restricted to one political viewpoint. In fact, left wing fascists can be opposed to each other, as Hitler (National Socialism) was opposed to Stalin (Marxist Communist Socialism).

I believe that it is a mistake for Christians to be avowed left or right, or worse, to join a political party. I have heard Christians affirm that they are Tory or Labour and always have been and follow their parents. Thus they are stained by the evil things that left or right governments do by supporting them, come what may. Politicians must be judged on their merits, on whether they do righteous things or bad things.

Regarding care for the poor, it is incumbent upon Christians to do good; to help those who need it within your sphere of influence. Christians will always help the weak and vulnerable; but this is not a political action, it is godly obedience to divine law.

¹⁹ They had excellent new homes that stand today at cheap rent; gardens with fruit trees for their health; free night school classes to improve literacy; a green environment with lots of parks and green spaces; a boating pool; a cricket ground; Christmas parties with free meals for old folk; subsidised chocolate; alms houses etc.

Regarding governments, they are in the hand of God who controls history. As good citizens we can applaud a government when it acts righteously and criticise a government when it transgresses God's law. However, due to human depravity and the overriding control by international elitists, don't expect any government to do right very often.

Appendix One

What are your views on good government?

In anticipation of questions I will lay out some simple principles. These are just observations from experience; I have no political manifesto.

- Free market and free trade are undeniably beneficial facts of life. Trying to avoid or change this always leads to problems. The free market rewards wise hard work, and that is also a Biblical principle.
- Businesses should be lightly regulated but enough to prevent corruption, fraud and swindling. Corruption should result in imprisonment.
- Decentralised government. The bigger the government gets the worse it functions and the bigger the mistakes become. The more power leaders have the more corrupt they become. The more that decisions are made locally, the better they tend to be and local government is more easily made accountable. Central government needs to focus upon national security and the economy.
- Nationalised industries tend not to work unless proper investment and control is given to them. However, some industries are so vital to society that they should be under government control and not in private hands – such as the utilities, the NHS or the railways. The idea that water, gas and electric can be in the hands of potential enemies of the state is too ludicrous to ponder – but that is the case today.
- Parliament should be much smaller and much more accountable; around 300-400 constituencies are enough for the Commons; small towns do not need three or four wards. The second house should be abolished for a smaller, elected body. There should be proportional representation.
- Political parties should be outlawed. Regions should choose MPs based on merit and able to recall those that sin. The PM should be elected in the Commons on merit. The Cabinet should be elected in the house on merit. Policies should be determined by Cabinet through debate and put to the Commons for open discussion and determined by merit. Whips should not exist.
- Each year an MP should face his constituents and give an account of himself. MPs should not be allowed second jobs. Telling lies should result in fines. On the third occasion the MP should be sacked.
- Ministers that waste public money through mismanagement, corruption or stupidity should be immediately fired as a minister and as an MP. Fraud should result in immediate imprisonment.
- Money should be backed by gold and/or silver, or better should only be gold or silver. Fiat currency should be abolished. Central banks under international cartels should be abolished. Monetary systems should be controlled by the Treasury at no interest. Silver or gold coins should have a monetised value which changes according to market prices. They should not be stamped with a set currency value.
- Corruption found in bankers should warrant imprisonment.
- Borders should be carefully and properly controlled.
- Benefits should be means tested. The genuine poor and disabled should be helped and not constantly tested. Slackers should not get benefit at all but should have compulsory work training.
- Trident should be abolished but defence spending increased. Military chiefs should determine weapons / armaments choices, not politicians. Unless there is good reason otherwise, the default position should be British manufacturers.
- HS2 should be immediately scrapped.

- Climate change taxes, NGOs and budgets should be scrapped. Wind turbines should be scrapped.²⁰ Coal-fired power stations (which are cheaper and greener than some current methods)²¹ should be built again. Tidal, wave and free energy systems should be developed. Cars should be built that run on alternative energy systems (such as water fuel, magnetism, aluminium batteries etc.) that have been terminated by the elite seeking to support the petro-dollar oil system.
- Sufficient houses to cater for need must be built each year. Financial encouragement (loans, grants, tax-breaks) should be given to social housing developers. Brown-field sites should be developed as a priority. Empty old but good houses (especially in the north) should be refurbished and rented out cheaply. Eventually, it should be planned to destroy all high-rise blocks of social housing flats and replaced with local, affordable housing. No housing development should be allowed by planners without due consideration of local infrastructure (schools, doctors, hospitals, police, care homes, water availability).
- The NHS must be properly funded, as it once was (there is sufficient money), and politically driven management posts must be axed (perhaps a third of posts). Clinicians must be again put in managerial control of medical issues not government placements (e.g. head of medicine). Executives must not be paid more than a head teacher.
- Local councils must have annual meetings to account for decisions made to the local population. No councillor should have a salary in excess of a head teacher. Corruption must result in imprisonment. No councillor can be able to personally profit from contracts let by the council.

In this sinful world, none of these principles will ever exist in reality.

²⁰ See my paper on this. Apart from being mostly inefficient and only survive through massive government subsidies, they kill birds, kill bats, ruin the panorama and cause illness to local people.

²¹ We are currently building power stations that run on concentrated blocks of redwood trees. This is less green than coal and produces more CO₂. These trees need 100 years to be replaced. This is madness.

Appendix Two

Definitions

Capitalism

A system of economic organisation, based on market competition, under which the means of production, distribution, and exchange are privately owned and directed by individuals or corporations. All human production requires both labour and capital. In a capitalist system, capital is supplied either by the single owner of a firm, or by shareholders in the case of a joint-stock company. Labour is supplied separately by employees who receive a wage or salary. The residual profit of the firm after wages and costs have been paid accrues to the owners of capital. Firms compete with one another to sell to customers in what is primarily a free market. In its most developed form capitalism, which is based on the principle that economic decisions should be taken by private individuals, restricts the role of the state in economic policy to the minimum. It thus stands for free trade. In the 20th century capitalist societies have been modified in various ways: often a capitalist economy is accompanied by the development of a welfare state and is therefore known as 'welfare capitalism' as in western Europe. Another development is the mixed economy, in which the production of certain goods or services is nationalised, while the rest of the economy remains in private ownership. A trend in 20th-century capitalism, particularly since World War II, has been the growth of multi-national companies operating across national frontiers, often controlling greater economic resources than small or medium-sized states.

New Oxford Encyclopaedia

Socialism

A political theory of social organisation advocating limits on the private ownership of industry. The word first appeared in France and Britain in the early 19th century. It covers a wide range of positions from communism at one extreme to social democracy at the other. Most Socialists believe that the community as a whole should own and control the means of production, distribution, and exchange to ensure a more equitable division of a nation's wealth, either in the form of state ownership of industry (see nationalisation), or in the form of ownership by the workers themselves. They have also often advocated replacing the market economy by some kind of planned economy. The aim of these measures is to make industry socially responsible, and to bring about a much greater degree of equality in living standards. In addition, Socialists have argued for provision for those in need, as in the welfare state. Socialism as a political ideal was revolutionised by Karl Marx in the mid-19th century, who tried to demonstrate how capitalist profit was derived from the exploitation of the worker, and argued that a Socialist society could be achieved only by a mass movement of the workers themselves. Both the methods by which this transformation was to be achieved and the manner in which the new society was to be run remained the subject of considerable disagreement and produced a wide variety of Socialist parties.

These debates have been somewhat overshadowed in recent years by the question of whether Socialism is viable at all as an alternative to capitalism. Most Western Socialists now opt for social democracy, others for market Socialism. It is only in certain developing countries that traditional Socialist aims still attract support.

New Oxford Encyclopaedia

Social democracy

A form of society in which democratic political methods are used to create greater social equality through the redistribution of resources. At the beginning of the 20th century, social democracy was virtually synonymous with Socialism. After the break with

communism in the 1920s, however, social democratic parties were distinguished by their commitment to parliamentary democracy and their moderate programmes of social change. They gradually abandoned their commitment to public ownership of industry (see nationalisation), seeking instead to make capitalist economies work in a fairer way by implementing equality of opportunity and by using progressive taxation to provide social security and welfare programmes for the poorer members of society. Most Western societies since World War II have adopted social democratic policies to some degree, with the Scandinavian countries going furthest in this direction.

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Communism

A social and political ideology advocating that authority and property be vested in the community, each member working for the common benefit according to capacity and receiving according to needs.

The ideal of communism has been embraced by many thinkers, including Plato, the early Christians and the 16th-century humanist Thomas More (see utopianism), who saw it as expressing man's social nature to the highest degree. It became the basis of a revolutionary movement through the work of Karl Marx, who saw communism as the final outcome of the proletarian revolution that would overthrow capitalism. According to the theories of Marx, a communist society will emerge after the transitional period of the dictatorship of the proletariat and the preparatory stage of Socialism. In a fully communist society the state will, according to Marx, 'wither away' and all distinctions between social relations will disappear. Specifically communist parties did not emerge until after 1918, when extreme Marxists broke away from the Social Democrats. Marx's theories were the moving force behind Lenin and the Bolsheviks and the establishment of the political system in the Soviet Union.

In the hands of Lenin and his successors in the Soviet Union, Marxism was transformed into a doctrine justifying state control of all aspects of society. The doctrine had two main elements. The first was the leading role of the Communist Party, seen as representing the true interests of the working class. The party was to control the organs of the state, and was itself to be organised according to the principles of 'democratic centralism'. The second major element in communist doctrine was the social ownership of property and central planning of the economy (see planned economy). In principle, all private ownership of the means of production and all elements of the market economy were to be abolished, and economic life was to be controlled by planning ministries, which would set production targets for factories and collective farms. Although this principle was never fully implemented, Soviet communism was a society whose every aspect was controlled by a small political élite (during the Stalinist period, 1928–53, by a single individual), and was thus the leading example of totalitarianism. Its economic and military achievements nevertheless inspired revolutionary movements in many other countries, and in some developing countries, such as China, Vietnam, North Korea, and Cuba, communist parties came to power and established regimes based more or less closely on the Soviet model. In Eastern Europe, communist governments were installed under Soviet influence at the end of World War II. But the communist model was increasingly criticised in the West, even by those sympathetic to Marxism, for its economic inefficiency, its lack of genuine democracy, and its denial of basic human freedoms. During the 1980s this questioning of orthodox communism spread to Eastern Europe and the Soviet Union, culminating in a remarkable series of largely peaceful revolutions, which removed communist parties from power and opened the way to liberal democracy and the market economy.

Following the collapse of the Soviet Union in 1991, the communist countries of Eastern Europe adopted pluralist, democratic systems. Communism as practised in the USSR and

its allied European states has clearly proved itself to be an unacceptable ideology. What will happen to it in other parts of the world remains to be seen.

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Marxism

The system of economic and political ideas first developed by Karl Marx and Friedrich Engels and later developed by their followers together with dialectical materialism to form the basis for the theory and practice of communism. At the heart of Marxism lies the materialist conception of history, according to which the development of all human societies is ultimately determined by the methods of production that people adopt to meet their needs. A particular technique of production determines a set of property relations to organise production (for instance slavery, feudalism, capitalism), as well as the politics, religion, philosophy, and so on of a given society. The conflict between the particular social classes that emerged led to the next stage of social evolution. Feudalism had been followed by capitalism, which was destined to make way for Socialism/communism. In this way Marx and Engels sought to establish the importance of the class struggle. Their attention was focused on capitalist societies, which they viewed as increasingly polarised between an exploiting capitalist class and an impoverished working class. Crucial to Marx's economic analysis of capitalism was his elaboration of the labour theory of value held by the classical economists Smith and Ricardo. Marx saw capitalists as expropriating the surplus value created by workers, and accumulating ever-increasing amounts of capital, as the workers (the proletariat) grew ever poorer. The development of industry would render capitalism obsolete, at which point the working class would be ready to overthrow the system by revolutionary means and establish a Socialist society. Marx and Engels said little about the economics and politics of Socialism; after their death, Lenin and his followers in the former Soviet Union and elsewhere used Marxist ideas to underpin communism, the ideology later being dubbed 'Marxism-Leninism', while other Marxists were critical of communist methods and regarded the Russian revolution (1917) as premature. Since then Marxists have had to grapple with the failure of the Socialist societies to live up to the humanistic beliefs of Marx himself, and also with political developments, such as the rise of fascism, that appeared to contradict historical materialism. Marxism-Leninism as practised in the USSR, and in other countries of the Soviet bloc, collapsed in the 1990s, when the command economy on which it was based was replaced by a market economy. In spite of this practical failure of Marxism, Marx's injunction that to understand a society we should first investigate its mode of production continues to influence many social scientists.

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Liberation theology

A theological movement developed in the 1960s principally by the Latin American Roman Catholic Church. Liberation theology is a response to the widespread poverty and social injustice found in much of Latin America. Drawing on Marxism and the ideas of dependency theory, which viewed the inequalities of the Third World as springing from dependence on the exploitative capitalism of the developed world, liberation theology attempts to address the problems of political and social inequality in addition to the spiritual matters often regarded as the only legitimate concern of the Church.

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Christian Socialism

A form of socialism based on Protestant Christian ideals. The term was first used in Britain in the 1840s by clergy, including Charles Kingsley, who opposed the social consequences of competitive business and unrestricted individualism, their aim being to improve the status

of workers. Late 19th-century urban and industrial conditions stimulated further opposition to unrestricted capitalism, with the establishment in 1889 of the British Christian Social Union and the US Society of Christian Socialists. A belief that the established Churches were more sympathetic to the interests of capital than to the conditions of labour gave rise to the more radical Social Gospel movement.

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Social gospel

Christian faith practised as a call not just to personal conversion but to social reform.

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Fascism

A political ideology of the first half of the 20th century, whose central belief was that the individual should be subjugated to the needs of the state, which in turn should be directed by a strong leader embodying the will of the nation. It arose in opposition to communism but adopted communist styles of propaganda, organisation, and violence. The word (from the Roman fasces) was first used by the Fascio di Combattimento in Italy in 1919. Mussolini shaped fascism into a potent political force in Italy and Hitler developed a more racist brand of it in Germany. Similar movements, which adopted a paramilitary structure, sprang up in Spain (the Falange), Portugal, Austria, the Balkan states, France, and South America. In Britain the National Union of Fascists under Mosley was founded in 1932, and between 1934 and 1936 adopted a strongly anti-Semitic character.

Once in power (in 1922 in Italy) fascists attempted to impose a military discipline on the whole of society at the expense of individual freedom (though, despite the Socialist elements in fascist ideology, there was little interference with private ownership). Democratic institutions were replaced by the cult of the single leader, whose pronouncements were unchallengeable. Fascism was thus a form of totalitarianism and was finally defeated only by military means in the course of World War II. Since then various extreme right-wing parties based on fascist principles have emerged in Europe and elsewhere, but are generally supported only by a lunatic fringe element in the population.

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Comparisons	
Capitalism	An economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state.
Socialism	A political and economic theory of social organisation which advocates that the means of production, distribution, and exchange should be owned or regulated by the community as a whole.
Communism	A system of social organisation in which all property is vested in the community and each person contributes and receives according to their ability and needs. Owning property is theft.
Social democracy	A Socialist system of government achieved by democratic means.
Christian Socialism	Christian faith practised as a call not just to personal conversion but to social reform.
Fascism	An authoritarian and nationalistic system of government and social organisation. It was originally right-wing but became left or right-wing. Simply put - totalitarianism.

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