The Watershed of Socialism

*Thoughts from Rosenstock-Huessy from the mid-20th century*

by, Rev. Eric Greene

Barack Obama has won the presidential election, but he is just a symptom of the real issue. What is truly victorious in this election is the solidification of socialism. There have been shades of socialism in various ways here in American, and our country has teetered back and forth on whether or not to be fully socialist. Some may suggest that the pendulum may swing back to a capitalistic economy in years to come. However I think that November 6, 2012 will become known as the “watershed moment” for what the socialists and communists within America have desired to achieve for decades. It is not the type of watershed that can be picked up with paper towel, or cleaned up with a dry mop. This watershed is more like the result from years of pressure building up behind a dam. Once the dam breaks, the water sheds with a devastating force.

Well yesterday, on November 6th 2012, the dam of capitalism busted; and the force of socialism will now saturate the land over the 21st century. The wealth accumulated in the 20th century will be consumed by the socialists and inflationary governments of the 21st century. Only after a nation dies economically will the population cease being a socialist parasite. Just as when cancer consumes a person, the cancer dies after it devours the host.

Nevertheless, I am very optimistic in how God will use this judgment to purify and purge His church and His people, even distinguishing them for the wicked. The plans of the wicked, through victorious for a time, will work toward their own destruction. Socialist legislation will increase the popularity of abortion and sodomy. Though God hates these crimes, the wicked will use these practices to destroy themselves, cutting off their own seed from the earth. Also those who devalue the image of God in mankind with no work ethic, they will suffer more severely than taxpaying citizens. As the book of Proverbs often warns, Mr. Lazy Man is The Fool. Simply put, those who devalue the image of God through infant murder, shameful lusts, and government dependency are the ones who will sadly suffer the most. We are watching the slow train wreck of a culture trying to crash against God’s law, and it is painful. You can not break God’s law without breaking yourself – whether it be an individual or a nation.

Throughout history God has disciplined generations and nations for rejecting His laws, and after those times of death, He continues to mature humanity with a resurrected wisdom. Even though some times are more difficult than others, God will eventually grow mankind more and more in His likeness as revealed through Jesus Christ. Thus a resurrection-culture will certainly occur in the centuries after our death-culture.

In light of our present context, I thought it would be helpful to consider one person’s explanation in what helped open the door for socialism to be such a dominate force in our day. Additionally we need to steer our energy into pleasing God during these times and truly rejoicing in Him, in spite of how devastating it will be for our nation to suffer the tyranny of a wicked majority expressed through socialism.

Eugen Rosenstock-Huessy (ERH) provides a brief history of the social and economic dynamics of the past several centuries, especially regarding the function of Church and State, and its affect upon the family. (All of the following quotes come from pages 35-42 of *The Christian Future*).
“Down to 1500, the ‘family’ was without Christian ritual. The family ritual was prescribed by the economic heredity. The farmer’s son was a farmer, the tailor’s son a tailor. In the so-called Middle Ages before the Reform, parents were as incompetent in matters of religion as today.”

The reformation brought the bible and biblical doctrine to the family, thus ERH says:

“By transplanting the sacrament of the Word into every household, with the father officiating as a priest, the Centuries of the Reform christianized what had previously been simply a part of the natural world, going its own way since time immemorial. But it did not achieve this by agitation for an ideological program. It transformed the life of all, as Christianity has always done, by living a contagious example.”

“In those days the household was the typical economic unit of production as well as consumption, and not just a dormitory and a meal ticket as it tends to be today.”

Around 1890 America experienced the Industrial Revolution, and thus the economic center piece of families was relocated outside the home. As result, ERH continues,

“If we turn to our own day, we can see at a glance that the Christian householder has lost his footing in daily experience…. The household is no longer an economic unit; the modern individual no longer ripens into a person through household responsibility; work and worship are divorced. Thanks to the factory and its implications, man’s labor is separated from his right to teach, once the supreme value of a master’s earthly life.”

With the Industrial Revolution, fathers had to work outside the home to support the family. The driving force of national economics was no longer located in the family, but in the factory. Here is where ERH warns that the State is tempted to intervene, in order to support itself through the economic factory:

“As the economic sphere ceases to be a realm of individual freedom, the State threatens to become an all-engulfing leviathan. In former days, Christendom achieved a unique liberty for men, unknown in other cultures, by maintaining the duality of Church and State……men saw two worlds, one national and the other divine, when they moved from State House to Meeting House, and the choice between the two allegiances prevented their enslavement by either.”

In other words, Christendom established by the Reformation acknowledged that the State was part of the old creation, and the Church was of the new creation. Both were useful and necessary, for the State would never become as sacred as Church and the Church’s boundaries were not synonymous to the State’s. The family, before the Industrial Revolution, was the economic supporter of the Church and State. However, now the factory became the center of economics and the individual lost the economic freedom within the family. The economic producing factory became an easy place for the State to exert an inordinate amount of dominance. ERH warns:

“In the old days the family as economic unit was the foundation of Church and State alike. Modern conditions have disintegrated the family economy, and in its place the State is tempted to become a super-family which feeds everybody. In so far as it succeeds, it inevitably absorbs the Church too, because there are no longer any independent private economies to support the
Church against the State. Thus, we arrive at the totalitarian systems of Germany and Russia, which fuse the three bodies politic, Church, State, and Family, into one. If we planned a World State, it would turn out to bear the same features of economic regimentation and political self-righteousness, and it would soon be headed by a tribal chieftain whom the people would worship because he fed them. As we move toward wider and wider economic unification of the world, we must see to it that economic boundaries are not allowed to coincide with political ones lest freedom vanish. And all our educational activities must stress the diversity of powers which rule on this earth, as against the close-knit tribalism of the economic super-state.” pg.40

ERH wrote this in 1946. After 66 years, on November 6, 2012, the U.S.A. solidified its desire to have a super-state feed the population. Family is now long-gone as an economic sustainer of our society, therefore the State has no problem legislating in favor of homosexual marriage, taxing married couples at a higher rate, and encouraging people to evade parenthood through murdering the child. Since the family does not economically sustain the State, then the State sees nothing wrong in legislating against the family.

The same goes for the Church, since the State distains its contribution to culture. The Church proclaims a true and living God, whose sovereignty rivals the State’s self-proclamation of supremacy. The State has all the more reason to hate the Church, for she does not bow to the States attempt to be Benevolent Provider of all good things.

The State has now erected itself over the institutions of Family and Church, by standing upon and living off of its dominance over the “Factory” – the economic sphere outside the family called the “workforce”.

Daniel 3, with Nebuchadnezzar’s golden image, is a good image of socialism. The king of Babylon required its citizens to bow down and worship the image. Those who refused were cast into the fire. Such is the case with socialism, yet in this case the State erects itself as the golden image. And what is worse, the culture erects this golden image hoping that it will serve them as the Benevolent One. Ultimately this man-made god will fall under the weight of its own sin, and crash upon a people weakened by greed, laziness, and dependency. God will reveal to the nations that the nations can not save themselves no matter how much they corporately sacrifice and steal to lift up a Golden State. The god of the Philistines, Dagon, fell before the Ark of the Covenant (I Sam.4) rather quickly. However, it may take the better part of a century for socialism to fall. And throughout this time the Church needs to reject slavery to the State, whether it is in the form dependency or compromising Biblical morality.