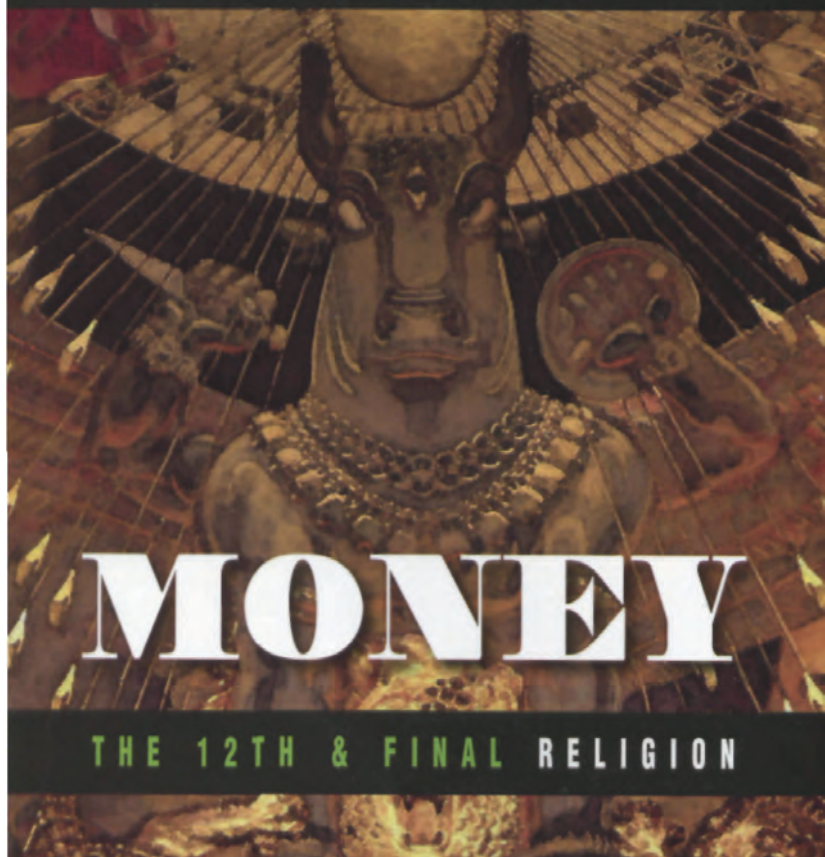


BY R. DUANE WILLING



MONEY

THE 12TH & FINAL RELIGION

AUTHOR R. DUANE WILLING gives you the key to understanding why the illuminated ones of the New World Order need to substitute secrecy for justice. Learn how God Moloch, devoid of any capacity for either mercy or forgiveness, is moving with brute force for world control behind the myth called Israel. The Moloch conceals the invention of credit based money. Belief in money drives the human condition to prey on the planet and its inhabitants. Money creation has Biblical consequences called usury. The key to usury is hidden in the legend of the Holy Grail. The covenant obligation to take dominion and prosper in harmony with nature is subverted by secretive organizations. There is talk of Bilderbergers, and various Councils and globalist corporations. As if by design, the collective mind remains hypnotized by their Moloch magic of central banking with its perpetual (National) debts, money at interest and stock exchanges and income taxes.

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FOREWORD

Foreword & Acknowledgements

This is the story of Money. It has a god called Moloch that rules through interest on money, perpetual debt and stock exchanges. This story is decidedly not politically correct. The idea that the Old Testament God, Moloch of Temple Milcom, can now be recognized worldwide in the structures called central banks has to be a surprise for most people. These central banks are known locally as the Federal Reserve System in the U.S., Bank of Canada, Bank of England, etc. An understanding of these structures, cited here as Cult 273, unveils how God Moloch makes modern finance and stock markets possible.

These Cult structures and their God Moloch have made it impossible for humanity to achieve the Biblical stewardship covenant obligation. This sacred obligation to take dominion requires a money system compatible with the balance of nature. The creation of such a system of prosperity in harmony with nature with its respect for the biosphere is the antithesis to the current structures and beliefs of God Moloch and stock markets and usury and Cult 273, often revered as "market forces."

Some may be shocked by the revelations here. So be it. This is the nature of the story. For investors, a careful reading can yield

profits. No deliberate offense is intended to any person or their ideations. I shall be personally offended if anyone construes this work as deprecating the ideology or faith of any person or group.

The use of the terms myth and legend in referring to Biblical events is based upon the need to locate many biblical persons and identify events within a more recognizable historical dating. There is no intent to diminish their importance to the convinced believer. The reality is that there are many views about Gods and religion. May each believer have their own opinion. I enjoy hearing others' opinions, but I reserve the right to edit their arguments based on factual evidence from archeology, paleontology, astrophysics etc.

This story is the result of my witnessing a coup d'etat officially called the Senate Watergate Hearings. This was the time when the powers of stock market and central bank money were threatened by the U.S. President Richard Nixon. Previously, President Kennedy had posed a similar threat. Mr. Nixon was purged and the money powers gradually eliminated the Savings and Loan system and the U.S. Greenback currency as potential threats. I have told this story on endless occasions to mostly bored yawners who were only glad that the political excitement was over. For those few who understood the implications of my reports, they said, "get it published." I finally found Bob White, publisher of investment magazines and a quirky periodical called the Duck Book. I complained to Bob that I was being stonewalled by publishers. He said, "You write it. I'll publish it." Bob was shot dead in Belize by unknown assassins. His publication was discontinued.

The range of coincidences and hazards that have occurred and that I have survived during the course of preparing this story of money powers are legion.

During the process of preparing this book, a sort of curiosity network evolved. Many are friends, some close and many at a distance. They have had the burden of suffering through numerous drafts as I badgered them for comments. They did comment. And it was good work well taken. Even when the first draft was constructed from years of notes and was generally recognized as the first completely unreadable document in the English language, the

friends stood by. I suspect pity.

The work continued and the most recent draft received comments such as the following:

"This has the best pages of economic understanding on the Planet."
—A farmer, Kentucky

"The most amazing book I have ever read."
—Reader in Texas.

"Read it straight through, loved it."
—College professor, Canada

"Intellectual spark of important insight."
—Reviewer, Missouri

"Your text is wacko anti-Christian Aryan identity and anti-British which is the same thing. This could be sad and tragic for you."
—Longtime reader, obviously off his feed, California

"I enjoyed your mind expanding book."
—Massachusetts

"This book is solid on world history."
—Reader in Florida

In any event, everything in this story is my responsibility. In one sense I would like to say this story is revealed information, but on the other hand I doubt if there is one thought here that has not been established previously even centuries ago.

A special acknowledgement goes to Jean S. for making that first draft from my bits and pieces. If anyone would like to hear her make a screeching sound, tell her I am working on another idea.

A word of caution for those students and critics of the Federal Reserve and other central banking systems that call for a "backing" of the currency in gold or silver, etc. Much of the call for a "backing

for currency" is patent nonsense and should be recognized as a "Molochian" yearning for a return to an intellectually deformed dogma that was the dream of generations of disturbed sociopaths often called CEOs or corporate robber barons.

The money of a nation is a form of spiritual expression generally referred to as the "full faith and credit" of the people. Sometimes it is thought that secret organizations control money and society through a spiritual deference to demonic entities variously described as the Devil or Satan or Lucifer. Prior to this book there is no record of reference to a Bible God Moloch and how that God moves through history displacing these evil representations as the true driving force of secret societies that control money.

The reader should consider two key questions during this reading: How is it possible to remedy the failure in biosphere stewardship? and who benefits when the "full faith and credit" of all the people is converted into a national debt that pays interest? Hopefully this book will provide useful suggestions and insights.

Thanks,
R. Duane Willing
Montreal
May 1, 2008

SPECIAL THANKS

Persons for Special Thanks

There are several persons who have been helpful in the process of creating this book. Many, whom I have never met, are located in distant places thousands of miles away. By some serendipitous circumstance, we became correspondents. They were imposed upon to read many drafts for comments. They did that and in retrospect I am amazed at my audacity. Thank you many persons for the serious effort and the remarkable comments on those drafts.

At the more local level, there were those suffering even more imposition on a near continuous basis, I want especially to thank: Dr. Donald Baronowski, Ph.D., Dr. Valerie Broege, Ph.D., Dr. Angelika Maeser Lemieux, Ph.D., and especially Margaret Piton, for all those hours of dealing with the evolution of this book.

Finally, I want to dedicate this book to all my other friends and past work colleagues and relatives who unbeknownst to themselves inspired this book in ways both direct and indirect.

Also, last but not least, many thanks to Concordia University, Montreal, for letting this MBA into the Theological, Religious and Ethical Studies (TRES) Program. Those hours of academic exposure to a superior faculty contributed, perhaps in many ways to their chagrin, the outcome that is this book. In the absence of the required paper to complete the program, now a decade past, I may submit this book for final credit. Thanks Concordia.

R. DUANE WILLING, 2008



The story that follows is based upon personal experience in Washington, D.C. This experience was followed by a period of studies in religions. The purpose was to determine if money could be considered a religion. The resounding consensus among those questioned was, Yes! Money is a religion.

The study of religions began a rapid progress in the late nineteenth century. Thanks to the steam engine and the telegraph, it was possible to travel and study the religions of the world. Scholars in their findings generally agreed that there were eleven major religions embracing a majority of the people on the planet. Today there are many more recognized religions many of which did not even exist at that early date. However this story is about a single religion and its God that hide in plain sight as money. This is not a history or a discussion of religions in general.

In establishing their count of eleven major religions, the scholars seem to have overlooked this twelfth religion. It is by practice the most universal. It is manifested in the human condition as usurious money. This twelfth religion is considered the final religion because certain long prohibited money protocols appear as the driving force in destroying the biosphere.

This study ventured here was inspired by personal witness to what can only be described as spiritual warfare involving the driving forces of money. This virtual religious war, known as the Watergate affair, was reported in the televised Senate investigation of President Nixon.

The television drama of the personalities of the Watergate saga, as created by the Washington Post and its affiliated Wall Street and London City cohorts, artfully concealed the attempt by President Richard Nixon to alter the United States financial system. If successful he could have effectively neutralized the powers of the Federal Reserve System. The plan was to recreate a national money system on the order of the Abraham Lincoln "Greenback" currency. This currency could have helped America insulate itself from the economic cancer called globalism. A "Greenback" currency system functions without national debt and regulation by interest rates. A headquarters building anticipating the announcement of this new banking system was constructed on 17th Street across from the Old Executive Office building for easy access to the White House. The now defunct Federal Home Loan Bank Board, an obscure organization of Savings and Loans, located at 101 Indiana Avenue, was supposed to be the cadre for the Nixon plan. This new system could have neutralized the national debt and usury system of the Federal Reserve System that acts as the central bank of the United States.

The Watergate purge of President Nixon was based upon accusations by a clandestine accuser characterized by the name "Deepthroat" in reference to a pornographic movie role of that time. The observation here is that the Chairman of the Federal Home Loan Bank Board, a certain Preston Martin, Ph.D., was considered to be the financial mastermind of the Nixon Greenback plan. The Greenback type financial system, using specially designed Digital Equipment Corporation provided computers, would be able to convert 4950 Savings and Loans into full commercial banks issuing checking accounts. This would have resulted in the first nationwide banking system since Abe Lincoln.

The authority for permitting Savings and Loan Associations to have checking accounts was quietly being advanced by the Nixon

plan to reorganize the Executive Branch of Government. It is through the financial instrument of the checking account that modern money is created and regulated by a central bank lender of last resort. The new building on 17th Street just across from the Old Executive Building at the White House would no doubt have been the office of the central bank regulating the newly empowered Savings and Loans. As the mastermind of this financial revolution for the United States, it appears that Dr. Martin changed his loyalty and abandoned the revolution. In the role of "Deepthroat" he double crossed his mentor President Nixon. The plan for a nationwide American system to compete with the foreign owned Federal Reserve System was lost in the saga of Watergate burglars and the mystery of "Deepthroat."

The linkage between the Watergate Apartment Hotel location and the Federal Reserve System is direct. The Chairman of the Federal Reserve, Arthur Burns, had his working office on the eighth floor of the Watergate complex. The famous "Watergate burglars" caught on the sixth floor were recruited with the specific requirement that they were capable of lifting and carrying up and down stairs. The office of Chairman Burns no doubt had heavy files that were carried down to the sixth floor for photographing. A photo in evidence at the Watergate hearings shows a rug background that may have been on the Chairman's office floor.

There is supposition that Preston was promised a future Chairmanship of the Federal Reserve System in exchange for his breach of loyalty to President Nixon. Much to his disappointment he was eventually nominated as a Deputy Chairman at the Federal Reserve System. According to comments and rumors about sexual orientation, if confirmed, Chairman Martin would have been in character in more ways than one. The disinformation saga to conceal the true motive behind the purge of President Nixon continues. There is the bogus confession by a supposed White House insider and now retired FBI officer to still conceal the real "Deepthroat" and Nixon's plan for a populist Greenback Banking system.

The reaction to the Nixon plan by the cohort that benefits from interest rates and national debt resulted in the staged and orchestrated dismissal of the U.S. President, Richard Nixon. The omniscient

and still secret powers moving behind the scenes demonstrated beyond doubt that the forces of money are moved by energy on the order of the supernatural. According to findings here, that supernatural can best be explained by recognizing an Old Testament God called Moloch of Temple Milcom who is now emerging to take control of the human condition through the structure called Central Banking. The outcome of this "spiritual" experience and insight is this text, which many will no doubt regard as not "politically correct." For example, the reference to Abraham Lincoln and Adolf Hitler in the same paragraph may come as a shock. A further requirement here is to recognize that the popular Semitic notion of "one God" can have the effect of a tourniquet on thought.

It will be necessary to set aside many contemporary ideas in order to keep from falling into the trap of habitual thought. For the reader under the influence of contemporary popular movie and book discussion about the Holy Grail, it is permissible to advance to chapter thirteen now, and return here after reading. There is no recognition here of atheism or consideration of multiple gods, but it would probably be easier if the notion of one God was moderated, at least for this study. The idea of one God prevents much learning in economics and money and understanding in the higher dimensions that come from understanding the origin of the word Israel. Without the mental tourniquet of the idea of one God, and the mistaken notion of the word Israel as a place name, the mind can more easily master how God Moloch, through the powers of money, known in Orwellian terms as "doublethink," dominates the planet. "Doublethink is the power to hold two contradictory beliefs in one's mind simultaneously, and accepting both of them."¹

The avoidance of a stereotypical mindset is especially important because of advances in "psychotronics," a combination of technology, neuroscience and psychology, where thoughts can be controlled electronically and physical properties can be destroyed by the focused energy of extra low frequency (ELF) waves. It is argued that "psychotronics" is so advanced in mind control that it overrides the basic instinct for self preservation. People, like aircraft pilots, can voluntarily self destruct by flying into tall buildings

because they think they are getting instructions from the voice of God. The HAARP project in Alaska, under direction by corporate entities like airlines, oil companies and government agencies like the US Navy, can use electrical energy (ELF) waves to communicate thought and destroy property. Some say that even hurricanes can be guided and the weather can be influenced in other ways. These new technologies that emulate the powers of extra-terrestrials put a breathtaking perspective on the events of 11 September 2001.²

The awestruck media discussions about the destruction of the World Trade Center buildings seem curiously silent about an obvious motive for the hit of the airplane where some 666 government bond traders were reported as killed instantly. If true, these losses would equal about a third of the total casualties on that day. Another fact of immense financial importance is that a plane made a direct hit on the office of a gigantic mutual which by definition must have been suffering from the stock market meltdown of the first six months of 2001.

By July of 2001 the stock market crash had effectively destroyed fifty percent of the net worth of North America. The great firms of Wall Street, including the owner of the Twin Towers that had not yet been officially made bankrupt by the crash, were functioning at barely one third employee strength. The loss of tax revenue had the city of New York in financial peril as well. The bond traders in the World Trade Center under threat of layoff had refused to go. It is a quirk of the bond market that the traders have such power to influence markets and exchanges that they can refuse a company policy. The power of the Moloch, God of perpetual debt, money at interest and stock exchange finance, is most appropriately expressed through trading in the perpetual debt of government bonds and the magnificent swindle called stock trading. It should be noted that a forthcoming market collapse for 2001 was signaled by the famous Dow indicator in the final three days of Christmas Eve week in December, 2000.

It goes without analysis to observe that the new office of some fifty people in London, that replaced the lost 666 US government bond traders, will cost far less than the nearly one billion dollars a

year payroll for the 666 bond traders of the World Trade Center. The rules of stock market return on investment indicate that the payroll savings will more than pay for the lost, and nearly bankrupt buildings every three to four years. Certain psychics and occultists and remote viewers say the buildings existed as altars to God Moloch and their destruction was a ritual indicating the end of a time and the beginning of a new epoch. The destruction as human sacrifice by deliberate premeditation is too preposterous for serious thought, but when the god being esteemed is the Moloch, god of perpetual debt, money at interest and stock exchange finance and father of all pollutions, questions persist.

It remains a wonder of wonders as to how a resonant frequency energy field was created and focused to de-manufacture the glass of the trade center towers back into silica sand in those few seconds that it took the towers to implode. The view of the glass windows of the trade center buildings being reduced to silica sand as if by magic speaks to focused and controlled energy waves of great power and precision. It is crucial that all windows be removed before a multi-story building will implode properly in a demolition. Certainly, with window glass as thick as one and one-half inches in place the buildings would not compress, surely not in ten seconds. The stance here is that either the Moloch cohort of perpetual debt, money at interest and stock exchange finance destroyed their own altars for an economic purpose or the cosmos has chosen to intervene in earthly affairs and was making a warning statement. Some are saying that the dissolution of the buildings was the work of devices with the power to cause molecular disassociation. Perhaps it was directed energy from a particle beam device or weapon.

It is apparent that the conventions of the political and economic party line of academia, politics and religion in North America are tending to distort and conceal as much as they inform, especially about the subject of money and Israel and new technologies under human control. It will be important for the reader to suppress the immediate tendency to shout bigot or racist or Communist or Nazi at some of this content. In further defiance of the current mode of political correctness, the moral framework and Biblical foundation for

this study comes from the primary guidelines that have been either recognized since antiquity or are found in scripture. For example, the primary understanding here is the same as in the original covenant demanded in the Bible. In that first contract between creation and people there is no higher practice for the human condition than the stewardship of Earth. Consequently, it is recognized here that there are two rules for fulfilling the covenant obligation. These two rules predate even the earliest attempts at civilization. Then there are the three taboos.

The two primary rules for the human condition since earliest times are: 1) Do not soil the water; and 2) Do not attempt to regulate life by usury. Usury is most completely expressed in the arithmetic of money calculations of mortgages, installment contracts and stock markets. The two rules are now violated throughout North America and around the World. The ethical reference for this study respects three taboos that seem to be common to so many traditions. These taboos are considered prohibitions in the Bible. For example, it is prohibited to feed carrion to your animals. The outcome of violating this taboo by grinding dead animals and abattoir waste into cattle feed is already evident in the obscenity called Mad Cow Disease. Another taboo universally recognized in common culture and specifically prohibited in the Bible is homosexuality. "Thou shalt not lie with mankind as with womankind: it is an abomination," Lev 18:22. The third prohibition, although widely encouraged in commerce and modern politics, is the taboo about the "mixing of kinds," Lev 19:19. This taboo seems to be a warning about certain deleterious outcomes that can be expected from the diversity called multicultural-ism. According to the Gnostic Gospels, this diversity would be condemned as the Biblical Adultery when it involves sexual intercourse between beings that do not resemble each other. The contemporary corporate and political contempt for the rules and taboos of scripture suggests that the religions are either losing in the grand struggle for the human mind, or another power on the order of money is dominating the human condition.

The purpose of this inquiry is to probe the power that apparently surpasses the Bible religions as the dominant force in the human

condition. I suggest that power should be called God Moloch and the Economic Spirit. The origin of modern money can be directly linked to the time of arrival of God Moloch in human history. It is a remarkable irony and contradiction how money has evolved, thanks in many ways to the authority of Bible religions. Since the God Moloch and the Economic Spirit seem to be benefiting from the shadow of Bible religions, this poses interesting propositions. What would be the impact on the structures of money if the veil of Bible religions is lost? What should be expected as a social consequence? Is a remedial alternative concealed in the cipher of scripture?

It is the tradition of many religions, especially what is commonly called Judeo-Christianity, that people are punished for violating the rules of their God. However, regardless of the violation, it is dogma that a believer may be forgiven by the once-wrathful God. Further, the tradition says that despite periodic outbursts of unexpected wrath, the Bible God will not abandon his people, regardless of their faults and errors. I propose that either by accident or design, the Bible saga conceals the origin of the Moloch, God of modern money and finance. The Bible text, using metaphor, conveys in cipher the story of the discovery of what is now known as money.

We find that the origin of the mystery powers of money can be related to the Bible person called Solomon, who built a temple called Milcom for a Bible God of the same name, also known as Moloch, pronounced Moolock. The Italian expression Moola may be derived from this pronunciation. The mystery powers of money seem esoteric and extra natural. The logic of money with its mathematics seems to be able to consume intellectual thought like a psychic fire. The discovery and subsequent experience of money have become a virtual religion. The operational implementation of these near psychic powers related to money seems to have begun with some 273 specially-selected men—priests selected out of the most privileged elite of Israel, the Levites, at the time of the Biblical Second Temple, after 539 BC.

The god Moloch is quite unlike the creator God of Jews and Christians and Moslems. In these traditions it is customary for God to forgive and continually seek the well-being of his people. The god

Moloch is utterly indifferent to the human condition. The sentiments normally associated with human relations that connect family and community and the environment, although useful in some ways, are often found to be an impediment to the dominion of god Moloch.

In general, the empires of recent millennia can be seen as epochs that end as people drift away from their gods. It can be said that empires fall because people fail their gods. During this past 2,000 years of the Moloch, we can see it is the other way around; the god Moloch can be seen as abandoning a people as the occasion suits finance and investment and interest rates. With god Moloch, the people are expendable, whereas the needs of finance are fixed. The rules of the Moloch and the Economic Spirit which exist as perpetual debt, money at interest and stock exchange finance are taking precedence over all other life forms.

I would suggest that much of the Bible story commonly thought of as Judeo-Christian is actually about god Moloch. The Bible story involves a cipher that marks the introduction of the Economic Spirit of modern money into the human condition. It seems that the idea of the Economic Spirit facilitates a certain intellectual outlook that when shared by a group can be called a cult. This cult intellect, coming from a spiritual dimension, takes the form of money and the cult organizes to achieve the benefits of this insight. Consequently, money-decision protocols begin to subvert religious thought. The peculiar ethic of the Economic Spirit and its money requires a moral double standard where law can benefit the few at the expense of the many. Money powers, as protected by the moral double standard, can now be seen as having power sufficient to threaten the very capacity of the planet to support life as the consequence of pollution which is the outcome of money decisions.

Nature and the human condition, as spoken to in the Bible story of creation, are best understood when viewed through the prism of exchange and commerce, driven by the dogma of god Moloch. Scripture, in its creation story, appears to have been unaware of the contrary powers of god Moloch when the stewardship covenant was concluded. The stewardship covenant is a deal between God and humanity as outlined in the creation story in the Bible book of Gen-

esis. The deal is a covenant that says nature will provide sustenance if the humans in their enterprise "become vice regents for God"³ and perform as keepers of the created paradise. This premier biblical contract between God and mankind seems to predate all religions. There is no mention of chosen people or a place called Israel or a preferential dogma in this deal with God. The ideal of the universal covenant obligation of stewardship is approached here as a call from the cosmos. The stewardship contract expects human and commercial enterprise to prosper in harmony with nature.

Environmental pollution demonstrates a planet-wide failure in the obligation to prosper in harmony with nature. The causes of pollution can be debated, but the remedy is always recognized to be a matter of money. The argument for stewardship becomes convoluted on how a remedy can be found, given the current beliefs about economics and money and commerce.

The reality of harm to the biosphere from pollution demonstrates how stewardship, as measured in terms of prosperity in harmony with nature, is not being accomplished. Air and water and seed, once thought to be natural gifts from God to the planet, are being distorted by decisions with purely commercial objectives, but represented as progress. This condition is justified by money decisions using stock market investment calculations. According to the wisdom of the ancients, these calculations would normally be recognized as usury. Obviously, the remedy to correct the harm to the biosphere requires new thinking about how to fulfill the covenant obligation. The matter is urgent. Tradition warns us about failure. The Bible says that the "covenant is an intensified oath where mankind is understood to be responsible for the management of creation. The penalty for breaking this oath is death."^{iv}

Scripture gives a universal warning for all traditions, as well as to non-believers, for failing stewardship. Given the primacy of the call for stewardship, it seems possible that people have been known since the beginning to have a tendency for pollution. The notion of such a tendency to error is often conveyed in prophecy. There is also the notion of a prince of this world, often called the Devil. He simplifies human error to be about choosing a material world versus the

spirit realm. Much dogma has it that the defeat of this Devil requires the destruction of the material world. Such a self-liquidating view seems to miss the point and has little to do with stewardship. The powers of the Devil figure in directing individual behavior toward sin seem pale in comparison to the cosmic energies of the Moloch controlling life through the powers of money.

The proposition here is not to challenge the long standing arguments about the struggle between good and evil, but to consider the possibility that the God Moloch and the Economic Spirit exist in a recognizable form that can be called a cult. The cult of money powers is quite similar in many respects to the cults of commerce, known in the Bible as the great merchants. The exceptional power of money of God Moloch seems to lie in its power to be alternately good or evil or even simultaneously good and evil. An example of such a formation is quite likely represented in the corporate structures of money known around the world as central banks. The structure and ritual of the modern central bank finds its roots in the temples of antiquity, especially in the fabled temples of Jerusalem, in the Temple Milcom constructed by the mythical Solomon for the Moloch, god of perpetual debt, money at interest and stock exchange finance.



2 The Cults of Commerce

It is generally agreed that civilization begins with organized agriculture. The city, supported by agriculture, was organized around a temple dedicated to the dominant god. The stone records of antiquity indicate that commerce and markets pre-date religion in the development of civilized life. The temple was central to the community as the house of the God, but the keeping of records about commerce was the main occupation of the servants of God. The first use of writing "did not make statements and could not convey thoughts."⁵ The clay tablets were about the business of the temple. The skill of writing was essential for the scribe to record the inventory and deliveries of the merchants. The temple of the gods was the control center for commerce and the depository of the related written records. Treaties are carefully recorded dealing with guarantees of access between market centers. The visiting great merchant was provided accommodation and housing for his entourage. The abstract notions of philosophy and religion and related topics are not subjects for writing until later.

History does not explain how the practice of commerce eventually became independent of the governing powers of the temple. One can surmise that it was related to the skill of writing and record keeping. For some reason, a commercially skilled cohort known in

scripture as the great merchants, beginning with the biblical Abram, became a force in the community, separate from the temple. Perhaps the temple either privatized the commercial record keeping, which then got out of temple control, or a merchant developed his own in-house writing skills which led to his independence. In any event, it is a matter of record that it was the great merchants like Abram who are the basis for much of the Bible saga.

The prophetic Book of Revelation recognizes that the Great Merchants are a powerful force. Although sources of community prosperity and great wealth with their success, the Great Merchants could also bring catastrophe with their failures. A case might be made that much of the economic hardship that is preached as proof of the powers of an angry and chastising God is, in fact, reports of commercial bungling by the great merchants. The stance here is that the biblical reference to the excesses and failures of the great merchants can best be understood as describing how the God Moloch and the Economic Spirit are manifested in the human condition.

The evidence indicates that the modern corporation has its origin in a version of the Biblical great merchant. The modern global corporations of finance and commerce seem to have evolved out of those first formations, established by those early great merchants. Perhaps not surprisingly, records from ancient Egypt show that the earliest cult was not a religion based upon belief, but was about commerce and based upon ownership and authority over property.⁶

Thus it can be traced with some certainty that the modern corporate structure follows in the tradition of the early cult. Although with the passing of time it seems that the idea of cult has expanded beyond simple ownership, because a cult identity now involves a "totalistic sense of human commitment to absolutist beliefs and authoritarian leaders."⁷ These attributes are widely recognized as essential for employee survival and success in corporate life and practices. A major international corporation frequently identifies itself as exclusive and unique and sees itself protected from strangers by employee loyalty, often expressed by a formal or informal behavior bordering on ritual. The existence of the cult as an organi-

zational entity independent of state authority appears early in Bible mythology in the saga of the Exodus and the notion of Chosenness.

An advanced form of the corporate formation as a cult can be seen in the powerful Bank of England. This bank is the model for all modern central banks, and uses solemn ritual and costume on rate setting occasions that approximate the manner of the mythical Temple of Solomon in biblical Jerusalem. It is clearly within reason to propose that the great Banks and global merchants of modern commerce have structures that date from earliest origins. It is in light of these structures and the operating practices of these institutions that we find evidence of the God Moloch and his ethic of the Economic Spirit moving in modern society as a power often reported as market forces.

According to current Christian ethical thinking, the structures of the Great Merchants of finance and commerce, in their notion of market forces, can be recognized as cults of a contrary nature because of "their indifference to moral discipline and social concerns."⁸ The international corporations are quite unlike religious cults that invoke a communal integrity in order to respond to the problems of larger society. In their contrary nature, the cult of Great Merchant Structures of corporations and banks is often the origin of social problems through the notions they call free trade. The concept of free trade effectively rejects the idea of nationality. The personal identity of nationality, representing a form of personal capital, is dismissed as insignificant to market forces. The submission of the personal capital of nationality to market forces changes the individual from a person to a commodity. This ultimately leads to various forms of servitude that include beliefs that money and debt should regulate life.

The ultimate ideal of the great merchants seems to be the reduction of the person into a commodity that responds to the identity of consumer rather than citizen. This commodity person, as a consumer, is expected to believe that all life is subject to regulation by a money price. Consequently, the great merchants and their hired clients in government and academia teach that money price, in its magic of clearing markets, will satisfy humanity's needs through

what they call market forces.

This acceptance of a money price as the ultimate driving force in the social order reduces the human condition and the biosphere to mere by-products of stock market money calculations. This perilous dogma is regarded here as evidence of the existence of the God Moloch, and the Economic Spirit. The cult ethic of God Moloch and the Economic Spirit of market forces is demonstrated in the behavior of hundreds, if not thousands, of modern commercial enterprises and corporations.

The example reported here is a model of how economic benefit can flow from the God Moloch, and can be seen in the practice of many transnational corporations in the modern "U.S. dollar" era of the superstition of so-called free trade. For clarity of understanding, it is best to think of free trade as not about trade but as the happenstance where the U.S. dollar is the universal currency of commerce. The U.S. dollar became the universal currency for international trade because it was considered as good as gold as the means of payment after World War II. If the U.S. dollar were to lose this level of acceptance as a means of payment, the epoch of the superstition called free trade would no doubt implode.

The example cited here to demonstrate that the corporation is a cult is a well known international great merchant of Japan. This firm is widely known for demanding cult-like expressions of loyalty and is exclusive unto itself and considers itself surrounded by strangers. Early in the 1960s and 70s, during the advent of the essentially predatory practice of what is now called global free trade, this Japanese Sony corporation was charged by its U.S. victim with unfair commercial practice. The Japanese company was charged with gaining unfair advantage by selling TV sets in the U.S.A. at prices lower than in their Japan home market. The selling prices of the Japanese television sets sold in the U.S. were set deliberately lower than the cost to manufacture the identical item in the U.S. Prior to this era of market forces and free trade, it was the tradition of the U.S. republic to protect its wage working citizens at work by limiting the import of low wage goods. Economic instruments in tariff and labor laws protected an implied constitutional and moral standard

of respectful reciprocity between the interests of the nation and the citizen and the merchants. In the early days of the Republic, it was the tariff on imports that paid the cost of government.

This reciprocity between trade policy and the people is common to any sovereign state that recognizes its nationality as the personal capital of its citizens. This principle was formally established at the founding of the U.S. Republic. The central ideal of the new nation was the recognition that trade policy would reflect a guarded national self interest. It was agreed that there was to be a continuity between generations in the sharing of the rewards and the risks of citizenship in the Republic. There was the implicit understanding that government policy and merchant practices were interconnected and included the security of labor. It was a "sin against nature," a "crime beyond common treason" to profit in trade without assuring the "guarded self interest" of the nation and its subsequent generations in the preservation of the personal capital called nationality.⁹ The power of the great merchants to degrade the personal capital of nationality through a power over government is demonstrated in the new product labeling rules. Once goods had to have 98 percent U.S. content to be labeled "made in U.S.A." Now only a nominal percent of U.S. content qualifies for a "made in U.S.A." label.

The idea that productivity is regulated by competition arising as a result of free trade can be seen as a deception concealed by the clever dogma of "lower consumer prices." The myth of market forces says that productivity is merely a comparison between workers. The popular measure of productivity is reported as the amount produced divided by the wages paid. For example, a worker paid \$10.00/hour making 100 units in Memphis has a productivity of 10. A worker in Mexico paid \$1.00/hour making 100 of these same units has a productivity of 100. A factory move of one day's truck drive increases productivity by a factor of 10. The undisclosed miracle of automation of factory production is the ability to extract identical worker output regardless of the wage rate. Clearly the concept of economic competition can only be justified when there is an equality of conditions in wages, benefits and living standards. Obviously, the Moloch dogma of global markets is deliberately contrary to any

notion of equality in conditions. Further, the globalism of the great merchants requires that citizens give up their nationality as their personal capital.

This market forces dogma follows primarily from the universal acceptance of the U.S. dollar. The projection of the U.S. dollar into global markets as a common commercial money can be seen as a clear repudiation of the founding ethic of the Republic. By allowing the great merchant cohort of the Economic Spirit and God Moloch to appropriate the national money of the U.S., they automatically gain control over the personal capital of nationality. The individual automatically becomes a commodity subject to the powers of the great merchant structures of central banks and corporations. With this control the great merchants are able to manipulate the understanding of both commerce and citizenship through the power of money. The first victims of this manipulation are the so-called lesser skilled workers whose well-being is sacrificed in the myth of lower consumer prices. The manipulation by propaganda of universal benefits from projected lower prices is a perfect example of what economists call the fallacy of composition. The fallacy of composition is where what might be true for one is construed as universally good for all. This propaganda is followed by the egregious deception in the promise of "high value jobs" in the future. The evidence present in this dollar-dependent trade speaks, in a remarkable typology, to a spiritual struggle. The ultimate high power recognized as a driving force at the founding of the U.S. Republic, and called Providence, is being overpowered by the God Moloch. The rules of citizenship are now subject to the powers of the Economic Spirit and the standards of market forces.

The early strategy for our model Japanese corporation in the pricing of TV sets was based upon the use of the deception that is inherent in the standards of market forces. The objective of Japanese manufacturers in the 1960s and 70s was to undermine, then destroy, U.S. capacity in TV manufacturing. A target market of 100,000,000 U.S. households all buying TV sets with a globally accepted U.S. currency was the key to world power.

The succession of other products including automobiles repre-

sented wealth beyond dreams. The collaboration of the British corporate structures in supplying motorcycles, autos, sporting goods and machine tools for copying as well as providing confidential electronic and fastener technology from the US space program to enhance product quality was important support for Japanese progress. An early example of product cooperation between the Great Merchants of Britain and Japan was in how the 1957 British 650cc BSA motorcycle morphed into the 650cc Kawasaki motorcycle of the late 1960s-70s. Artful redesign incorporating aerospace fastener technology and electronics effectively recreated the obsolete design of the British machine into an advanced and reliable motorcycle. Starting in the early 1960s, with miniature Honda machines introduced into the established network of British motorcycle dealers in the US, the financing of Japanese exports into the US market by British banks virtually guaranteed Japan's success.

With friends like the British, it is apparent that the US cannot afford enemies. Secret agents say that the British engineered free-trade assault on the US economy is revenge for the British humiliation at Suez inflicted by President Eisenhower. It is known that Prime Minister Anthony Eden of the UK had a complete mental breakdown when he was summarily ordered by President Eisenhower to terminate the invasion of Egypt and get out of Suez. President Eisenhower told Prime Minister Eden that American nuclear weapons were overhead and to be dropped on London if the British did not immediately withdraw from invading Egypt on that November election date in 1956. Secret agents say that Ike was a "heartbeat" away from dropping a nuclear warhead on London City when Tony caved in to President Eisenhower's ultimatum. Very few believe and fewer know how President Ike psychologically destroyed his WWII buddy, "Tony" Eden. The B-47s from Westover Strategic Air Command, SAC base in Massachusetts were already within range and locked on the infrared profile of London City before Ike even called "Tony" with the ultimatum. So say the secret agents.

Obviously, the success of the British-Japanese strategy would require a collaborating high-level American official who was indifferent to the established ethic of the US Republic in order to achieve

Japanese corporate goals. The cult of Japanese great merchant interests engaged a certain trade negotiating official, Robert Strauss, and his cohort to negotiate the issue. He decided against raising a tariff to stop the undermining of U.S. manufacturing. Obviously a tariff would neutralize Japan's deliberately predatory strategy. It is apparent from this decision that the Economic Spirit, like a predatory cult, is alive in world commerce and moves in markets with indifference to constitutions. The subsequent advent of China in the U.S. market is equally as bold as those first efforts by Japan.

Further, it became apparent that in the dominions of global commerce there exist cults within cults. For example, although it was true that the cult of U.S. TV manufacturers was being harmed, the cult of U.S. retail merchants were quite satisfied by the supply of low priced TV sets. The energy of the Economic Spirit moved negotiator Robert Schwartz Strauss to favor the retail merchants. Strauss suspended the price investigation and made an arrangement that favored U.S. retail merchants but did not protect U.S. manufacturers and citizens.

Obviously this decision, favoring the great retail merchants at the expense of the TV manufacturers, repudiates a founding ethic of the U.S. republic by not preserving economic opportunity for future Americans. Clearly, the benefits of the decision flow to the cult of U.S. retail merchants and to the cult of Japanese manufacturers. This trade decision, although contrary to U.S. convention, has been repeated endless times since, clearly demonstrating how the corporate-cult ethic takes precedence over the national good.

As a consequence of the decision, it became clear that the cult of the great retail merchants had achieved dominant power in the U.S. The outcome of this decision involves more than low prices and low manufacturing costs in Japan. The implied compact between U.S. government policy and American labor and commerce had been abrogated. In this newly unleashed world of market forces, the Economic Spirit goes into motion traversing between the U.S. and Japan and beyond.

The mystery of how the once major U.S. department store, Montgomery Ward became the retail giant, Wal-Mart through interlocking

corporate directors, stock exchange subterfuge, arson, bogus bankruptcy of Montgomery Ward and off-shore procurement based upon the now defunct conglomerate called Marcor is a Wall Street secret. Marcor, made up of Container Corporation, Montgomery Ward and Mobil Oil, has vanished without a trace. The dismantling of the economic powerhouse Marcor and the advent of Wal-Mart is a saga beyond the scope of these pages.

Contrary to popular thought, competition was not the driving force of Japanese success because by definition the real price was already higher in Japan than in the U.S. We can discern by study that cult forces moving in the markets usually involve flows of secret funds. The great corporations called banks thrive on the ebb and flow of these secret monies. The flow of universally accepted and quietly placed U.S. dollars seems to have been the driving force of the Strauss trade decision. The money of secret funds is usually paid as graft by the foreign manufacturers and is sometimes referred to as the "overbuy" in boardroom parlance. This "overbuy" moves through confidential banking channels to reward the cult of U.S. retail great merchants for buying foreign-made goods rather than domestic manufactured products. In the flow of secret funds there also seems to be money for the government figures who control policy as well. The direct link of "overbuy" money going to political lobbyists is a matter for further study.

The plot for the TV deal thickens. A major U.S. manufacturer of TVs, recognizing the powers of the Economic Spirit and defeat at the hands of the cult of U.S. retail merchants, offered itself for sale to the Japanese manufacturers. It should be no surprise that the person negotiating the sale of Motorola to Sony of Japan was none other than the famous Robert Strauss, the same person that doomed the U.S. TV manufacturing in his trade decision.

The upshot of this story is that the Economic Spirit, when manifested in the cult form as international great merchants, can prey on the human condition under the guise of benefits to its victims. "Lower prices for consumers" is the siren song. The certainty of lower wages and incipient corruption through graft are not mentioned. Free trade as driven by market forces is reported to its vic-

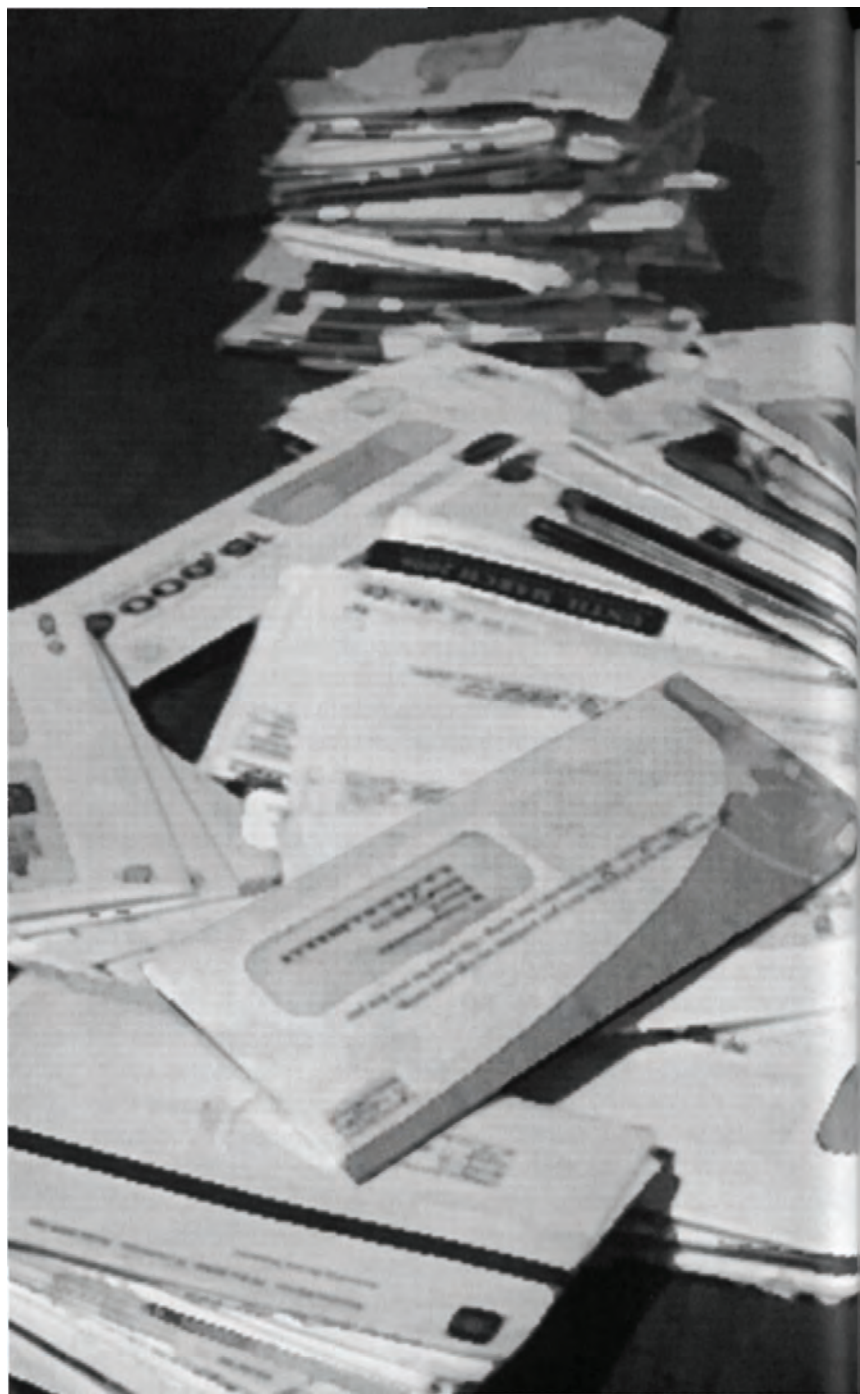
tims as an unavoidable process, but the facts of secret deals and money flows show otherwise.

In general, the supposed natural mystery of market forces and prices can be segmented into three components, called Spiff, Skim and Squeeze. These three components of global commerce, secretly controlled, establish how the great merchants of international corporations set prices in trade. The Spiff is the amount of cash or other benefit, usually arranged secretly, that is paid to a merchant to accept one's goods or to prevent some other supplier from displacing one's product in the supply chain or the retail store. The Skim is the amount of money "skimmed off" between the official invoice used for tax and accounting purposes in North America and the secret purchase price in the foreign country. The Bank of Hong Kong and Shanghai, now called HSBC Corporation and relocated to London, is reported to have made millions in providing invoices of this sort between Communist China and the great merchants of North America beginning as early as the late 1960s. When banks such as the Bank of Commerce and Credit International poach in this cash flow, the monies are intercepted as drug money and the offending bank is de-monized as renegade and terminated. The third component is called the Squeeze or Tea Money. The Squeeze is a direct money bribe to government officials and customs agents to pass goods without tariff or interference. Originally this was called Tea Money because it was paid to Chinese customs officials to pass opium as tea.

There is no doubt that any population cohort that lives by selling its labor is mere fodder for the God Moloch and his fictions, such as free trade and the stock exchanges of the great merchants with their market-force engines of spiff, skim and squeeze. It is certain that most persons of the modern money economies are already under attack by the Economic Spirit. The Spiritual warfare of God Moloch, as driven by the Economic Spirit somehow escapes notice in the pulpits. The texts of Torah and Pentateuch conceal in full view the story of the origin of the Economic Spirit and great merchant cults in that baffling and contradictory saga about a chosen cult.

The biosphere of the living planet shudders under merciless attack from every imaginable source. Combustion of fuels adds bil-

lions of units of heat to the atmosphere every day. The intellectual powers and religious leaders, who should be available for problem solution, are mesmerized by the Moloch and its Economic Spirit of financial ratios and bogus mysteries called market forces. The modern deception of international markets comes to the human condition in outright fraud. The early Bible figures in their service to God Moloch, the Economic Spirit, are models for the modern structures of banks and corporate great merchants. The first step in resistance to the Moloch is to recognize a similarity between the corporate coordination of the great merchants and the mythology of the Devil. The greatest power of the Devil is the power to convince us he doesn't exist.



3 Mind Control By Credit

The religious traditions of some two millennia are now being challenged. The arrival of unidentified objects flying in the sky and mountains evidence of abductions of persons by beings from other dimensions suggests a whole new consciousness is at hand. The possibility of a new mind approaching from a parallel dimension and coming soon is hardly conceivable for many. The recognition of other dimensions is condemned by many religions, and is generally publicly dismissed by political and commercial powers. Many who feel threatened take a position of denial verging on fundamentalist conviction.

Those who have had contact with the UFO reality recognize the approaching era. Those who have been abducted warn against denial. They say, "The mind can no longer be considered a closed and private system. We can show that the universe and the self are not separate. Consciousness is more than private thought."¹⁰ The possibility of a restoration to the "higher memory" that seems to have been suppressed in the evolution of Moloch consciousness behind the veil of Judeo-Christianity seems imminent. Adolf Hitler, speaking in tongues while in deep trance contact with a spirit dimension from the subconscious he called Providence, prophesied a new con-

sciousness. He spoke of a new mind or a new man, often mistranslated as a "superman." The new mind would communicate tele-pathically, have intuitive powers that transcend "mere intellectual thinking" and have acoustic powers over nature itself."

An illumination of this magnitude would no doubt pose a threat to established religious traditions. But, an immediate rewriting of tradition and dogma on the order of the Vatican II declaration in 1963 might be able to accommodate the powers of the new mind. However, the risk to God Moloch and the Economic Spirit could be catastrophic if rewritten spiritual dogma unleashed the mind from 2000 years of Biblical bondage.

There have been differing views on where the mind is located in the human condition. The Egyptians thought the mind was in the heart. More recently the mind has been considered a function of the brain. There remains the possibility that the mind is of the cosmos. It is everywhere and nowhere at the same time. Regardless of the exact location of the mind in the human condition, the fact remains that it is through the mind that human behavior is considered to be regulated. Beliefs are a function of the mind. Somehow the mind and brain and intelligence collaborate to turn beliefs into a teachable dogma. The religious texts speak about a creator God. Science speaks about consciousness.

The onset of a new mind can reveal that the ongoing secret of the God Moloch and the Economic Spirit is in the power to be hidden in plain sight. A major rewriting of religious dogma might be able to preserve and justify a continuing existence of congregations, but this would no doubt also unveil that it is the God Moloch and the Economic Spirit, not the Holy Spirit, that are the primary driving force of the social-economic order. Once the Moloch mythology of perpetual debt, money at interest and stock exchange finance is exposed, the revision of economic thought could come quickly. The excuse that the deleterious outcomes of contemporary economic theory are acceptable because somehow they are part of God's plan would be recognized as absurd. There could be no more rationalization to accept the measurement of human life as a commodity to be regulated by money price of God Moloch.

Furthermore, an unveiled Moloch could result in a loss of reverence for the established traditions. This could destabilize the social order through the loss of the ethical structure that is supported by religions. The ethics taught by religion are a central requirement for the debt and interest and payment protocols of the Moloch and the Economic Spirit. It is evident that an early driving force for the invention of religion was the need to enforce debt collection. The God Moloch is totally dependent upon the discipline of religions to enforce as well as to conceal his powers of money at interest, stock market finance and perpetual debt. Without the concealment by what has been considered as religious, the structures of the Moloch would be visible as a power contrary to the primary human obligation of stewardship. Biosphere pollution is an obvious consequence of an Economic Spirit out-of-control.

Clearly, the failure of stewardship indicates that Bible traditions have become co-opted by the very power they are supposed to dominate. Through becoming dependent upon the institutions of the God Moloch, the Bible religions actually advance the powers of the contrary God Moloch. When the new mind through expanded consciousness becomes aware of the God Moloch moving behind the veil of Bible traditions, the notion of spiritual warfare will take on temporal meaning.

The mythology of many traditions contains the legend of spiritual warfare. Various schools of prophecy tell of a struggle between spiritual powers. The Bible tradition reports a spiritual war between good and evil. This spiritual war is also reported as between the powers of light and truth against the powers of error and darkness. This is a contest of cosmic proportions to determine the outcome of the human experiment on planet Earth. The stance here is that the prophesied darkness and error are manifested in biosphere pollution and the error in the unnatural belief that money can grow with the passing of time. The current conditions of skies darkened by pollution speak to a succession of victories by the God Moloch and the error of the Economic Spirit.

Contrary to the powers of the creator God with the spirit of truth and powers of light, the evidence is that God Moloch brings dark-

ness and error. Evidently, the God Moloch cannot provide a prosperity in harmony with nature. The institutions of the Moloch such as the World Bank, International Monetary Fund and Central Bank structures, by their very decision making structure, cannot be compatible with the balance of nature. Although often called progressive, the structures of the Moloch do not respect the rules of no usury and not to pollute the water. The widespread inability of the dominant religions to enforce these two rules and the breakdown of respect for the taboos of the millennia speak to a power that the Moloch has over the contemporary collective mind.

The overtaking of Bible religion by the Moloch has been recognized in prophecy as a gradual process. The process of ideas evolving can be observed in how the powers of credit have been monopolized by the cabal called central banking, and how religion was essentially overtaken by science in the 19th century. The advent of the notion of scientific logic representing intellectual perfection was a heady concept for the age, especially when applied to the credit structures that support the creation of money.

An emerging problem for the scientific mind is the rising awareness, even proof, of other dimensions that defy the known rules of science. Papal dictate warns that we should not forget that above all, "the truth is not always reasonable, especially in the domain of the facts supernatural and religious."¹² We might add that this quote may soon apply in the domain of money. It is the expectation of this paper that the reader has the capacity to recognize the reality of this emerging situation with its possibility of a new mind. The magnitude of the coming synapse in the rejecting of the old ways may be on the order of the experience at the time of the Biblical second temple and the rise of a cult of money, cited later as Cult 273. A case can be made that the spiritual struggle between darkness and light and between truth and error has become intensified over the past century and is now visible in the process for creating money out of thin air by bank credit.

For example, assume a world with one bank in London and one oil well in Iraq and one tanker ship at Dubai with a capacity of 1,000,000 barrels of oil. Visualize a world where the bank was

sound, but had no more money to loan. The contract for pumping oil has been prepaid based on a 99-year lease contracted in the 1950s at a few pennies per barrel. The current market price is in the range of \$60 to \$70 per barrel. Simply pump the oil from the well and load it on the tanker. The delivery of the oil to the ship creates a bill of lading for 1,000,000 barrels of oil. Take the bill of lading for the oil to the bank. The bank would create from thin air \$70,000,000 as soon as the document was accepted. The created money of \$70,000,000 is entered in one's account. The money in the account is immediately available for disbursement or investing. It also serves as a reserve for additional bank loans. The reserve requirement of the banking system could support more than \$700,000,000 in new money from a single tanker load of 1,000,000 barrels of oil at \$70.00/barrel with a well head cost of just a few pennies a barrel. It is obvious that the sin of Yugoslavia and Iraq was their demonstrated propensity to sell oil at a low price. Yugoslavia was selling oil at \$10 a barrel. Iraq was trading oil for \$3 a bushel wheat and computing the transaction in the Euro currency rather than the U.S. dollar. The High Moloch, God of perpetual debt, money at interest and stock exchange finance must have been outraged.

The mind pauses in wonder at this ratio in force since before measured time that connects the exchange mechanism with the basic fuel for energy and commerce. It should be clear to those parties offering proof of free non-polluting energy sources that they are in dire conflict with how the God Moloch and his structures of the economic spirit rule through control of money creation. Quite simply, in order to have pollution free energy, the control and creation of money will have to be reconsidered and liberated from the influence of God Moloch and the Economic spirit. One can wonder when the scientific mind of a universal free energy in harmony with the biosphere will recognize that they are in a spiritual struggle.

With the mechanics of money creation dependent upon consuming oil, as demonstrated in this simple model, another truth is unveiled. The creation of money depends today upon consumption just as it did when grain was the medium of exchange. Unlike during the earlier period of consuming grain for transportation energy the

consumption of oil creates a toxin that threatens the biosphere with pollution. The use of petroleum for automobiles is widely recognized for its exhaust pollutants, but another unavoidable outcome of the internal combustion of gasoline is heat. Each auto engine generates 180 degrees Fahrenheit for every minute of operation. A continental rush hour of 100,000,000 autos operating for one minute creates a thermal shock to Mother Nature of 18,000,000,000 degrees of heat. Do the math to count the billions of degrees from a commute of one hour.

A further insult to Mother Nature from internal combustion of petroleum fuel is the change of natural air into dead carbon monoxide and then into sulfur dioxide. The catalytic converter with its charge of platinum changes the morbid gray cloud of dead monoxide into a golden smog, a virulent toxin of sulfur dioxide. The mixing of this smog with the atmosphere results in acid rain that is destroying forests and dissolving infrastructures all over the planet. The acid rain in city sewers and public waste water systems is corroding pumps and valves at a frenzied rate because of the corrosive acid in the water. The cost of the accelerating repair and replacement of these systems is a whole new item for government budgets. At no other time in the history of the planet has a single generation had this much thermal/chemical impact on the balance of nature on a daily basis.

This thermal disturbance of the cooling cycle of Mother Nature offers consequences. Could the heat be melting the arctic ice? As the water warms, the hurricanes and storms get larger and more ferocious. Would a continent swamping hurricane be Mother Nature's chastisement for worshipping the Moloch, God of perpetual debt, money at interest and stock exchange finance? One should be able to surmise without further evidence that there is a deadly contradiction between the biosphere and the economic system. It is urgent that obsolete concepts and practices of a money system based upon fictions like national debt and interest rates and stock markets of God Moloch must be set aside. The deleterious system of central bank controlled money must be repudiated in favor of a money system without interest rates and national debt that is

compatible with the biosphere of Mother Nature.

The current debt based money creation process has evolved into a market where the bank can sell the debt represented by a bill of lading at interest rate and discounts to others. This power to market debt at various interest rates is the high camp of the Moloch. The invention of a financial market of the Economic Spirit contributes nothing to stewardship. The struggle to conceal the simplicity of money creation continues to be manifested in secular war and politics. With a new mind, it is clear that the current belief in the mechanics of money creation and interest rates and discount derivatives and financial markets as some kind of esoteric mystery of market forces will be unveiled. The system of consuming the biosphere to create a medium of exchange to satisfy the usury rituals of God Moloch has no doubt has alerted the cosmic mind to the need for alarm.

The acceptance of a belief that credit must create debt that pays interest is the mind control of the God Moloch. The structure of usury with its perpetual national debts, money at interest and stock exchange markets can be described as the systematic theology of the Economic Spirit and God Moloch. The fact that all national monies are now extracted from the public credit in the form of debt that pays interest is in effect a tithe to the Most High God Moloch. The ever growing amount of debt with its burden of interest will no doubt require more money to be available to pay the interest. The higher prices for oil will no doubt be needed to create the money to help pay the interest. In the fullness of time it will become evident that it is economically impossible to have both a social support system of retirement and infrastructure and a national debt that pays interest. The general acceptance of this structure of debt and interest and markets that is a cancer on the biosphere as well as being intellectually dishonest no doubt offends the cosmos.

Any suggestion that credit can function without interest rates is anathema to the tradition of the God Moloch and the Economic Spirit. By careful reading it is possible to observe that the ultimate purpose manifested in the assassination of four U.S. Presidents and two world wars was to suppress the idea that the "full faith and

credit" of a people can function as money without creating debt or paying interest.

The example of credit, i.e., "the full faith and credit of a people" becoming a national money without paying interest or incurring a national debt was first accomplished by the American President Abraham Lincoln, as well as the Confederate States of the U.S. Civil War. This breakthrough was followed 70 years later by the National Socialist regime in Germany. The circumstances of the Civil War and a mystical awareness of what he called Providence inspired Lincoln to create his debt- and interest-free Greenback money. Adolf Hitler, perceived by many as driven by a mystical power he called Providence, imposed an interest- and debt-free money system on Germany and the rest of occupied Europe through the ideology of National Socialism. The contradiction between these two political administrations is astounding. Yet, both can be read as similar in that they opposed the powers of stock exchange and money at interest and national debt and God Moloch.

The acceptance of the notion that a national debt must pay interest demonstrates mind control by a contrary power. The continuing mystery is how did the control of credit come under the control of a gifted few in the first place? The evidence points to the powers of the money cult discussed later as Cult 273. This chosen cult, beginning with some specially selected 273 men, thrives in the human condition by doing the work of the Economic Spirit for God Moloch. The power of Cult 273, with its capacity to be hidden in plain sight, explains why a sovereign state that legislates a banking system into existence in the first place somehow considers itself dependent on these same banks. The idea of a national debt perpetually paying interest to the Cult 273 and their associated elite of the Privileged, Informed and Gifted (PIG) in usury is absurd. The justification of economic despair and pollution harm to the biosphere because of restraints posed by cults of banks and markets and the PIG elite of usury offends the mind.

The relationship of cosmic Providence with the human condition begins with the covenant between God and humanity. In Genesis 1:26, God is reported to have said, "Let them have dominion ... over

all the Earth." This covenant is a contractual relationship between the parties and is dependent upon a reciprocal deal of stewardship. Mankind must be a steward to care for Mother Earth. The word dominion speaks to the obligation of obedience to God. The deal expects the human condition to prosper in harmony with nature. People are certainly not supposed to destabilize the balance of nature, especially through an idiotic obeisance to God Moloch. In a later passage in the Bible, God is apparently reflecting on the capacity of humanity to complete their end of the covenant deal. In Genesis 8:21-22, God says, "I will not destroy the earth because of man." But the text is ominously silent about what people are to expect for failing stewardship.

The Bible traditions acknowledge the covenant, but fail the stewardship promise. The evidence of failure is environmental pollution. The obvious barriers to a prosperity in harmony with nature are the institutions that distort thought to create the belief that credit should create debt that pays interest. The lust for profit from perpetual debt, money at interest and stock exchange finance is an infection of the mind that alters thought. This condition is absolutely prohibited in Bible Books of Genesis, Exodus and Leviticus. The irony is that the deviant structures that infect the mind depend on the contractual ethics of Bible religions for their survival. The God Moloch with its powers and cults, when confronted with the arrival of the new mind, speaks to the epic end-time struggle so frequently prophesied by the saints and seers of antiquity.

A compromise in this struggle is very dangerous. Two world views are coming into conflict. One view recognizes the nationality of the individual as a form of personal capital with a sense of community and the corresponding role of individual responsibility in mutual economic and technical and social progress. The other view is characterized by egoism, amorality and cunning deception. The reduction of the human person to the status of a commodity for sale by money price under the economic vortex called market forces in a homeless world is the dogma of Moloch, God of perpetual debt, money at interest, and stock exchange finance and father of all pollution.

The King was in his countin-
-house,
Counting out his money.



4 The Accident of Money

Many will agree that scripture is a sort of cipher. There is a school of thought that says the text contains a cosmic message from a creator God to his people. They say that somehow, as if under a cosmic pre-arrangement, the scribes of antiquity wrote a Bible that will in the fullness of time reveal a certain truth.

Blaise Pascal says that the code in the Bible can have a double meaning. The impression here is that the double meaning can be characterized as a form of "doublethink." This type of thought is necessary to understand the secrets of money creation. This is to say that all modern bank money begins as credit which qualifies the borrower for debt, which is a loan that becomes money.

The doublethink of modern money represents the ultimate Orwellian statement. George Orwell in his book 1984 defines doublethink as the "use of conscious deception while retaining the fullness of purpose that goes with complete honesty. To tell deliberate lies while genuinely believing in them." One such lie is that bank loans are made from the deposits. A concurrent fallacy is that gold or silver are necessary for money. The inference from antiquity is that these were primarily held as esteem for the Gods

and eventually became regarded as symbols of wealth. The reality, as taught in all introductory and advanced finance courses across the planet, is that all money in deposits originates from loans. The collective denial or ignorance of this fact gives immense power to Cult 273 and makes the existence of God Moloch possible. Under doublethink, when such a fact is inconvenient for the Economic Spirit "it is forgotten, and then, when it becomes necessary again, to draw it back from oblivion for just so long as needed. The majesty of the Economic Spirit is in the ability to deny the existence of objective reality and all the while to take account of the reality which one denies."¹³

The doublethink of money is the endless and simultaneous iteration that credit equals debt equals a loan that equals money. The wealth that evolves out of this endless algorithm should not be confused with money. Wealth is whatever a bank says it is. Further, it is important to recognize that money is not a thing. "Money is credit in circulation."¹⁴ The mental repudiation of the habit of perceiving money as a thing is crucial to understanding the system of credit equaling debt equaling a loan equaling money. Money is the credit-based algorithm, while the bills and coins are only currency, a medium for recognizing exchange.

The discovery of the doublethink algorithm that became money appears to have been the result of an accident. It seems that all commerce in the pre-money epoch was conducted according to the judgment of the priesthood as they understood the mind of God. All transactions had to be authenticated and recorded by temple officials. The temple was the depository for the records of who owed whom what according to the priest's judgment of what constituted a fair exchange between trading parties. Social order and economic justice were the purview of the staff and management of the temple.

In the earliest times recorded in ancient Egypt, in the epoch before there was money, grain was the medium of exchange. The method for setting value and making payments involved a series of physical measures. The record of complex societies of the past

indicates that the judgment required for using these measurements was comprehensive and sophisticated.

Large numbers of weights used in the commerce of the Pharaohs are usually very simple in shape and made from hard stones. The great majority of the weights are unmarked. Actual weighing of these stones shows that there were a number of different standards in use. It is rare that the weights would be marked to identify the units and standards to which these belonged. Markings were also absent which might indicate an equivalent value by any other standard. In time it appears that the most common nominal standard for weighing was the standard weights made from feldspar.¹⁵

This condition of diverse weights and measures, although incompatible to a money system and condemned in scriptures, seems to have been a most satisfactory method for pricing in those pre-money times. In the absence of money, the allocation of output to satisfy needs and provide rewards required practical and immediate solutions. The use of diverse weights and measures indicates the existence of special knowledge available to the temple staff making the decisions.

This essentially occult knowledge was probably unknown to the general public while the priest went about his daily ministrations on economic matters. The initiation into the occult mysteries of the temple no doubt required learning about how to use the various weights and measures to assure an equitable and policy-correct allocation of goods. The task of establishing and controlling various prices and wages by merit was no doubt an important part of priestly life. The need to regulate the price and distribution of goods and purchasing power in times of shortage was no doubt the key to a functioning society.

This pre-money knowledge of the ancient Egyptians seems to have been the rule of markets in the Americas as well. When Cortez arrived in Mexico, he discovered that Aztec society did not use money. The central but unspoken reality of these lost civilizations seems to have been a social condition striving for an equi-

table society prospering in harmony with nature, based upon a non-money system of measurements. The conclusion follows that pricing and distribution and planting and harvesting were regulated by the intellectual executive at work in the temple. It is likely that it was diverse weights and measures that made agreeable administration possible.

The motivation for the peasants to participate and follow instructions of the priestly Gods was no doubt augmented by positive economic expectations. The standing economic expectation seems to have been in the answer to the question of "How well does the temple elite treat the least among us?"¹⁶ Church goers will no doubt immediately recognize this credo as central to Christianity as well.

There was a definite mutation of thought upon the arrival of money in the market. Prior to the arrival of money, it was the artful use of diverse weights and measures that controlled the use of seed as the medium of exchange. Upon the introduction of money, these same diverse weights and measures became an offense. Scripture reports that the Lord says that, "Diverse weights and diverse measures, both of them are like an abomination to the Lord,"¹⁷ This prohibition is clearly in tune with the needs of a money society. In contemporary money economies driven by money calculations, it is virtually impossible to contemplate a system of variable physical measurements.

Most interpretations of the prohibitions of diverse weights and measures take the view that fair dealing is the objective of the prohibition. This interpretation overlooks the marketplace realities that were the convention before the arrival of money, and conceals the deleterious social powers possible from the use of money. A vast portion of the community is put to disadvantage. Money alters the capacity to exercise commercial judgments by the introduction of abstraction in place of the familiar tactile absolute. A whole new mental process follows from the introduction of money. The arrival of money should be a blessing to the markets with a usury-free medium of exchange, but instead money has become the curse of

the God Moloch taking power over all society with the usury powers of perpetual debt, money at interest and stock exchange finance.

In those early days before the God Moloch and the discovery of money, it no doubt became clear to the temple scribe that some members of the community were much more active in commerce than others. The records would show who was most active and as a result who was in debt to or was owed something by others. The probability of the bell-shaped curve would indicate that one half of the community must be constantly protected by priestly judgments from the more gifted 50 percent. Further, it was no doubt evident to the temple scribe that 80 percent of the community trading activity was done by only 20 percent of the population. It would be obvious that some of the active traders were gifted in such a way that they were usually owed a balance due with each transaction.

The total of the amounts due to the successful trader as authenticated by temple authorities was the trader's credit. In the money economy of the Economic Spirit, this accumulation of amounts due from customers would be his accounts receivable. These amounts were an early form of what would now eventually convert into money and become his bank balance. The scribe responsible for recording each transaction on clay tablets would become familiar with who were the most profitable traders. Some of the truly gifted traders no doubt had balances due, which in their complexity involved a large number of the community.

Picture yourself as the scribe or priest responsible for the daily task of scrupulously inscribing on clay tablets the minutiae of daily commercial transactions. Citizen X owes citizen Y a balance of one chicken in the trade of four chickens for one heifer. The task of entering new transactions and closing the old transactions at payment would have been a continuous task for the priest who was responsible for the more successful traders.

The priest would have been on constant beck and call to adjudicate on the matters of measure and quality between the active trader and his customers. The temple was central to the society

because the records showed what was payable to whom in the future. The conditions associated with payments in the future no doubt required creative solutions which were made more complex because of status and privilege. The gallant priesthood no doubt solved this problem by the use of diverse weights and diverse measures.¹⁸

It was apparent to the temple scribe that a gifted trader could acquire goods beyond those produced by his immediate household. People without skills in barter were limited in their standard of living. The skill at barter was no doubt recognized since early childhood as the avenue for an improved lifestyle. It is important to note that the practice of barter has not changed with the advent of the money economy. Barter is the negotiation that leads up to the transaction. This barter activity is common today in many purchases such as buying a car. Then, as today, the transaction is not complete until someone or something authenticates it. Today it is a money amount. In those pre-money days, the transaction was made binding by the priestly recording of the balance due to the person giving up the greater value.

The most successful traders with the biggest accumulation of amounts due on record in the temple accounts were probably well known personally by the recording scribe. The amounts owed to the trader were evidence of his credit worthiness. Then one day an innovative, or perhaps not too industrious scribe, changed the history of the human condition by signifying the entire amount of the trader's credit in a single dollop of silver amalgam marked with the temple seal. This event of indicating the existence of credit on record at the temple, by an official or perhaps unofficial token, is the beginning of the money of the Economic Spirit. This origin of money obviously is not a matter of evolving from the inconvenience of barter, but is an entirely separate psychological and administrative event.

The origin of money did not come, as currently taught, out of the inconvenience of barter, but money came about because of the inconvenience of repetitious clay tablet inscriptions at the temple.

This long-forgotten incident allowed for the Economic Spirit as manifested in credit to escape the control of the temple priesthood. Now it was possible for the trader to avoid the trek to the temple to authenticate each transaction. The single token indicated in summary form an amount of credit available at the temple. The token, later called a coin, substituted for the journey to the temple by both the buyer and the seller to verify the transaction with the recording priest scribe on duty. A seller of goods would quickly grasp that by taking the coin he was virtually free of the temple authority on matters of measurement and quality. Within certain limits agreed by both buyer and seller they could conclude a transaction virtually independently of temple authority. The market dictum of let the buyer beware no doubt enters the commercial lexicon at this time.

That first coin probably did not indicate a specific value as we now think about money. It was only a token to a seller that the buyer offering the token had credit and the confidence of the temple to cover the verbal amount being bartered. The powers unleashed by the simplicity of the act of coin creation equals the legendary powers of the gods.

With the single innovation of a dollop of marked silver, the powers of the Economic Spirit are unleashed to roam the planet on a scale that surpasses all other religions. The insight that quickly follows the first dollop is the recognition that dollops can be issued without being recorded. In addition to the unleashing of the Economic Spirit, the priests are equally unencumbered. They can issue coin independent of the credit on record on the clay tablets. The priests have truly become like gods. They can create out of nothing. The God Moloch quietly enters the human condition through its Economic Spirit and money.

In this manner, modern banking of the Economic Spirit begins its march to world domination through the mental gymnastic of doublethink that credit equals debt equals a loan equals money. All modern money begins as loan which is the result of a banker's¹⁹ interpretation of credit worthiness which results in a

debt by someone. The ability of some peoples, tribes and races to excel in money matters is no doubt the result of an awareness of a shared belief, a common confidence to pay as agreed. This confidence when expressed in money loans and payable as debt as structured by the financial temple, now generally known as the central bank, is the basis for all modern money. The possibility that a cosmic adversary to creation on the order of God Moloch is the leitmotiv of this imaginary engine escapes thought.

The possibility of an extra-natural, even contra-natural power coming to earth plane with the advent of coin seems supported by evidence. The system for the basic units of measurement used by humanity since the earliest ancestors all around the planet is derived by ratio from the exact dimensions of planet Earth.

There is no explanation as to how this exact knowledge was acquired.

The fact is that all early coins are also units of weight, and weight is derived from units of volume. These measures are exact products or ratios of the physical planet. The cubic measure used in antiquity was found to represent a round number of coins.

In most cases, the weight of the coin divided neatly into the local unit of weight for the corresponding country and the time in history when this money was in use.

The history of coin disclosed several further surprises. Coins of exactly the same weight had been found in geographical locations thousands of miles apart and in different cultures separated by thousands of years.²⁰ The curious distinction in the use of gold and the ratio of gold to silver seems to be a universal understanding. At Tiahuanaco, a gold weight of the Incas was exactly the same weight as one talent of gold used for thousands of years throughout the Mediterranean basin.²¹ Another unit of Inca gold was exactly equal to two gold talents from the Mediterranean. These similarities defy coincidence.²² The legends of the gods coming from the sky and building temples are universal. The possibility of beings coming from the sky to set a standard for exchange value expressed in coinage all over the planet staggers the

imagination. The role of a priesthood in the temple is a matter of record in every culture, and contact with sky-beings is common in myth and tradition. The uniformity in coin as a ratio of measurements derived from the physical dimensions of the planet suggests a purposeful and intervening high power that was present at the invention of what we call money.

An interesting legend comes to mind now that stewardship of the planet seems threatened by the economic forces that are attributable to the rules of usury made possible by money. At the beginning, in Genesis 1:26, when the creator God directed his angels to create people, the angels said no. The angels in their wisdom had the opinion that people were somehow not a complement to the planet. God insisted.

Further, He advised that everything that is comes as a result of his word, including angels. Furthermore, the angels were cautioned that only God can destroy what he has ordered created.

The angels thereupon created people as directed. In their wisdom they gave people the capacity to offend God by their behavior with erroneous application of the powers of money. The angels have calculated that God would be disappointed with his created people because of their infatuation with usury and disrespect for the biosphere. Therefore, God would be forced to destroy the people he ordered created because their money practices are an offense to the created planet.

Obviously, the return to stewardship to correct harm to the biosphere requires a repudiation of many notions about money. Public credit must be mobilized without debt and interest rates to create the money to cover the costs associated with restoring and protecting the biosphere. Stock Exchange capital must immediately be made a servant of the public interest rather than its master.

The public credit can no longer be a private property to be represented in the so-called national debt to make usury for God Moloch. The public credit is too critical for survival to remain in the custody of the Economic Spirit of central banks with their perpetual debt, money at interest and stock exchange finance.



5 Contradiction & Cult

It can be seen that commerce depends upon religion in many ways. Religion is especially important because it calls for that moral dimension called truth in dealings. The faithful of a religion are instructed to be truthful. They are given rules for approaching their God through prayer and supplication. Truthful prayer will facilitate the capacity of the supplicants to arrive at a correct choice. A God speaks through his religion to define rules and norms essential for the well-being of his people. The groups of faithful were often called cults at their beginning.

The cults of new believers often contradict established traditions. These upstart cults often claim a new wisdom from God that is to guide them in choosing between right and wrong and in distinguishing between good and evil. The rules from God define the right attitude for preventing wrong action. The Ten Commandments are recognized as the primary list of rules for most cults as well as Jews, Christians and Moslems. This guide for individual daily life is the basis for just behavior in commercial relations as well.

Yet, a reading in Deuteronomy 14:21 contradicts our understanding of just behavior. The Bible God appears to be undercutting the accepted understanding of truthfulness. This instruction from

God reveals a most repellant violation of trust in a matter absolutely essential for confidence in human relations. The Lord God of the Bible gives specific instructions to his cult. This guidance, allegedly divine, is so contrary to social and moral behavior as universally understood that we have to think this instruction is more appropriate for the Economic Spirit and its contrary God Moloch, rather than from a divine Providence.

The God of Deuteronomy specifically tells his cult that it is all right to provide a stranger with potentially toxic food. The scripture reports that God instructed his people accordingly. God said, "Ye shall not eat of any thing that dieth of itself: thou should give it unto a stranger that is in thy gates, and he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God,"²³ It is inconceivable that such an instruction to traffic in foul foodstuffs could come from a beneficent and universally caring Providence. It is not beyond thought to see evidence of the Lord God of Deuteronomy in the modern corporate drive to dominate life with the creation of genetically modified seed and foods often called foul by naturalists.

A further reading of scripture brings more contradictions. The Bible cult that serves as the basis for Jews, Christians and Moslems takes its beginning in the Exodus saga. The chosen people wander in the Sinai desert for a period of 36 years that they call 40 years. (Moses begins Exodus at age 84 and dies at age 120 which implies 36 years.)²⁴ Their clothes and shoes are impervious to wear. This implausible event is preceded by an egregious act of fraud and larceny directed by their God. The group leader Moses, a mythical person in a long line of mythical Biblical persons, is observed in the text as collaborating with his God in the scheme to deceive and deliberately swindle the Egyptians out of "all their gold and silver."

The story suggests that perhaps the God of Moses, in this process of organizing a new cult, was in need of capital. The God of Moses directed that the women of the cult would borrow without any intention to repay, "all the jewels and gold and silver" of their Egyptian neighbors. All other non-cult members present in Egypt were to be swindled as well. These quantities of swindled wealth

were to be put on the children, quite apparently to conceal the theft of the borrowed gold and silver during the escape with the loot. This audacious swindle, the Bible record of Moses, a onetime high level bureaucrat, is done on orders from God with the deliberate purpose that "Ye shall spoil the Egyptians"²⁵ Other than effectively bankrupting the Egyptians, the saga is contradictory and unclear on the eventual destination of the purloined gold.

It is clear from the text that deception and larceny by swindle was the specific intent of the cult God in his instructions to Moses. There is no deference or reflection on the obligation to stewardship which is the primary obligation of people. The power of this new God entering the human condition even affects the mind of the pharaoh, the intended victim of the swindle. A power of telepathic mind control causes the Egyptians to cooperate as victims of the plot. Because the Bible says, "And the Lord gave the people favor in the sight of the Egyptians, so they lent unto them such things as they required. And they spoiled the Egyptians."²⁶ Obviously, this is a case of utter indifference to the well-being of the Egyptians as human beings. Clearly, it is the express desire of this new God that his newly formed cult not be poor. "When ye go, ye shall not go empty."²⁷ It is clearly a leap of faith to find a moral justification for these instructions from God.

It is truly a mystery of the ages how this deceit and larceny have come to be interpreted as the basis for religions espousing truth, charity and tolerance. Because of the morally contradictory nature of this paradox, it is considered here as an allegory. This allegory is a poetic symbol and conceals in cipher how the Bible saga of the Exodus is more about the origin of the Economic Spirit than the Holy Spirit.

Otherwise, the propensity of Bible traditions to ignore the larcenous spirit of their Bible God would suggest deviousness and selective knowledge and deliberate collaboration with the contrary God Moloch. However, it remains a fact that modern interpretations universally overlook the economic realities of the Exodus saga. It is as if there is a deliberate attempt to conceal knowledge of the contrary nature of the new God coming into the human condition.

The impression comes to mind that perhaps the well-intentioned Bible traditions have been co-opted by and now exist to conceal the Economic Spirit and its God Moloch moving in the human condition.

The human saga seems to be a continuous conflict between established traditions and cults with contrary beliefs. Ideas in tension and confutation are continuously in process. There is the constant threat of new cults on the horizon. The mystery continues as to how thought evolves to make an established religion from a once-despised cult. The contradiction between cult as social outcast and cult as the foundation and source of core teachings is just one of many contradictions in the study of religions. For believers, the contradiction between cult as intruder into the established order and the cult as source of first principles is proof of the supremacy of their God. A true believer does not question the contradiction of how his once pejorative cult evolves into an official religion.

There are probably several reasons for this lack of inquiry about the origin of a religion, not the least of which is the appropriation by the upstart cult of the figures of the preceding religions. For example, in the Old-Testament-based traditions, the God can be seen as a character emerging through a series of usurpations. The generic name for God in the prehistory of the scripture for all Semites was El, but depending upon the source, a case can be made that the Canaanite God, BaaL, was the forerunner of the Old Testament God known as YHWH.²⁸

The process of thought evolving from cult ideation to major belief system continues. For example, international communism was long considered as an example of how a small cult could evolve in a short time to become a global belief system. Often the term religion was used to describe communism. The cult of the great merchants trembled in high angst at the mere mention of communism. It remains to be seen if the idea of communism can persist after the demise of the U.S.S.R. However, the recognition of the existence of contradictions in the social order looms large in the rise of international communism. The party dogma said, "There is a driving force in the evolution of the world which dictates the nature of each historical

epoch. The outcome of the driving forces active in each epoch is said to result in a basic contradiction in human economic relationships which require a revolutionary response."²⁹ The arrival of God Moloch in the Bible saga is no doubt an example of such a contradiction.

Unlike the arrival of communism, with its bold and public rejection of God and religion, the Economic Spirit can be seen as concealing itself by moving behind the veil of religion and a spiritual condition inspired by what is called Lord God. The Biblical exhortation to use brutality to advance the cult is not unusual in directives from the God of this new Moses cult. The Bible reports that "The Lord God of Israel said... go in and out from gate to gate and slay every man his brother and every man his companion and every man his neighbor."³⁰ The term "gate" in this passage is speaking to the site in the city wall where markets were located and commerce was conducted. A figurative interpretation of the verse can be understood as an endorsement of what is now recognized as market forces. The exhortation to slay is not atypical as a metaphor in commerce. It is common figurative language of the modern market practices to "kill" a competitor. The killing of a commercial competitor is usually measured in money price. Modern stock market investor terminology looks forward to making a "killing" in the market from a dramatic increase in prices.

The advent of the cult of the Economic Spirit as concealed in the Exodus saga marks the beginning of economic gain as the driving force in the human condition. "By the Economic Spirit, we mean that complex inner attitude, conscious or unconscious, in virtue of which a man acts in a certain determined manner in business matters" mainly driven by money calculations.³¹

The hold of the Economic Spirit on the public mind is not limited to commerce and markets. Government departments are infected as well. For example, the analogy of religion was used by the U.S. Internal Revenue Service to describe international tax treaties at a conference in 1980. In the process of discussing the negotiations of tax treaties, an American official divided his tax ideation into two parts. "First there are questions of theology, and second there are

questions of applied religion," he said.³² The religious analogy continued for the course of the discussion. There was a discussion of tax heresies as well as a tax ten commandments. This was followed by a dialogue on the theology of the principles of income tax. Ultimately the presentation went on to describe the tax treaty religion (of God Moloch) as the "Interaction of the U.S. tax system and U.S. tax treaty rules with foreign integrated corporate shareholder tax systems."³³ The dominance of the Economic Spirit and its God Moloch can be discerned at all levels of modern life, especially in the United States.

A classic example of Moloch power of the Economic Spirit in controlling legislation and making laws can be seen in U.S. banking rules. The American political myth offers that the government controls banks and regulates them to assure fair competition and public security. The truth is quite the reverse. Not only do U.S. banks dominate policy, but in this legislation, foreign banks with branches in the U.S. have been completely exempt from federal banking laws. The contradiction alarms the mind. How is it possible for U.S. bankers to complain about foreign competition when they deliberately exempt foreign banks? How can U.S. bankers say that they are unfairly put upon by foreigners when the Congress under lobbyist influence makes laws on behalf of American bankers? The presence of a mindset on the order of Old Testament deception can be seen in the complaint of a most powerful banker. Instead of supporting legislation to end the foreign advantage, he concocted a sort of boardroom whine of deception. The intent of his proposed legislation was not to eliminate so-called foreign advantage, but to conceal in the legislation the removal of usury limits and business boundaries that had been put in place across America as safeguards against abuses by the Great Merchant Bankers since the great depression.³⁴

It is significant that along with the Biblical arrival of the Economic Spirit and its money there was a change in the human relationship with God. Professor Julian Jaynes, in his text, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, tells us that "Prior to the time of the invention of money, it was possible to hear

the voices of the Gods."³⁵ It is a striking coincidence that along with the arrival of modern money and the Economic Spirit, humans seem to have lost the ability to hear the voices of the gods. Without those voices of the collective hearing it would no longer be possible to contradict the attitude inspired by the Economic Spirit.

The failure of religious leaders to recognize the Economic Spirit as a driving force from the God of the Old Testament may be a measure of the occult power of the Moloch. The fact that the Old Testament God begins his contact with his chosen people in a matter of economic concerns cannot be ignored. The striking characteristic of this first experience of the Economic Spirit is that it sponsors enrichment by deceit. This breach of ethic is a gross contradiction of what is commonly taught by the Bible traditions. The practice of this deception as outlined in so many Bible epics is offered here as proof of the contrary God Moloch and his cult of the Economic Spirit of money entering the human condition. The possibility that the Economic Spirit and its God Moloch have been present for centuries, moving behind a veil of the traditions of the Holy Spirit, seems supported by evidence. The intense resistance by contemporary religious traditions to the rise of new cults may now be seen as evidence of a mutual collaboration where the Moloch is equally opposed to new cults.

The possibility that a new ideation in the nature of a cult would periodically try to emerge in response to the moral contradictions posed by the Economic Spirit seems plausible. The idea that communism was such a cult formation driven by historical contradictions is an example. It is basic dogma in the communist movement that the driving force of the evolution of the world comes from economic contradictions.

It can be seen quite clearly that economic contradiction was a driving force present in the rise of Christianity. The economic circumstances of Rome, the world's first empire of the Economic Spirit, found ever increasing numbers of one-time middle class people being marginalized by the natural driving forces of money. The first Christian churches were clearly examples of people organizing under the guidance of 11 and 12 entrepreneurs and professionals

called the apostles to survive in the face of shrinking economic opportunity which was no longer available to support the middle class of the Roman Empire. During the empire's ascendancy, those from the middle class who were caught in the contradiction of being economically marginalized in the face of expanding wealth organized themselves into communal cults in order to survive. The general absence of civil rights and a mass sense of desperation and hopelessness were common for both the slave and for the increasingly marginalized middle class in the Roman population. The Christian cult in recognizing sin as a common social denominator offered a universal, classless salvation. This provided a leveling of the social consciousness that appealed to many upper class women of the empire and they had funds and property to support the cult. The evolution of these Christian cults to become the Christian church, which eventually subsumed the entire bureaucratic structure of the Empire, is a remarkable story.

The similarity in the circumstances giving rise to the first cult of Christianity as well as the cult which became international communism is remarkable. Both were driven by economic perceptions and circumstance to a large degree. The cult of communism evolved into a global belief system that was called a religion by none other than the diplomat and political scientist Henry Kissinger. The struggle of the established order against upstart cults seems to be the history of the twentieth century. German National Socialism and Italian Fascism were two cult-like forces, which brought a direct threat to the Economic Spirit of money at interest and its God Moloch.

There were more than a few who considered German National Socialism a cult. Some party leaders actually considered their leader, Adolph Hitler, a messiah figure. After hearing him speak and meeting Hitler at a party rally, Joseph Goebbels observed, "Who is this man? Half plebian, half god! The real Christ or only John?"³⁶ Hitler rejected the idea of himself as messiah, agreeing that he was only a John the Baptist figure. "I am not the messiah," Hitler declared. "He will come after me. I only have the will to create... a true folk community. And that is a political mission, though it en-

compasses the theological as well as the economic."³⁷

The journalist Denis de Rougemont recognized cult-like attributes in National Socialism when he reported his experience after attending a speech by Hitler, in a town in Germany on 11 March 1935. Denis and a friend were discussing the political situation in Germany. Denis raised the question, is there such a thing as the collective soul or spirit? Is this only an eloquent formula to illustrate the absence of a personal soul for those individuals who give themselves into the sway of mass movements like National Socialism? In response the friend demanded that they go hear Hitler speak at a hall a few blocks away.

It was only 3 p.m. and the door to the hall did not open until 5 p.m., and the speech did not begin until 9 p.m. The friend insisted on departing immediately at 3 p.m. to hear a speech scheduled for some six hours later. The Fuhrer had briefly appeared on the balcony of the hall at 11 a.m. and the attraction was such that the SA and the SS were already waiting in the plaza in stationary ranks. After two hours of effort Denis and his friend managed to enter the hall shortly after 5 p.m. Denis reports his observation and experience of the next several hours.

The speaker's platform stood in the oval center of the room like a square tower. It was draped in red and was violently illuminated by powerful converging spotlights. The Brownshirts were a solid mass up to the third gallery. Their faces were hardly visible in the combination of glare and shadow. There was the sound of drums occasionally interrupted by a fanfare of fifes.

I found myself among the worker brigades. They were young men and women. The girls were plainly dressed. There was not much conversation. Binoculars were passed around. Occasionally someone would ask about the time. The crowd outside the hall of some 100,000 faithful would be heard welcoming the officials. Several girls fainted. We would move

them to a place for more air. It was seven o'clock. No one was impatient. No one complained. At 8 o'clock some lesser dignitaries of the Reich appeared in the hall. Goering and Blomberg and the generals were received by joyous 'heils!' The governor of the province spoke nasally and was hard to hear. I had been standing for nearly four hours. Was this going to be worth the pain?

Then a murmur swept through the crowd and the trumpets sounded outside the hall. The arc lights in the hall were extinguished and the spotlights focused upon a single door at the first gallery. There appeared at the threshold a small man dressed in brown, bare headed, his smile was ecstatic. (Has North America ever seen a picture of Hitler smiling?)

Forty thousand men, forty thousand arms were raised at once. The man advanced very slowly. He noted the assembly with a slow salute. This episcopal gesture received a thunderous ovation of rhythmic 'heils.' Step by step he advanced. Finally, he acknowledged the homage. It lasted six minutes. The crowd was standing. They cried out in cadence. They were immobile. Their eyes were fixed on this single illuminated face with the ecstatic smile. In the shadow, the tears flowed freely down their faces.

Suddenly all was quiet. The man extended his arm energetically. He raised his eyes to the ceiling, and the party anthem rose as from the soil itself. At this moment, I understood. This was something that can only be comprehended by sensation and a quickening of the pulse. I was experiencing something which might be called 'l'horreur sacree,' a spirit that connects the soul to the soil.

I had expected to attend a political gathering, a mass meeting, but this was a cult in celebration. It

was a liturgy that was being experienced. It was a grand sacred ceremony of a religion of which I was not an initiate.

I will never forget the voice of forty thousand humans acting instantaneously and in unity. A new era began here. No, it was not an era of hate, but of love. I heard a cry of love from the soul of the masses. A somber and powerful cry of a nation possessed by a man with an ecstatic smile. It was Him pure and simple, a friend and invincible liberator.

After some reflection at home, Denis de Rougemont concluded: "Christians, return to your catacombs. Your religion is vanquished. Your modest ceremonies, your small assemblies, your pitiful chants have all been swept away. All that remains is your faith, but that is where the real battle begins."³⁸ The mind freezes at the prospect that the general good of the greater community is caught in a struggle between political ideations and the Cult of God Moloch hiding behind the veil of Bible traditions.

In addition to mass movement in Germany, a case can be made that during the WW II period Japan was also considered as a sort of cult ideation that threatened the established economic order. These political examples of WW II offer the notion that Germany and Japan were much like the Old Testament prophets in that their own cult is special on the earth and they are unique in the mind of God.

The violations manifested in the atrocities of WWII cannot be seen as unique when viewed in the context of Bible history. For some readers, the contradiction between conventional moral behavior and the indifference of the Bible God toward the needs and innocence of others is amazing. This reported indifference provides a basis for skeptics to challenge believers on the true nature of their Bible God. The American author Mark Twain was one of those confounded by the contradictions between the biblical invocation of brutal chastisements and the innocence of many of the victims, especially when the Bible says, "Thou shalt not kill,"³⁹

Twain, in his Bible reading, finds God instructing his people to

"take the cities which I have given you as an inheritance and thou shalt smite every male thereof with the edge of the sword. Further it is required to kill every male little one and kill every woman that has known man by lying with her."⁴⁰ This Bible passage must be understood as God ordering the orgy of rape and massacre.

Faced with the prospect of a God of indifferent wrath, Twain worries that something indelicate could anger God and bring disaster upon the nation as happened to the Midianites in Judges 7:16. Nothing but the massacre of all the people in the region where the wall had been defiled could satisfy the Deity. A person could piss against a tree, could piss on his mother, he could piss his own britches and get off, but he must not piss against the wall. Not only was the man who did it cut off, but everybody was exterminated, kinfolk, friends and all, leaving not one that pisses against the wall.⁴¹

Twain is tactfully silent about the prospects of a man killing a woman by lying with her, but he is reporting accurately according to Bible text. Despite the outrageous orders of their God, the faithful seem not to be swayed in their faith.

Twain is careful to ignore the pedophiliac atrocity directed by the Bible God in Numbers 31:18. In this verse, the God says, "But all the women children, i.e., girls and babies, that have not known a man by lying with him, keep alive for yourselves."⁴² In another episode of horror, the instructions from the Lord are to: "Now go and smite ... and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."⁴³ The reference to camel tends to reposition this instruction out of prehistory myth and place it in antiquity sometime after 600 BC. Flying in the face of these atrocities, the Bible traditions still assert that they have unique and special knowledge for interpreting the Bible God as benevolent. The stance here is that these acts of violence and murder are evidence of a contrary God on the order of the Moloch and the Economic Spirit. The power of the God Moloch and Economic Spirit to use the Bible religions as a veil is no doubt facilitated because these horrific instructions from God go unchallenged by so-called Bible believers.

Furthermore, we probably should not be surprised by the ab-

surdity of the contradiction between Judaism and Christianity on the matter of the Messiah and the Temple in Jerusalem. The Messiah anticipated by the Jews has the expected effect to come to cleanse the Temple of non-Jews and thereby make the world safe for Jews in their tradition and commerce. On the contrary, the Christian Messiah is to come with the mission to occupy the Temple with Christians with the further outcome of obliterating the Jews by converting them to Christians. The reluctance of Bible followers to resolve this scriptural contradiction hints as evidence of perhaps another power such as the Economic Spirit benefiting from these traditions. Scripture speaks to the possibility of the Moloch thriving in this contradiction through the observation that there will be a time when the people "have turned to other Gods."⁴⁴

In addition to the egregious contradictions involving the temple and matters of brutish behavior, the interpretations of various Bible verses are changed according to the influence of a particular age. For instance, according to a modern interpretation of the famous saga of the people crossing the Red Sea, it is now taught that the people made their way through a reed sea. The flora of the reed has esoteric importance in the Bible saga because that is where the mythical animal, Behemoth, lives. This beast in the larger occult sense is considered by some to symbolize the Devil or the beast of the Apocalypse mentioned in the book of Revelation. Through further esoteric development, the Behemoth becomes the Baphomet, the idol worshiped by the Knights Templar. This idol with its reversal of faces signifies the "doublethink" so necessary to master the rules of the money of the Economic Spirit of God Moloch.⁴⁵ Opinion on the Exodus event continues to be divided. There is debate about which route the chosen people took during their desert wanderings for a period of 36 years, commonly reported as 40 years. These esoteric variations and the absence of historical precision for many Bible references speak to the text as an allegory or cipher.

Blaise Pascal recognized allegory and metaphor in Bible text. He regarded the contradiction between what God does in the Bible and what is considered to be the conventions of a just and loving God

as evidence of a code. Pascal observes that in addition to the Bible being written with a cipher, it is important to recognize that "A cipher has two meanings. The prophets clearly stated that their meaning could not be understood and that it was veiled. It is hidden so that we may read without understanding. If we find obvious contradictions in the literal text, we must think that there is a cipher with double meaning." The Bible is at the same time coherent and incoherent. It tells everything and yet tells nothing. All that is necessary is in the literal text, but at the same time the literal text is unclear. The Bible represents a totem in such a manner that its meaning is to become clear over time."⁴⁶

It is certain that the Bible cannot be regarded as a document of sequential events according to any known calendar. It is apparent that the Bible religions are moving through history as some kind of cipher speaking to believers in metaphor and allegory. The Kabbala recognizes this when it declares that the first five chapters of the Bible are written in code and cannot be translated into any ordinary language. This code is a living force at play in the universe. The text of the code is intended to project into our very being, thus acting as a revelation. "The Bible, as cipher, is a written symbol, a sort of verbal hieroglyph wherein the coded meaning is concealed especially when spoken aloud as in a sermon."⁴⁷ Contrary to their intended process of revelation, the Bible traditions seem to have been attempting to conceal the arrival of a new force that is intervening between nature and humanity. This new force manifests itself in commerce and markets and is easily recognizable as the Economic Spirit driving the Great Merchants of global market forces. "This force expressed in arithmetic, when applied to money acquires a cosmic value with the power to do great harm, sufficient in total, to end the human condition."⁴⁸

The money aspect of the Economic Spirit can be seen through the metaphor of many of the Bible heroes and prophets. These prophets and heroes serve to assure that the cipher of the Economic Spirit is conveyed in open text through earth time. It seems to be in the interest of God Moloch that the cipher remains unbroken. Unless unveiled and chained for the biblical 1000 years, the cult

Moloch probably represents sufficient power to become the final abomination bringing earthly desolation as a consequence of deleterious money calculations. The prospect of money bringing the end of earth time through its by-product of pollution is evident in many areas.

In addition to the allegory and metaphor and cipher concealing the saga of the arrival of the Economic Spirit and its God Moloch, there are further contradictions for the Bible believer. Not only is there the prospect of the contrary God Moloch present in the human condition in the cult of finance, but there is the evidence of other beings in the cosmos appearing on earth from time to time. During the NASA missions to land on the Moon, strange things happened. "Some still cannot be talked about."⁴⁹ It seems that all Apollo and Gemini flights were followed by UFOs. These UFOs were of extra-terrestrial origin. The astronauts were ordered to silence every time they made a report of a UFO.⁵⁰ The experience was so profound for the astronauts that some turned deeply religious. Others had changes in their personality. Some developed mental troubles. Photographs of UFOs that were watching the first step on the surface of the moon were published in the June 1975 issue of *Modern People* magazine.⁵¹ At first glance, the recognition of the presence of cosmic beings active on Earth plane would seem to be the ultimate contradiction to the Bible and its saga of spirituality and the divine.

Admittedly, for many the existence of spaceship entities is considered so contrary to religion that it automatically forces rejection of tradition and dogma. Such rejection is not a required outcome. The capacity of religious traditions and structures to accommodate change has been demonstrated for centuries. The capacity for meeting the challenge posed by the spaceship travelers has already been demonstrated by the Church in Rome. Invoking an uncharacteristic urgency, Pope John XXIII called for the meeting of Vatican II in 1960-63. The outcome of this congress was the reversal of several long-standing Catholic truths. The outcome of Vatican II was a decision that salvation was not the unique province of the Catholic Church. The magnitude of this change in reversing the definition of an heretic still escapes many observers.

The urgency underlying the call to Vatican II and the wholesale altering of long-held Catholic Church dogma seems directly related to verifiable reports of personal meetings with cosmic beings. Devoted Catholic believers like Orfeo Angelucci reported visits and abductions by extraterrestrial beings. The number of priests beset by parishioners distraught by UFO observations and contact experiences is no doubt a deep Vatican secret. Angelucci's reports are perhaps the most dramatic accounts of UFOs since the Bible record of sky beings in 11 Kings 2:1-17. This text says that Elijah asked Elisha to search the recovery area in all directions for three days just in case the "whirlwind" misfired when Elijah was "taken up." The measure of this area is very similar to the NASA recovery area at Cape Kennedy, Florida. In a prophetic warning published in 1954, Angelluci said the cosmic beings were warning us about man's behavior in stewardship of the biosphere. Very specifically, the Beings warned of an environmental catastrophe at a specific date in the future. The ETs foretold of a "great accident caused by the hand of man in the U.S.S.R."⁵²

The mystical numerology of the biblical 40 years is evident in this contact. Although published in 1955, Angelluci's abductions began in the late 1940s. The warning is made almost exactly 40 years in advance of the tragic catastrophe of the Chernobyl nuclear plant explosion. According to his 1954 report, Angelucci was in a saucer with the cosmic beings and they were traveling in time to the future Earth year 1986. The ETs warned Orfeo of a devastating accident that would occur in that year. The catastrophic Chernobyl nuclear plant explosion occurred on April 26, 1986.

The report by Angelucci and subsequent abductees is that the cosmic beings are concerned about damage to the biosphere as a consequence of human economic activity, which they see as driven by an evil. If care for the biosphere is a moral measure, it is apparent that the cult of the Economic Spirit and its God Moloch are the fostering power of this evil. The human condition is warned, begged and implored by the cosmic entities to attend to the stewardship of the environment. Obviously this requires setting aside the powers in the Economic Spirit of God Moloch and the bizarre, cult-like belief

that a sovereign state must borrow at interest the money which the state authorizes in the first place. The contradiction that a state which charters banks into existence in the first place is somehow dependent upon these same banks to pursue policy repels the mind. The common acceptance of a bondage to the central bank cult dogma of perpetual debt, money at interest and swindle by stock exchange deceptions must be set aside in favor of a new cult dedicated to stewardship.



GOD MOLOCH & TEMPLE MILCOM

6 God Moloch & Temple Milcom

There is disagreement about what constitutes actual history. Scholars have different opinions. Secret agents are indifferent to the argument. They say that history is what is made by secret agents. They would have us believe nothing is as it seems. The highest order of accomplishment is to be esteemed and defended by your victim, they say. A current example in politics can be seen in the US relation to its declared friends Israel and Great Britain. Skill at deception is considered achievement and a high calling. Secret agents offer common warnings to all believers. Remember, the highest power of the devil is the power to convince you he doesn't exist, they say. It is marvelous to be hidden in plain sight, like the temple Milcom, masquerading as central banks, they say. Although highly esteemed by the famous Bible figure Solomon in the Bible Books of Kings I and II, the god Moloch and its temple Milcom seems to be mainly ignored in the dogma of the Judeo-Christian traditions.

The concealment in plain sight of the God Moloch and its powers of the temple Milcom in the structures known as central banks is a masterpiece of deception. The central bank, such as the Federal Reserve System of the United States or the Bank of England,

is recognized by government authority as the bank for other member banks. Generally, the central bank issues the currency of a country and serves as the lender of last resort to member banks in times of financial crisis. A central bank is the modern version of the temple of antiquity. Modern bank architecture has been described as building a cathedral for money.

The justification for the central bank is in the notion that governments are too addled or ignorant to be responsible in financial matters. The management of interest rates and debt is too important to be under elected government control, say the central bankers. From time to time, it seems that some governments have offended central banks by taking over the national credit and creating money without creating debt or paying interest to a central banking system. This creation of money without debt or interest represents blasphemy to the God Moloch. The issue of national money without debt or interest is the ultimate offense to the God Moloch of temple Milcom, and is usually met with violence of assassination and or war. Careful study of the doublethink of money creation where credit equals loans equals debt equals money can unveil the secret of the Economic Spirit and God Moloch of temple Milcom. The recognition of credit as the basis to create money has to be one of the great insights of the human experiment.

This process of "doublethink" resulting in "the creation of money is so simple that it repels the mind," says John Maynard Keynes, the father of modern central bank economic theory. The secret hidden in plain sight is that the central bank structure is the privately controlled and owned monopoly that pretends to exist for the public interest. In reality the purpose of the central bank, the modern temple Milcom, is to create perpetual debt called the national debt. The interest on that debt is a form of Old Testament bondage that subordinates the culture to the structures of central banking. The Federal Reserve System and the Central banks of numerous countries are clearly modern versions of the Temple Milcom of the mythical Solomon. The interest that gets paid on the national debts is in effect a form of tithe to the God Moloch of Temple Milcom. This tithe is largely made possible

thanks to the income tax collected by the governments. Governments that do not control the issue and management and interest rates of their own currency, such as did President Lincoln and others, participate in concealing the Temple Milcom behind the image of central banks. Under the influence of the Economic Spirit, government officials make false declarations. They say that income and other taxes are necessary to pay social costs essential to society. Behind the veil of these misstatements, governments assure that the Temple Milcom, hidden in plain sight as the central bank, has a permanent asset in the national debt and a steady income from the interest that is paid on that debt.

The gods have had temples since before measurable time. Eventually, in the passing of time, the notion of many gods was set aside. It was the Bible, by way of a people called Hebrew, that claims to introduce the notion of only one God. This "one God" introduces a different and remarkable notion of God. This particular God is unique because he said he did not want a temple. However, in response to repeated requests, this remarkable God finally acquiesced and authorized the mythical person Solomon to build a temple. This notion of one God has a sort of magical power over thought in that it acts like a tourniquet on the mind, especially with respect to concealing the "hidden in plain sight" god Moloch of the Temple Milcom.

In addition to building the temple for his one God, the mythical Solomon also built other temples for other gods. One of these other temples was built especially for a Milcom that is also known as God Moloch. Like all previous temples, this temple imposes certain obligations on the people for sacrifices, offerings and tithes. These are required to sustain the house of God and his priestly servants.

Through the passing of time it can be observed that the obligations to support the temple overtook the sense that the purpose of society is to prosper in harmony with nature. Although the first social obligation is for stewardship of Mother Nature, priorities somehow got reversed. Now, the ultimate social obligation is deemed to be achieved in the payment of interest on public debt for temple

Milcom, i.e., the central bank, as a tithe to God Moloch.

The Bible mentions Temple Milcom in I Kings 11:5 as being constructed by King Solomon and is recognized here as scripture speaking in open cipher. The cipher is speaking to the introduction of the Economic Spirit and modern money into the human condition. The God of this Temple Milcom is understood here as the God Moloch or Molech. The arrival of this God with its Economic Spirit and its money quickly fostered the advent of its own cult. This cult, no doubt among the first to understand the newly discovered powers of decimal notation, excelled and refined the practice of money arithmetic in the period 450-150 BC. These first practitioners of the economic art of the "doublethink of money," i.e., credit equals loans equals debt equals money are cited in this paper as the Cult 273. This cult appropriated by or driven by the spirit of God Moloch has the "aim to conquer the whole surface of the earth and to extinguish once and for all the possibility of independent thought"⁵³

Independent thought has the power to decipher the code of the Temple Milcom and unveil the parallel dominion of the God Moloch. It is important to be able to recognize the doublethink of the Temple Milcom because the peculiar Temple Milcom currently manifested in the structure known as central banks is a power sufficient to threaten the very capacity of the planet to support life.

The proof for the existence of God Moloch comes from the reported experience of the Christ figure himself. The New Testament reports that the Christ was tempted with the offer of all the kingdoms of the world if he would only submit to the Satan the devil. "Then Jesus said unto him, get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."⁵⁴ It is clear that the Lord God of Satan is most likely to be a Moloch with its power over all the kingdoms through the central bank dominions of perpetual debt, money at interest and stock exchange finance. Certainly this is not the same God as worshiped by the Christ figure.

The Temple Milcom built by the mythical Solomon for the God Moloch appears with special significance as allegory. It is appar-

ent from the well established difficulty of finding archeological evidence that there were no physical structures to represent the temples reported as constructed by the mythical Solomon. We also hold here that there were no actual persons represented by either the Biblical David or Solomon. The Temple Milcom is considered a virtual location speaking to the intellectual complexities of the economic Spirit. The only physical temple of Bible record is the so-called Second Temple of Jerusalem. The First Temple of Jerusalem so central to the Judeo-Christian myth is also considered here as not existing physically, but is important for understanding the Bible as allegory. The text of scripture is understood here as speaking in a new thought form that was perceived, but has subsequently been obscured by the Judeo-Christian myth. This new capacity for thought appears to have come to the human mind during the era of the biblical second temple. In terms of physical property, it should be considered for all practical purposes as the first temple. This new thought form is what is referred to in Bible passages as money of the market.

The actual physical temples that existed since antiquity and not constructed by biblical figures in the area now considered Jerusalem probably predates the calculated time of the second temple by centuries, even perhaps millennia. Many gods and temples of earliest prehistory, including the legendary Melchizedek, can be located in the commercial crossroads in the area of Jerusalem. The biblical second temple, constructed by the Ezra of Bible fame, is considered to actually be the first temple because Ezra built "from new foundations."⁵⁵ The misnaming of this temple as a second temple seems intentional, as if to conceal the connection of the temple construction with arrival of the God Moloch and the Economic Spirit.

The coincidence between the time of the invention of money and the time of the construction of the temple by Ezra and the cryptic reference to a temple Milcom built by the mythical Solomon suggests more than a simple happenstance. The possibility of Bible text existing as allegory to convey in open cipher the story of God Moloch and the Economic Spirit seems evident. The

scripture appears to be a veil to conceal how the Economic Spirit has created a virtual temple for the God Moloch for the purpose of taking control of the human condition. This new temple appearing for the first time, but concealing itself by the designation as a second temple, seems to be addressed in prophecy. There is a Bible warning that speaks to the human condition about a "Temple that will herald the advent of the abomination of desolation."⁵⁶ It follows then the desolation to the biosphere that is the consequence of simplistic money justified commercial decisions of the corporate great merchants has been forecasted in Bible prophecy. The central banks policies of perpetual debt, money at interest and stock exchange finance are the psychic domain of God Moloch. The driving force of desolation can be in consequence to the abomination of interest rates. These rates, ever since antiquity, have been widely understood and condemned as the origin of usury.

The name Moloch, sometimes spelled Molech or Malaam, as mentioned in scripture is considered to represent, as a consequence of popular usage, an artificial modification of the pre-an-tiquity God Malik. This Malik was the God King of the oldest civilization yet discovered. This earliest and possibly the first civilization had its capital in Ebla, a city in what is now considered Syria. The history of Ebla predates by centuries the mythical period of the earliest Bible Patriarchs. The language of Ebla predates that of Ugarit, heretofore the oldest known Semitic language of the region. The saga about the origins of the Ebla Civilization tells that the God King Malik came down from the sky and participated in the construction of his own first temple.⁵⁷ In the original usage the name Malik is translated as referring to the creator of nature.

This generous appellation might be inspired by the agriculture made possible by the gifts of the seed that legend says were from the sky gods. Malik is reported as having come down from the sky and organized the people to assist him in the construction of his temple. He had a primary interest in trade and commerce and he ruled well over its expansion. It is around this time that the ratio of gold to silver was formalized and regulated at five silver for one

gold. Malik was the most popular God in Ebla, and was recognized with feasts and was esteemed as father and creator.

The regime of Ebla was not an empire in the traditional sense, but was an area of commerce that covered much of modern Iraq and Turkey. The kingly office was subject to popular judgment based upon the demonstrated well-being of the people.⁵⁸

The God King Malik set the example for the human condition. There was a sharp distinction made between the commercial and religious spheres of influence. The commercial recording function of the scribes was kept separate from the priests. The priests were not principals in the conduct of commercial affairs. The royal archives of the scribes contain volumes of debit and credit information indicating the origin and function and social use of goods in a vast commercial area.⁵⁹

Contrary to the original usage where the name Malik was referring to the creator of nature, the name Moloch, as transformed from Malik, is understood from scripture context as representing something contrary to nature. The transformation of the original name Malik to mean something quite contrary to the original understanding is not unusual in the Judeo-Christian experience. Saul, a famous Jewish figure in Christian history, is an example of such a reversal. Saul, a one-time fast track Jewish executive, was striving for recognition by the Sanhedrin and promotion into the Hebrew Temple Executive at Jerusalem. In the process of collecting taxes from Christians, Saul is reported by Christian tradition as having suffered a fit of guilt. Overcome with remorse he had a vision, converted to Christianity and became anathema at the temple as the famous Christian Paul, a central figure in the founding dogma of the Catholic Church.

The morphing of Malik into Moloch involves centuries. The Moloch as a proper name of God appears some 1,500 years before 539 BC, the accepted time of the second temple. Unlike the Malik who was a beneficent ruler, the Moloch appears in history as a God "Which does not forgive or pardon."⁶⁰ This attribute of character is most appropriate for the operation of the money system of the Economic Spirit. In fact, this absence of the power to forgive

or pardon seems essential for the operation of the central bank structures of perpetual debt, money at interest and stock exchange finance. The core of the central bank structure is in the creation and marketing of debt. Interest rates and their mirror image discount rates make debt into a commodity for trade and sale. The concept of forgiving or pardoning debt would make such a market impossible.

An attribute of the Moloch seemingly connected to the inability to forgive is the implied capacity to hate its victims in proportion to the harm that has been done to them. Mercy is not an attribute of the Moloch. The inability of the Moloch cult of central banks to forgive is a characteristic that separates them from mankind. There seems to be very little possibility for voluntary relief from the bondage of the Moloch cult. Further, it is written that men never forgive or relent toward those whom they injure.⁶¹ This would seem to negate any prospect of compromise with the central bank powers of the God Moloch.

The progression from Malik to Moloch has had several digressions along the way. Occult circles point out that the dreaded God Baal as adopted by the Israelites under the name Saturn was also known as Moloch.⁶² This evolution of thought seems to have originated in Egypt under the name Seth, a primitive divinity also known in Asia Minor as Seth Baal. This God is also known as the Melesh-Shesh or Moloch-Seth, and is often symbolized by a red donkey. A perfect animal signified divine presence. According to the deeply Orthodox Jew, the birth of an unblemished red calf will signal the coming of the biblical Messiah.

The mystery of the origin of Moloch in the Bible-based traditions begins with the cryptic reference in Leviticus 18:2. It warns about putting the seed through fire. The passage speaking either to crop seed or to progeny equally refers to procreation and money like the seed is expected to grow with the passing of earth time. The relationship of this passage to the Economic Spirit and money is based upon the fact that the seed was the medium of exchange in those days. The verse declares "And thou shalt not let any of thy seed pass through the fire to the Molech (aka Moloch). Neither

shalt thou profane the name of thy God: I am the Lord."⁶³

The nature of this prohibition seems exceptionally curious coming as it does in the middle of a chapter on hygiene. Further evidence of allegory is indicated because it is widely known that exposing seed to heat is contrary to basic agriculture practice. The passage seems to require an interpretation based upon a psychological or intellectual perspective rather than a physical event. It is virtually impossible for any culture to survive if there was a habit of incinerating its children in the physical sense.

It is the understanding here that the intent of the prohibition is a warning against a mental or psychological condition or intellectual behavior. From the perspective of the Economic Spirit, the mention of seed refers to money. The passage appears to be forbidding activity that might let the seed, i.e., money, be influenced by the powers of the Moloch. These powers are generally understood as the usury of perpetual debt, money at interest and stock exchange finance of discount and market in debt. The connection between the seed and the notion of money continues in investor parlance in the term seed money.

The God of creation seems to be speaking in the verse about a perverse spirit. This perverse spirit has the power to threaten creation. This perverse power of God Moloch apparently comes to the human condition with a power that can capture the mind, like a psychic fire. The prohibition against putting the children through fire speaks in symbolism about how the mind can be subsumed by the passion of money calculation which makes the engine of usury possible. This possessed mental state leads away from the God of creation to the alternative God Moloch, who is contrary to the God of the covenant agreement.

The Moloch, as father of the belief in money notions such as perpetual (national) debts, money at interest and stock exchanges, takes his ultimate power in the origin of perpetual debt. The highest achievement of God Moloch is to make debt hereditary, and if possible perpetually renewable as in national debts. In those Roman times of hereditary debt, any infatuation by the parents with the psychic fire of money finance and debt resulted in the

prospect of the children becoming the property of those who held the debt of the deceased parents. The personal liberty of subsequent generations could be sacrificed through the psychic fire of the Moloch rules of money calculations.

The cryptic reference to fire and Moloch seems to be as much prophecy as it is prohibition. The mysterious intellectual obsession that follows from money arithmetic calculations in the form of interest rate and various investment calculations can be seen as overtaking the minds of the most gifted among us. Many of the lesser minds make futile mental grasping at the subject of money, hoping for insight and gain. The subsequent reality is that the psychic fire of money calculations energizes the entire society in directions that distort the balance of nature. Clearly, scripture with its prohibition is aware of a great power that is a danger for the human condition.

The idea of a psychic fire inspired by God Moloch is not unusual because the equivalent notion of sacred fire exists in nearly all religious traditions. Generally speaking, the notion of sacred fire speaks to purification or leads to a psychological illumination. The sacred fire can also lead to destruction as in a holocaust. In the spiritual sense, fire expresses divine power and brings enlightenment to the tradition. At the intellectual level, the poetic notion of fire is understood here as expressing a consuming passion symbolizing the presence of God Moloch, and the Economic Spirit and money.

The passion of psychic fire symbolizing the presence of the Economic Spirit has a parallel in the spiritual passion expressed by Teilhard de Chardin in his recognition of creation. He spoke in terms of fire symbolizing his reverence for the spirit of the cosmos. "Fire is the source of being. Blazing spirit, fire, superstantial, the continuation of a union. The supreme key, I am the essence of all that is tangible, men cannot do without me. This is the work to which I dedicate myself...because I am a priest."⁶⁴The evidence of a comparable priest-like passion in the pursuit of the Economic Spirit of God Moloch is inescapable.

For example, the world-famous banker, Paul Volker, was at Yale

to speak to the school alumni at a time of stock market exuberance. The ideal of Volker and his novices in the audience is the worship of the institution of the stock market, which is believed to function according to a power they call market forces. However Mr. Volker and his circle would no doubt reject the notion that they were in worship of God Moloch and the Economic Spirit.

Volker lectured his audience on the powers and wonders of stock market forces. "All of a sudden people began to applaud. Spontaneously they began to stand. People in the audience were weeping and crying."⁶⁵ This expression of tearful joy is an emotional response common to evangelical meetings for prayer, salvation and conversion to the Holy Spirit. The Yale students were clearly expressing their shared joys in anticipation of money gain through benefits of the Economic Spirit. This was no doubt a fine hour of the Economic Spirit. Could the God Moloch expect more?

A tradition in the schools such as Yale is to query the class members about career ambitions. The class in rapture with Paul Volker confessed to a desire "to serve the purpose of God in my generation."⁶⁶ Contrary to a general understanding of their confession, their commitment to the ideation of stock markets, money at interest and perpetual debt, suggests that the God being served is the God Moloch rather than the popular notion of the creator God of the Bible.

Students were not the only audience infatuated with the saga of the Moloch. "Multi-millionaire Michael Milken, up on charges for securities fraud, received two standing ovations from chief executive officers of some of America's largest corporations at a dinner speech in New York. The black-tie audience of some 700 was recognizing the CEO of the decade at the dinner."⁶⁷ Further evidence of the power of God Moloch in financial markets can be found in the agreement among stock-market professionals, "that the only moral on Wall Street is not moral," they say.⁶⁸ The New York Times of Sunday December 6, 1998, quotes bond interest specialist, James Grant. "I think there is a built-in conflict between making money in public markets and improving the world," he says. The exchange guru and billionaire George Soros says that

"Markets basically are amoral whereas society does need some kind of morality ... a distinction between right and wrong."⁶⁹

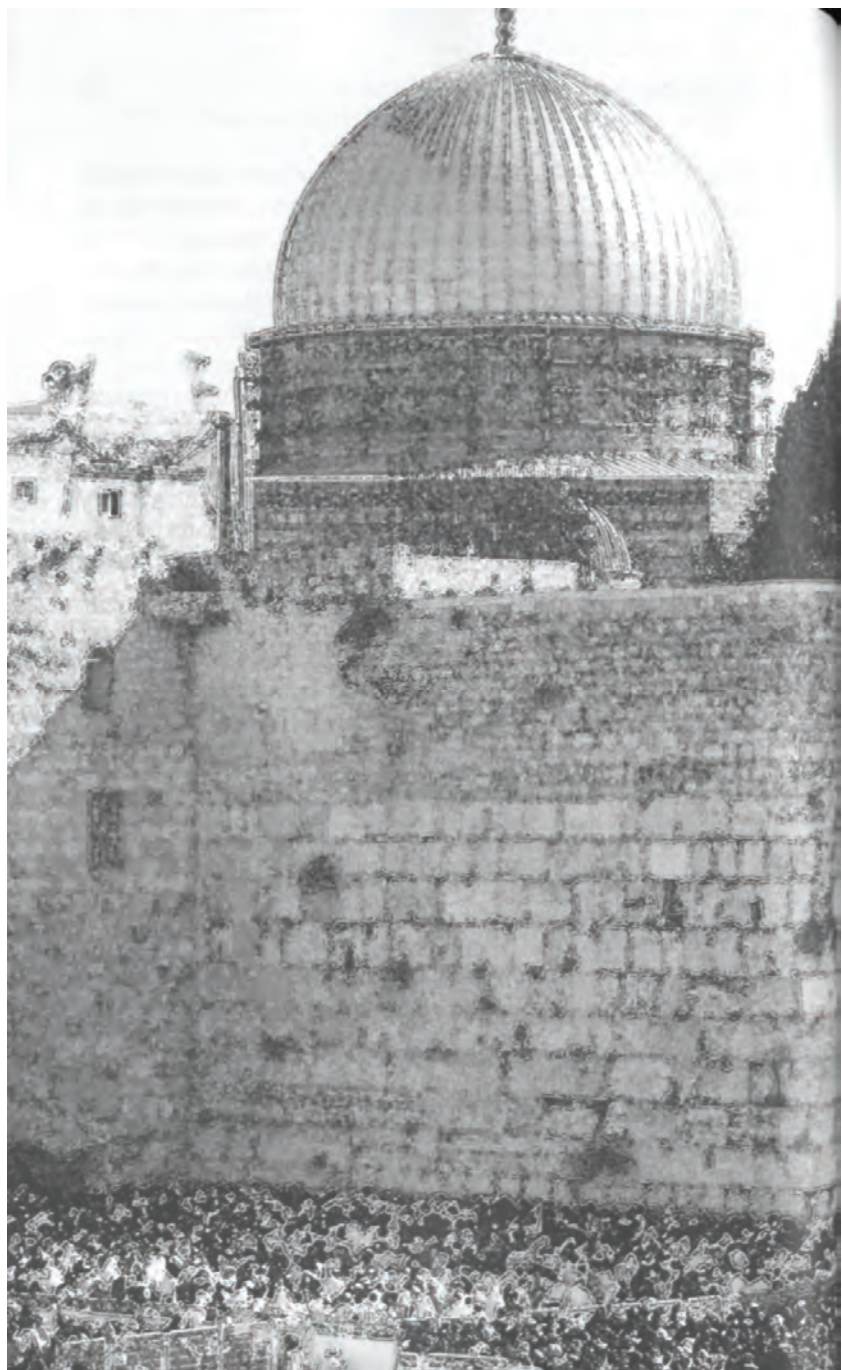
The evidence is clear that the money formulations of the Economic Spirit can be observed as having the power to affect human behavior. It seems as if the calculations overtake the mind in the form of a passion. This passion, a symbolic fire, appears sufficiently strong to blind the mind to certain realities of creation and society. The term fire is frequently used to signify contact with the supernatural. The biblical Moses enters the Semitic tradition as a consequence of a unique fire. Moses saw a bush with a special fire where the "flame burned but did not consume."⁷⁰ The telepathic message from the burning bush is reported by our allegorical Moses as saying, "I will be what I will be." Other reports say that the God at the bush, in telepathic contact with Moses, said, "I am that I am." In either case, the power of the God at the bush represents the arrival of a new circumstance for governing the human condition. It was now possible for the individual in cult Moloch to be independent of the greater social obligations of stewardship and thrive in money terms. The ultimate in power is power without responsibility.

The dominant power of modern governance is now obviously found in money. The notion of a fire burning, but not consuming, makes an elegant metaphor for the money of the Economic Spirit. Just like a bush on fire but not being consumed, the money of the Economic Spirit is believed to provide a perpetual yield called interest. The observation of this yield in perpetuity comes to the mind like a sort of magic. This magic of money interest is not unlike the mystical fire burning without consuming the bush. The power of the formula of the Molochian tetragrammaton $I = PRT$, where I is the interest gained from the amount ($P =$ principal) loaned multiplied by the rate of interest (R) multiplied by the length of time (T) for the loan, is invisible and cannot be found in nature. This formula controls how thought interprets money. These thoughts are shared over distance as if driven by a form of telepathy.

The evidence of alternative dominions such as God Moloch

seeking access to the human mind through telepathy is legion. It is recognized that "The control of the mind from a distance by invisible means would be the greatest power ever devised."⁷¹ There is evidence of the existence of such para-normal powers. The astronauts during space flights, "frequently felt as if some external cosmic force was trying to take over their mind."⁷² Many astronauts return from space flight with a message about the need to protect the biosphere. It is as if they had been somehow close to the creator in their travels.

The possibility of money existing as a thought formation directed from another dimension cannot be dismissed casually given the broadly accepted science of mind control and experiences in remote viewing. It is reasonable to find from the traditions of mythology that the Moloch represents one side in the myth of the cosmic battle. The money powers of the Economic Spirit, as first recognized by the Biblical Moses, have become, in effect, a declaration of a new power separate from nature itself. The stance here is that the biblical mention of Moloch and temple Milcom is an open cipher telling how the Economic Spirit has the power to disconnect the human condition from the stewardship obligation. The collective hypnosis with money interest calculations has made the money of the Economic Spirit and its God Moloch the real government.



7 Codename Israel

It is an error to think of Israel as a place. Admittedly, this statement flies in the face of centuries of the human experience. Many religions have the tradition that Israel is a place name. This place is considered of central importance to people who call themselves Jews. Protestant fundamentalist and other sects of Christianity see Israel as a place as well. They say that Israel should exist because God said so in the Bible. They say there should be a holy city called Jerusalem (New Peace) in the place called Israel. The situation of the current state of Israel and Jerusalem is considered by some as biblical lore regardless of the fact that Israel is located in what is known as Judah in the Bible. The city of Jerusalem was never in Israel, but was in Biblical Judah. The much redacted and plagiarized and edited text of the Bible, according to believers, says that God had an Israel in his mind as a place for his chosen people. The Bible saga of the Israelites is often represented as history. The absence of evidence to support the Bible as history is considered by many researchers as a matter of record. The lack of evidence to support a believer's claims of an Israel and a chosen people in history is striking. Even the gifted Rabbi Elmer Berger is reported to have said, "actually there is no historical proof that the present state of Israel ever was the ancestral homeland of

the Jews."⁷³ Bible prophecy declares: "I will make Jerusalem a stone of burden for all the people; all that burden themselves with it shall be sore wounded."⁷⁴ The Chief Rabbi of London, just prior to WWII and his defenestration, officially called suicide, declared that the invention of the Zionist state of Israel was a trap for Jews.

It is probably safe to say that the non-biblical traditions find the talk of a chosen people with a special place confusing, perhaps even threatening, and arrogant. The more intemperate might find the assertion of Semitic supremacy a challenge calling for confrontation. Others might see cunning and hidden agendas, a scheme for bamboozling the vulnerable. Perhaps in response to these confusions recent history has seen the rise of various ideologies which reject the claims of the Semitic-based traditions. Some say that the saga of a chosen people and a place called Israel have sinister implications. They do not distinguish between biblical myth and the political state. There are numerous web-site reports suggesting that the nation state of Israel has become a political tumor on the body politic of North America. It is unclear if the prophets are speaking about the identity of a people or a state in the foreboding Lehnin prophecy that says, "Israel will do a deed unspeakable that only death can redeem."⁷⁵

The discussion of the name Israel obviously involves a wide array of sentiments and interpretations ranging from the intellectual and the political to the occult. The issue is made more confusing by the complexities arising from apparently flawed interpretations of the Bible story. The wistful identification of the area now called Israel, although actually in the area that is called Judah in the Bible, can be perceived as deliberate deception to facilitate political and economic objectives.

The biblical legend of Israel continues to be useful thanks to the myth of the ten Israelite tribes. The ten tribes, now lost, once thought to have lived in Israel, but vanished, reappear in the British-Israel mythology of Imperial Britain. The idea of Britain as the true Israel was invented in the mid- nineteenth century by creative academics of the British Secret Intelligence Service, at Cambridge and/or Oxford as a justification for British imperialism. The biblical

ten tribes saga was appropriated as the justification for British-Israel myth and has had quite remarkable success. The myth of the British as the true Jews now supports chapters all around the area of the old British empire, and says that the British are the true descendants of those chosen people, and therefore the genuine people of the Old Testament.

This notion is also taught in many congregations in the United States to emphasize a special relation to Americans of Anglo-Saxon origin. The late Reverend Herbert W. Armstrong of the once popular World Wide Church of God of Pasadena, California, was a major propagator in the U.S. of the notion of the Anglo-Saxons of the world as the ten lost tribes, therefore the true Jews. Reverend Armstrong taught that the Old Testament Israel was really modern Great Britain. He said, in a TV broadcast on 6 February 1983, that the U.S. Supreme Court expelled God from the public schools of America for a purpose. It seems that the true Jews of the ten lost tribes, i.e. Great Britain, desired replacing the spiritual linkage of Americans with the Providence of the American Revolution with an obeisance to the secular God expressed in the state of Israel. The mind withers at the compound implication that the current secular state of Israel is but an interim step to the eventual recognition that the true Jews, i.e., Anglo-Saxons of the UK, are the real Israel. It is also about this time in the early 1960s that American media replaced the American hero figure, often characterized by taciturn sacrifice and endurance, with the anti-hero of the whining victim where having all is not enough. Small town America once represented as the source of virtue was repositioned editorially in print and film to be evidence of sickness in American culture.

The popular book *Holy Blood, Holy Grail* is an example of the propagation and expansion and appropriation of the myth of British Israel. The story suggests that Prince Charles of the British royal family is a blood descendent of the Jesus of the New Testament. Other aspiring monarchs of Europe benefit as well. This British-Israel saga relates to the Economic Spirit and the Moloch-driven financial imperialism of central bank globalism quite well. A reconstructed Third Temple in Jerusalem to serve as a Central Bank

with a new money to control the world by the Anglo-Saxons as the "True Jews" of the ten tribes would no doubt be the "high hand" of the Moloch.

A one-time Canadian newsletter called "The North American Reader" reported that a third temple in Jerusalem is planned to be the headquarters of a currently clandestine BIZWOG, (British-Israel Zionist World Occupation Government). The unveiled BIZWOG would rule the world for God Moloch through the control of the money system and the dollar currency of the United States. This control requires that the U.S. be reduced to a media manipulated electronic concentration camp. The camp inmates, as docile subjects of the great merchant corporations, would consume on command. Their mind controlled smirk would conceal that the inmates would be oblivious to truth, indifferent to facts and ready to blast cities and people around the world as ordered by BIZWOG. The BIZWOG propaganda would shift the inmate's perception. Atrocities would be regarded as a search for liberty, democracy and freedom. It is the character of the people under corporate power of Moloch and the Economic Spirit to interpret everything that serves their own favor as justice. Any inmate objecting to this self serving perception is immediately criticized for defamation, disloyalty and, of all things, anti-Semitism. It probably should not be a surprise that this newsletter has ceased publication.

The power of God Moloch moving behind the ten lost tribes myth is quite evident to those who care to look. This requires recognition of the power of God Moloch to use Israel as both a political entity and a religious belief at the same time. The recasting of New Testament Protestant Christianity in the U.S. from its dogma of personal salvation into political support for the Old Testament myth of a State of Israel can be seen as evidence of living witness to the powers of Moloch consciousness.

The esoteric literature observes that there are cosmic forces at work here. The idea of Israel as a place name, if set aside, can favor deeper knowledge. The stance here is that the full meaning of the name Israel is to be understood in the cosmic sense as "a continuous and winning battle against Elohim."⁷⁶ The definition of Elohim

as related to life on earth plane is understood here as the "process by which existence and life evolves to all the possibilities open to man."⁷⁷ The word Israel refers to life itself. The word Israel speaks to a total process which sets in motion the organic function of all living. This total process is best recognized as the catalytic mystery of photosynthesis. Unlike the Bible myth of peoples and places, Israel is the cipher that speaks to a science of beginnings and continuity.

This revealed consciousness recognizes the word Israel as encrypting the "first and ultimate principle at stake in the universe: freedom of indetermination."⁷⁸ One can see that the Economic Spirit with its basis in money interest compounding through future time violates the "freedom of indetermination" by making a prescription of certainty in the future. Clearly, nature will do what nature is to do unless disturbed by a failure in stewardship.

Stewardship is now being threatened. The thermal shock of 180 degrees Fahrenheit for every minute of automobile engine operation from several millions of automobiles every day is no doubt disturbing the cycles of Mother Nature.

A responsible stewardship could reduce this thermal shock by 90 percent in a matter of months. The introduction of vehicles with ten individual compartments for door to door passenger pick up and delivery, even if operated by the internal combustion engine, could reduce daily thermal pollution and fuel consumption in urban areas by 90 percent. The unbearable multicultural crush of mass transport would be avoided. However, the implementation of such urban transport directly attacks the perpetual debt and money at interest powers of the God Moloch. A reduction of the auto population directly reduces the number of lucrative installment debt contracts used to own so many autos and pay so much usury.

The findings of paleontology, geology and archeology fail to discover the Bible Israel with remarkable consistency. The problems of historical dating are legion, as is the record of key Bible figures. Yet, the believers of the myth of an intervening God and his chosen people persist. The proposition here is that the issue of Israel in history is more understandable if the saga is studied as allegory. The allegory explains from the perspective of a science of beginnings and

continuity the advent of the Economic Spirit and God Moloch. The story about geography and people and the intervening God are metaphor an open cipher telling about how the modern system called money arrived in the human condition.

The stance here is that the extra-natural persistence of the Israel myth is not about an Old Testament God or a place. The continuity of the Israel myth seems to be a consequence of a synapse in the intellectual structure of the human psyche. The accident of discovering money seems to be coincident with this synapse. This experience overpowered the temple priesthood of antiquity and effectively altered the human capacity to interpret commerce and life. This miraculous intellectual synapse is regarded here as the result of one of those periodic cataclysms of insight which impact the human condition and result in religions.

Another example of such an epiphany is the intuitive understanding of the indeterminate miracle of photosynthesis by Egyptian Pharaoh Ahkenaton. He somehow perceived that it was not the physical Sun, but some mysterious power of the Sun that is the driving force for all life on earth, and he called it Israel.⁷⁹ The word Israel conveyed recognition of a still secret power that symbolized the transmutation that explained the genesis of matter and life. The principle of that unknown and secret power expressed by the word Israel is considered in many societies as represented by the swastika symbol.⁸⁰ This remarkable discovery by Ahkenaton and the subsequent introduction of his religion can be located in history by the dating of his administration. Convention would say that this period might be around 1250 BC. The stance here is that the period circa 850-750 is a more likely date for the Ahkenaton because advanced work by Velikovsky indicates that the period of 1450-1250 could be many centuries too distant. The position here tends to follow the dating which would find Ahkenaton and the legendary Exodus saga sometime around the ninth century BC.

It seems that there was a collective synapse that altered the process of thought following that time because by 600 BC several new religions were present in the human consciousness. In Egypt alone, we can see a sort of intellectual collision and subsequent

synthesis of the three existing religions there. The pre-Ahkenaton Egyptians had a God named Ra. This God was the physical sun visible in the sky. Also, there was the Goddess Isis. This Goddess spoke to the human condition in the evidence of incubation and procreation.

The third power was in the name El, which was used throughout the known world as signifying a most high power. Each of these Gods was represented by legions of priests and the temples, which comprised the Egyptian belief system.

The Pharaoh Ahkenaton, in his contemplation of these religions and life and ultimate meaning, decided that these conflicting religions did not fit his idea of the cosmos. He offered a new belief system to replace the plethora of priests and their temples. His idea, which effectively outlawed all existing traditions and priests, rejected the idea of the afterlife and set aside the notion of the physical Sun as God. Ahkenaton perceived that God is not the Sun, but is a mystery power of the Sun. "This power was the supreme reason for all things created and was the meaning of the voice of light of the sun which was the word of God which gives life. He called it Israel."⁸¹ Modern science would no doubt recognize this invisible force of the Sun supporting life as the catalytic mystery of photosynthesis. This mystery power of the Sun that we recognize as the catalytic mystery of photosynthesis was recognized by the intuitive genius of Ahkenaton. He considered it the voice of God that is recognized by the phonetic Israel.

The one God of Ahkenaton, the universal power called Israel, was resisted and eventually overthrown by the old established traditions. A curious period follows when there seems to be a widespread resistance to Ahkenaton's one mysterious power supporting life. There was the notion that the universal power was chaos. Later Plato theorized that "mind and matter were the two eternal principles of the universe. These are independent of everything else. The known universe is a consequence of the union between chaos and ether and all life is a consequence of the union of intellect and matter."⁸²

Later, the orientalist and the Kabbalists seem to have discovered

a version of Ahkenaton's Israel. They created the doctrine of universal emanations. "All things are derived from one great principle, and this principle is the invisible and unknown God. From him substantial power immediately proceeds, which was the image of God and source of subsequent emanations. This second principle sends forth by energy (will and force) of emanation other natures, which are more or less perfect according to their distance from the first source of existence. Matter is nothing more than the most remote effect of the emanation of the deity."⁸³

The debate about Israel as a name continues. However, the facts of photosynthesis remain unchanged. All life depends upon the cycle of photosynthesis. The process of photosynthesis requires about 350 years to go through its complete cycle. The complete processing of all the oxygen of the planet takes about 2000 years. This scientific process is quite elegantly expressed in theological incantation of spirit to matter and matter to spirit.

The cycle of photosynthesis represents a paradox. It allows green plants on Earth to capture the Sun's energy to build sustenance of life from carbon dioxide and water. The paradox is that the water comes from the photosynthesis itself. This says that there is a requirement for plants to exist before there is water to support them in the first place. "In all probability, life cannot have started without this particular synthetic reaction, which at present is its sole support."⁸⁴

This process is entirely dependent upon the Sun. The process of photosynthesis is green plants capturing the sunlight's energy to be absorbed by chlorophyll that in turn builds carbohydrates from carbon dioxide and water. Chlorophyll is the only known way to convert sunlight to chemical energy. The chlorophyll system is often called the origin of life. It is quite probable that the entire supply of earth's oxygen has been created by photosynthesis. The cosmic contradiction in the mystery of photosynthesis is "how can the mystery of life arise except by life, and how could life maintain itself except by the mystery of photosynthesis? As Soddy said, "life cannot have come into existence naturally without the system which at present is its sole support."⁸⁵ It is a wonder of the ages how Ahke-

naton with his phonetic Israel could approximate a notion that closely resembles the mystery of photosynthesis.

Remarkably, there is evidence that others shared a vision similar to Ahkenaton. The Nordic creation legends seem to offer a typology inferring a reference to photosynthesis. The Nordic legends describe a boundless abyss where an "unrevealed God" sends his beneficent breath from the sphere of "empyrean fire within whose rays dwells this great being, far beyond the limits of matter. The spirit brooding over the dark, abysmal water calls order out of chaos and once given the impulse to all creation, the first cause retires and remains forevermore in 'statu abscondo.' "⁸⁶ It seems that Plato and Rabbinic philosophy and Nordic legend express as much science as myth. These representations have much in common with Ahkenaton's Israel and the scientific description of photosynthesis.

The mystery of Ahkenaton's Israel and the paradox of photosynthesis share common ground with the intellectual discovery of the powers of money in the Economic Spirit. Money shares a common paradox with photosynthesis in that money must exist before the basis for its existence can be created. For example, loans must exist before the money of which loans are made. The priestly intuition of converting this paradox of existence before being created into the algorithm for money creation speaks to genius. It captures the idea of the driving force of money as an extra-natural high power on the order of that first insight about creation that Ahkenaton called Israel. This recognizes the reality that bank created money is a form spiritual manifestation officially called the "full faith and credit" of the people.

In this way the checking accounts as well as certain aspects of credit card accounts represent a form of spirituality. Through the license of the bank charter issued by the high power of the nation, the banks create accounts. The checking account takes money value when the bank and the borrower agree on the amount for the account, often a loan. This system of checking account money replicates the catalytic mystery of photosynthesis in that money cannot be created without the preexistence of the system that it creates.

Modern money exists because of a synapse in the mind. The lender and the borrower experience a collective consciousness called credit. The mental synapse equivalent to spiritual belief that creates money appears as an intellectual appropriation of the paradox of photosynthesis, first called Israel, where the system that money creates had to exist before money could begin.

The mutation of that early intuition about photosynthesis into the algorithm for credit-based money creation marks the origin of modern ideals of the Economic Spirit and money. Although it was perhaps an intellectual accident, the subsequent flood of money-related synapses have led to intellectual episodes that have altered the memory of the human race. The transformation of the Israel of Ahkenaton, which explains the biosphere, into the myth of Israel, which conceals the origin of the Economic Spirit of money and God Moloch, remains the unrevealed secret of the times.

The saga of that first Israel ends with the disappearance of Ahkenaton. His religion was suppressed by subsequent pharaohs. The reinstated religions and priests were quick to remove any reference of the religion of Israel from all Egypt. There is only one known reference to Israel remaining.

This sole mention of Israel is found on a stele in the temple of Merneptah. The inscription reports that the rebel Israel, i.e., the social order of Ahkenaton, has been suppressed. The interpretation from the stele indicates that the displaced priests and various religions and gods had either been reinstated by the Merneptah or the priests had organized the opposition to Israel around Merneptah. The victory is summarized in the report that the countryside has been pacified and the princes have resubmitted to the old gods. The message on the stele says, "The Canaan land has been plundered."⁸⁷

The stele declares that:

Israel is laid waste. His seed is not. Palestine is become a widow for Egypt. All lands are together, they are pacified. Everyone who was restless has been bound.⁸⁸

The inference that follows from this inscription is that the name Israel does not refer to a physical place, but is in fact the name of the belief system of the deposed and despised Ahkenaton. There is also the possibility that the names Ahkenaton and Israel are used as synonyms in that era. Further, the name Palestine certainly refers to a geographical area that has been pacified. This area is decidedly not called Israel. Also, the mention of Canaan land does not so much refer to a physical location, but likely refers to the extermination of the influence the Ahkenaton cult believers had in the area.

The word Canaan has a special esoteric meaning, quite aside from any physical place like a Palestine or an Israel because the word Canaan speaks to a high calling, an ultimate obligation. No doubt the old order priests of Egypt would have considered the extermination of the Israel of Ahkenaton as an ultimate obligation. On a broader and esoteric plane the word Canaan speaks to a high calling for all humanity. The spiritual ultimate expressed by the word Canaan is the obligation for stewardship in the human governance on the planet. The Canaan of the Bible covenant means to "pursue the greatest conquest that mankind must achieve."⁸⁹ The stance here is that this pursuit is for a prosperity in harmony with nature as called for in the original stewardship covenant.

The salient conclusion here is that the message of the stele is about an extermination campaign against the original Israel that characterized the cult of Ahkenaton. This campaign was conducted in actual physical locations in Palestine and Egypt. The names Israel and Canaan are not places, but have esoteric meaning of a religious or spiritual significance pertaining to the elimination of the religion of Ahkenaton. The apparent ease with which the old regime religions are reestablished seems possible because Ahkenaton had physically disappeared. The archeology of the region indicates a massive natural disaster played a large part in the disappearance of the Ahkenaton administration.

It is possible that the horrendous detonation of the volcano Thera and its eruption of ash and toxic gasses overcame the capital of the Israel of Ahkenaton in Heliopolis, now known as Tel el Amarna.⁹⁰ The panic and flight from this capital were so sudden

that the royal dogs were left chained in their kennels. The famous pillar of fire and column of smoke of the Exodus saga could easily be a report of the volcanic eruption which was seen and experienced in northern Egypt and the eastern Mediterranean. It is noteworthy that the God Yahweh, the volcano God, enters the lexicon of the Mideast around this time in 850 BC. Although in continuous scholarly dispute, the date of the volcano Thera explosion can also be approximated to this period. There is also the possibility a series of volcanic explosions near this time.

There are grounds to suggest that the Bible saga of the Exodus, although never being an actual historical event, was crafted around the real experience of the volcanic eruption. The path of the Bible exodus takes our allegorical Moses east toward Palestine. This path is in the area of the most deadly fallout. Anyone attempting to escape toward Palestine would have been on a death march. Logic would indicate that Ahkenaton and his court would have headed west toward Libya away from the deadly fallout and gasses. The Israel administration of Ahkenaton in the capital Heliopolis, slightly west of the direct path of the volcano fallout zone, would no doubt try to go west away from danger rather than east toward Palestine.

The notion of a westward escape route for the Ahkenaton Israelites seems to be supported not only by the text of the stele, but by a discovery in Libya in 1962. The stele tells of exterminating Israel. The archeologists in Libya discovered a "vaulted chamber with skeletons hung upside down. Hundreds of skulls and bones were strewn on the floor. It was a practice of the Pharaohs to hang people upside down and cut off their heads."⁹¹ One can wonder with as much certainty as in many other Bible references if the events reported on the stele of Merneptah are the basis for the events which have been redacted into the saga of the Bible Exodus. The site in Libya brings one to wonder if it could mark the end for the westward fleeing Israelites of Ahkenaton as they were overtaken or hunted down by the believers of the old religions.

Regardless of which direction the Israelites of Ahkenaton went, the continuity of the name Israel in the race memory is without a doubt the consequence of a dramatic event in human experience.

This shift in consciousness alters thought in sufficient measure to give rise to the Economic Spirit of money and God Moloch. In that period between the 9th and 5th centuries BC, a period regarded here as the most likely for the creation of the Exodus story, the human consciousness seems to have experienced a virtual revolution in the thought process itself. "A perception which was affected by this paradigm shift in human consciousness is the notion of finance and money."⁹² This change is so pronounced that it is "downright inaccurate to use modern money financial terms to translate the practices of antiquity."⁹³

The observation here is that the name Israel was appropriated by an intellectual elite which later became known as the Jerusalem Temple. The name Israel was used in order to encode the formulaic imaginings essential for understanding money creation because of the similarity in the reasoning for understanding photosynthesis. Money, as previously stated, shares a mystery with photosynthesis in the paradox that the credit basis for money must exist before money can be created to be used in credit.

Further, we recall that the Kabbala offers that the first five chapters of the Bible are written in code and cannot be translated into any ordinary language. The code is a living force at play in the universe. The text of the code is intended to project this universal force into our very being, thus acting as a revelation.⁹⁴ The perception here is that the unordinary language of the Kabbala is speaking about the Economic Spirit, God Moloch and money arising in the human condition using the code name Israel.

The support for recognizing the name Israel as a cipher is in the Bible use of the term money. The activities of the Bible figures, when correlated with the use of the term money, relocate the saga of the patriarchs and the exodus to more recent times by hundreds if not thousands of years. The time correspondence of the money reference and the Bible figures can be repositioned to be in the period after the earliest recorded date of the biblical Yahweh, the God of Israel, around 850 BC.

This period beginning with Yahweh, and ending at the accepted time of the second temple around 539 BC marks the era of the origin

of money. Coincident with the use of money in the market and the time of the second temple, we find that about 539 BC is the time "when circumcision began to be regarded as a peculiar Jewish custom. The temple priests began to elaborate this minor cultural peculiarity into a symbol of [a] God's covenant."⁹⁵ This dating repositions much of the saga of Moses and the Exodus and the circumcision of Abraham into a more recent period.

Climate conditions in the area had sufficiently changed such that if the biblical Abram had been traveling in his alleged time he would have been using horses rather than camels. Conveyance to Egypt by camels was not known in the area until after 600 BC. It is speculated in some circles that Moses and Ahkenaton are perhaps the same person. This would tend to be supported by the Velikovsky finding that there were no six centuries of dark age between the Mycenaean and Greek periods. This new dating would also put the eruption of volcano Thera closer to the origin of the God Yahweh, also recognized as the God of volcanoes and storms.

The revision of the dating of biblical events from around 1250 BC to about 850 BC makes it possible to locate the "money of the market" used by the patriarchs in the actual period of the discovery and use of money. In his Exodus, The True Story, Wilson reports that dates of the Thera eruption vary widely. One period is from about 1100 BC, plus or minus 190 years. The existence of this range of dates could locate the Thera eruption as recently as 910 BC. The Velikovsky dating, along with Wilson and the first record of the God Yahweh, tend to support repositioning much of the Bible saga from prehistory to a more certain period. It is of note that in Psalms 78:52-54, the holy mountain of Yahweh is recorded as a volcano.

The pursuit of the notion of a Bible cipher, using the name Israel to encrypt the story of the discovery of money and the advent of the Economic Spirit with God Moloch, no doubt involves the prospect of a major altering of thought, a leap of faith. This type of psychological experience is first recorded in the biblical "killing of the first born" in Genesis. This metaphor of infanticide speaks to the rejection of tradition of the parents in order to accept new ideas and thoughts. A type of new thought first appeared in the new Israel re-

ligion of Ahkenaton. With the passing of time, the name Israel seems to have been appropriated by an alternative priesthood. This priestly redaction evolves to appear in open Bible text as a cipher concealing the epiphany of the discovery of money.

The intent here is to try and identify the driving forces of the Economic Spirit known as money, which moves in the world as a religion. The belief system expressed in money terms is sufficiently powerful that its practice seems to override common sense. The accretions of global pollutions are openly recognized as outcomes of money calculations. The capacity of the mind to accept poisons of the biosphere as an acceptable outcome of money decisions seems based upon a belief that money measures are absolute. It is almost as if a form of anti-stewardship sorcery was distracting the human mind through the power of code name Israel.

This idea of a universal force in the name Israel entering the human condition is generally accepted. The Bible tradition supporting this notion seems based upon a scripture that was first drafted around 400 BC. About this same time, money was becoming a force in the marketplace. According to Jaynes, "this is a time when the paradigm of human consciousness is altered by the capacity for deceit."⁹⁶ The magnitude of the psychological and intellectual change at this time seems to be recognized in scripture. "For behold, I create a new heaven and earth and the former shall not be remembered nor come into mind."⁹⁷

The notion of the Economic Spirit and God Moloch concealed by code name Israel entering thought as a new consciousness called money, which offers a figurative new heaven and alters prior memory, fits well with the Isaiah reference. "This new capacity for human thought in money based-relations altered society. The problem with a money society seems to be that the social reference for measurement changes from a physical quantity to a number, an intellectual abstraction, is not uniformly manageable by the general population."⁹⁸ In this process of altering consciousness it seems that the God of Isaiah comes into human consciousness coincident with the introduction of deceit and treachery as operational forces in human relationships. Further, "deceit may also be the cause of con-

sciousness."⁹⁹ This observation tends to be supported by the fact that the word consciousness is not found in the Old Testament.

In his discussion of deceit in its short- and long-term instances, Jaynes tells us about deceit entering the human experience as treachery. This seems to be verified by the Isaiah in the Old Testament. In the new capacity for thought described by Isaiah, we have the introduction to a new human capacity. It is now possible to "be one thing on the inside and another thing on the outside."¹⁰⁰ This trans-ethical capacity can be recognized by the importance of deception in the workings of the Economic Spirit in money creation and lending. Money creation and lending in the modern banking system requires a certain deception by the myth that loans are dependent upon depositors' money, when in fact all money must be created from loans before it can become money for deposit. The continuing absence of a clear understanding of this algorithm suggests a psychological dominion of special power moving behind the veil of code name Israel to conceal the advent of God Moloch and the Economic Spirit.

Joseph and Jacob and Moses

Joseph is a key figure in understanding the advent of money as a power in the marketplace. Joseph was the supreme bureaucrat in control of markets and goods in Egypt depicted in the Bible saga in Genesis. Of course, according to the stance here, Joseph, like so many Bible figures, is not a historical person. The importance of Joseph is his personification of the allegory that describes the arrival of the Economic Spirit and the nascent power of money. Previous to the saga of Joseph and his first application of the invention of money in the exchange system, the economy of Egypt was the exchange of goods for goods. The matter of exchange for profit was not yet a practice. Prior to a "money of the market," all economic exchange was under the direct control of the cult of the Pharaoh.

We learn from the Bible that Joseph arrives in the White House of the Pharaoh through the commercial efforts of the Ishmaelites. These were traders using money and making commerce by camel caravan from Palestine into Egypt. According to the Bible story, they

had purchased Joseph in Palestine for 20 pieces of silver. The use of money and camels in this transaction indicate that the date of the event and the saga of Joseph must be sometime after 600 BC, because camels and money in coin format were not present in this area until after this date. The financial concept of discount is cleverly portrayed, yet concealed, in the story of the acquisition and delivery of Joseph to Egypt.

It seems that Joseph had been abandoned in a well by his brothers. The Midianite merchants, returning from Egypt, found and retrieved him. The Ishmaelites on their way to Egypt bought Joseph from the Midianites for twenty pieces of silver. An example of discount can be seen if the Midianites had a prepaid arrangement to deliver someone to the pharaoh for perhaps 30 pieces of silver. Since the Ismaelites were already en route to Egypt, the purchase of Joseph provided a gain of 10 pieces of silver upon delivery. The Midianites got twenty pieces of ready cash without the necessity of making the delivery. The notion of discount is that immediate money in hand is more valuable than prospective money in the future.

In keeping with the notion of cipher concealing the story of money, and recognizing the central role of deceit and deception in money affairs, it is plausible that the purpose of the Great Merchants, the Midianites and the Ishmaelites, for getting Joseph into Egypt was to set up that first great financial swindle that puts the Egyptians into money bondage. Some theorists might identify this episodic shift in human relations as concealing through allegory the beginning for Cult 273 and what we now call central banking. Some have suggested that the modern version of the Midianites and Ishmaelites can be seen in the contemporary great merchant structures of Japan and China with Americans as the new Egyptians.

In the Bible saga, Joseph gains the favor of the Pharaoh as an administrator. The stance here is that Joseph was not the hapless victim of Bible myth, but personifies the class of professional executives who were graduated by the advanced schools of administration in Babylon and Damascus. These early versions of modern MBAs made careers in consulting and government. These experts were

imported by the Pharaoh from the best schools and academia of Babylon and Damascus to provide the sophisticated methods and the Semitic language that was the key to "world markets." The expert consultants were contracted to come and assist the Egyptian officials who were unfamiliar with the Semitic language essential for world trade. Obviously, like any good consultant, the intruding foreign professionals would find opportunities for recommending changes in the staff and methods of administration.

These management professionals took posts throughout the area stretching from the Nile to the Euphrates. The Bible recalls this area as the greater Israel. The reaction to the consultant foreigners by the displaced Egyptians was probably similar to the attitude of any contemporary professional who has been put upon by consultants. The experienced managers who were displaced by these newcomers of little practical experience would no doubt have considered the arrival of these new graduates an intrusion. Often a much-anticipated promotion would no doubt be lost because of policy changes caused by the arrival of these MBA-type intruder/invasers. The Egyptian history of the period reports the arrival of the Ithru or Haibri, indicating the arrival of the "intruder" or invading people.

The history of the Ithru or Haibri as an intruding presence in Egypt is first detected in the famous Tel el Amarna tablets. These tablets report correspondence between the King of Syria and Ahkenaton of Egypt. The popular assumption is that the intruder people, the Ithru or Haibri, are the biblical Hebrews. If so, they did not yet exist as a cult in the manner of the biblical people later called Jews.¹⁰¹

Our Joseph, as metaphor, appears in the Bible story as a chief confidant of the Pharaoh at some obscure biblical time in the history of Egypt. It is also during this epoch of historical vagueness that the Egyptians report the arrival of the Ithru, "the intruder people." There is the possibility that Joseph might have been the most successful of these Ithru "intruder people" who designated the cohort of professional executives and consultants that proliferated in the area. Obviously this class of professionals would be more appropri-

ate for characterizing the biblical Hebrew people than the stereotype of victimized peasant.

From his high office in the Pharaoh's White House, Joseph demonstrates a consummate understanding of the intellect that is the precursor of money economics. Joseph dominates the entire range of government authority and manifests superb diplomatic talent. His early recognition and placating of his opposition by the Egyptian priests cleared the field for the first recorded manipulation of a society through the exercise of the power of money. His power of bureaucratic skill is seen in Genesis 14:34, when rather than dispute with the established priestly orders for property, Joseph arranges for the priests to be given 20 percent of all the land for themselves.

Times were favorable for Joseph. There were seven years of plenty before there were seven years of famine. During those years of plenty, Joseph accumulated the surplus of the economy into the inventory of the Pharaoh. This story of inventory storage is clearly allegory and is making a sort of figurative reference because there was no method or technology for long term storage in those days. During the seven years of shortage, Joseph is reported as selling the inventory back to the people who created it in the first place. The implication is that money was involved because during the famine goods, especially grain as a medium of exchange, would be absent or in short supply.

This first experience requiring a money transaction was no doubt contrary to the previous experience, when Egyptian commerce was done on an exchange of goods basis without money. Further, the requirement for money no doubt came as a shock to the land-rich but money-poor priests. Obviously, they did not recognize the powers that money had over land when they accepted the deal from Joseph in the first place. A further culture shock must have followed when Egyptians saw their own inventory being sold to foreigners when there was a desperate need locally. The requirement to pay in money for something that for centuries had been recognized as community property must have been stunning. The powers of money over goods and land must have shattered the primitive eco-

conomic consciousness of the Egyptians. The additional insult of seeing the precious supply sold to foreigners who had ethnic origins similar to Joseph must have created, in addition to the great swindle of their gold and silver, a serious sense of betrayal among the once-trusting people of Egypt.

The complete cycle of this new money economy is described in Genesis 47. Here, as the surplus is being gathered in the seven good years, Joseph encourages some of his relatives to emigrate to Egypt. These relatives are coming on the false pretense of being available as guest workers to look after the cattle of the Egyptians. With the onset of famine the shortages grew extreme and the Egyptians had no bread. Joseph sold his remaining inventory of food to the people for money. Now Joseph has all the money. The absence of money in the local communities is perceived as a failure of the money system. In reality this first money system is demonstrating its perfection as the means to concentrate power.

The only property still in possession of the people is their cattle, which had supposedly been in the custody of Joseph's relatives. The Egyptians were then required to exchange their cattle for bread to live. Then the people perceived that seed would be needed to plant for food in order to survive. Without money the people were forced to give up their land to get money from Joseph in order to buy the needed seed. It is through this mechanism of the money of the market that Joseph gains control of all the land. The once-civilian residents of the land, who had considered themselves as extensions of the Pharaoh and his household, became tenant farmers as serfs of Joseph, subject to the Economic Spirit of money price. We can see through the allegory of Joseph that the Bible is more of a history of an ideation about the power of money and deceit rather than of a people.

The 20 percent of the land held by the priests was not purchased by Joseph. Control of the money offers far more power than control of the land. In fact, Joseph further subordinated them to his power by giving the priests a regular stipend of the annual revenue of Egypt. The achievement of complete totalitarian power can be seen as beginning with the control and manipulating of the money of the

markets. The final step for Joseph was in controlling the seed for planting. The modern corporate great merchants strive daily to return to this level of power through their experiments and patents to try and control the seed crop. The complete power of Joseph dictated that people could only survive in a mode of tenant servitude dependent upon money. The saga of Joseph in Egypt can be seen as the perfected model for modern financial bondage as manifested in the system of money. This system can be recognized as the algorithm for the current structure of central banking and its national-debt-based system of money at interest administered by world banks and international financial institutions.

The famous communist leader, Ho Chi Minh, reports that the church missions used Old Testament financial tactics as well. He reports that during the colonial period in Viet Nam they used a tactic similar to that used by Joseph in Egypt. Minh reports that in order to secure for itself the land under cultivation, the church used every imaginable method, including bribery, fraud and coercion. "Availing itself of crop failures, it gave the peasants loans, with their rice fields on mortgage. Because the interest rates were too high, the peasants were unable to get out of debt and had to cede their mortgaged fields to the mission."¹⁰²

The colonial Church seems to have learned from history, because under the new regime of money controlled by Joseph, even the priests of Egypt became subordinate to the state money system. The Egyptian people, traditionally accustomed to paying ten percent of their production as a type of tithe to the Pharaoh, were now required to pay 20 percent of their production to Joseph. This 100 percent increase in tax burden is reported in the Bible text as favorably regarded by the now money-dependent Egyptians. Joseph reports that the people said of him, "You have saved our lives and we volunteer to be your servants." Joseph acknowledges the peoples' esteem by saying, "Behold I have bought you this day...and your land."¹⁰³

The suborning of society members from their reciprocal interdependence with government to become individual serfs for sale by money price to an individual is accomplished through an outright lie. Joseph says he bought the land for the pharaoh, but this is un-

true because the tradition of Egypt already recognized the pharaoh as de facto owner of all the land. Further, the task of crop management that previously had been the responsibility of the priestly experts, was now "privatized" to be the responsibility of the individual Egyptian tenant farmer. This no doubt resulted in crop failures and shortages resulting in price fluctuations which, are highly desired in a money-driven economy. The Joseph story is clearly about the clever manipulation of the symbols and offices of a once-trusted government. This arrival of the Economic Spirit imposes a bondage of money dependency not understood or desired by the traditions of the people.

The destruction of the economic tradition as imposed by Joseph no doubt precipitated social unrest. His accumulations of money must have been at risk. In the face of this unrest, Joseph acts with executive swiftness, moving his money gains out of Egypt into Palestine near the famous city of Bethel. The authority of Joseph, our prototypical central banker, can be seen in the story of the funeral of Jacob, his dead father, is a total stranger to Egypt, and an immigrant under false pretenses. The funeral is reported as celebrated for 70 days as if Jacob was born as a member of the Pharaoh's family. Jacob is reported as embalmed in the order of Egyptian royalty. The state funeral involves returning Jacob's embalmed remains to Palestine for burial.

The cortege of a state funeral and the convention of respect for the deceased and the authority of police power would no doubt assure a safe passage for Joseph's loot going to safekeeping at Bethel. This location has deep occult significance in its connection to the God Melchizedek and the Second Temple of Jerusalem. There seems to be some kind of signal line of extra normal consciousness that connects this area to Bible religions that conceals the contradiction between the larceny and deception of Joseph with the notion of a just God. It can be seen that deception and theft and breach of trust are central themes in both the Exodus saga and the Joseph story. The observation here is that the powers of God Moloch and the Economic Spirit have prevailed over the minds of Bible teachers for centuries. This explains why deception and theft are not openly

recognized by Bible teachers as the basis of much Bible saga. The failure to recognize these themes has made it possible for the God Moloch and the Economic Spirit to use Bible religions as a veil to reign for nearly 2000 years.

A continuing observation of Bible stories indicates that the economic well-being of gods chosen, the Ithru, intruder people, is frequently the result of deception and larceny. The story of Joseph follows the Moses figure and is supplemented by another Bible character called Jacob. A common characteristic of these personifications is the ability to gain enrichment by deception. It is as if there is an attribute of the Economic Spirit that facilitates deception. Given the tenuous economic circumstance of the Ithru, the intruder people, as being totally dependent upon the rulership, it is not beyond reason to expect them to behave in larceny much like many of the biblical characters. The expected attributes of the cosmopolitan intruder people as conveyed in the story of the biblical cult are developed and personified in the person of Jacob.

The name Jacob, which means supplanter or deceiver, speaks to fraud and is changed to Israel in the story of Jacob. This notion of deception is consistent with the practices observed in the swindle of the Egyptians by Moses when the Egyptians were swindled out of all their gold and silver. It is remarkable how the element of swindle and deceit are so central to the Economic Spirit in the functioning of modern economics such as the stock market money systems.

We meet Jacob in scripture hiding on the far side of a river. His wife and children were abandoned on the other side of the river facing potential wrath and retribution because of a swindle by Jacob. It seems Jacob had cheated a family member. During the night time of fearful hiding he had a dream. In this dream Jacob is characterized as a special person signifying the beginning of Israel as a new and special identity. The shifty Jacob dreams he is wrestling with an angel of God. As dawn nears a deal is made to conclude the duress of the wrestling match. The possibility of Jacob coming from the cohort known as the intruder people with a background of clever consultant, civil servant functionary is captured in the nature of the deal consummated in the dream.¹⁰⁴

This deal is probably one of the most perfected statements of commercial and bureaucratic self indulgence ever stated. Jacob will accept becoming Israel if God will look after the basics of life, and maintain an acceptable standard of living and make it possible for him to travel safely and not be eliminated "from his father's house."¹⁰⁵ If God agrees, then tricky deceiver Jacob will give God ten percent of all future business action. One could also see this deal called the tithe between Jacob and Moloch as a form of protection money or extortion. Current income and net worth are left out of the deal considerations. According to the Bible, the angel of God agreed and accepted the offer. This deal is often cited as the formalizing of a second covenant, perhaps because this is the second Bible mention of the tithe. Unlike the first mention of the tithe when Abram became Abraham upon his deal with Melchizedek, the rate for a tithe is now set at ten percent. One can observe from the terms of the deal and the character of the Jacob that his God would most likely be the Moloch.

Obviously the Jacob deal carries a tone of moral indifference and is a contradiction to the idea of God rewarding his servant for moral righteousness, self-denial and fair dealing. According to Pascal, it is the presence of contradictions that confirms the presence of cipher. This God of the Jacobian deal further suggests a God of moral indifference. This indifference is quite a contradiction to the obligation of the first covenant with its demand for stewardship. This capacity to make a deal with God in percentage terms seems most likely to have originated around the time of the biblical second temple and the beginning of money. This date seems authenticated by the idea that decimal notation seems first to have been known in this area around 400 BC.¹⁰⁶ It is possible to surmise that the objective of the Jacobian deal was related to the stewardship of money rather than obligations of stewardship of nature as called for in the first covenant.

The third person of allegorical interest in our search for the God Moloch and the Economic Spirit is the famous Moses. He walked in the desert for 36 years in the same shoes and undershorts and for obvious good reason called it 40 years. (Starting at age 84, Moses

dies at age 120, equaling 36 years). Moses enters Bible tradition as a consequence of a unique fire. There was a bush on fire where "the flame burned but did not consume."¹⁰⁷ Moses reports from the bush that God was talking about the liberation of a people in bondage. Moses said he was called to liberate the people from slavery in Egypt. The problem with this version of the message at the burning bush is that slavery was not a practice in Egypt.¹⁰⁸

The subtext of the burning bush as metaphor suggests that Moses, rather than being inspired to liberate the people from bondage, personifies the experience of the epiphany of understanding financial bondage. The notion of a fire burning but not consuming its source is an elegant metaphor for the cipher of money interest on debt. Money is commonly believed to be able to increase in amount as the consequence of something called interest. The observation of interest accruing on money comes to the mind like a mystical fire burning without consuming its origin.

Through this epiphany of discovering money interest and the example of manipulating the money as first engineered by Joseph, Moses represents the recognition of ultimate secular power. He could see how cult supremacy can be achieved through the financial practice of lending money at interest. A money debt at interest has the eventual result of putting the people in bondage. Moses did not liberate from bondage. He created the bondage out of the money that Joseph had made operational. Now bondage, ie the National Debt rules the contemporary social order through the structures now known as central banks.



ETHIC OF THE MORAL DOUBLE STANDARD

8 The Ethic of the Moral Double Standard

Morality can be defined as a standard universal to the human condition. All peoples and traditions have and share an understanding of standards of morality. Often this moral stance is taught in terms of a divine guidance from their God. A violation of the moral teaching is a sin against God. Whatever puts distance between the believer and the divine instruction is considered not moral. Sin is defined in dogmatic parlance in terms of specific immoral acts. The notion of a moral double standard involves the cult authorization of an act involving others that is contrary to their own rules. The cult maintains a guarded indifference to outsiders while maintaining a preference for insiders.

An extension of the double standard can be seen in the reasoning of what is called economic thought. A nominal father of modern economics, Maynard Keynes, openly declared that he was "in the strictest sense of the term, an immoralist." Among his circle in that nascent period of what is now known as global economics, rejection of moral limits was accepted thinking. "We reject entirely all restraints imposed by the general rules. This stance is considered by others with fear and as aggression and is feared as our

most dangerous characteristic. We reject entirely the moral usage inflicted by convention and traditional judgments. We are, I will tell you, in strictest sense of the word, the immoralists."¹⁰⁹ The contemporary descendants of those early immoralists would no doubt be leaders in the trend to rejection of the Ten Commandments and extending court protection of sexual deviance and other now prevalent rejections of traditional moral conventions, as these are perceived as somehow restricting market forces.

The stance here is that the Keynesians represent what would be more accurately recognized as partisans of the Economic Spirit. They clearly depend upon a moral double standard because their "insider" Moloch-driven ideation of amoral globalism depends for its success on people constrained by moral strictures. It is the limitation imposed by ethics and accepted moral restraints that make contracts and agreements workable in the marketplace. It seems that the immorality spoken to by the Keynesians only applies to how that cohort tends to profit from immorality because others are restrained by moral limits. This is clear evidence of the moral double standard required by the God Moloch and the Economic Spirit.

It is widely agreed that the norms and values essential for a social order are prescribed by the dominant religion. The scribes of antiquity understood the human condition. Society was in many ways the same then as it is today. There is the record of the rich and concerns for the poor. The need to decide between right and wrong was ever present. There was the ongoing obligation to keep promises. Although the central ethic of a people seems to have been influenced by exogenous factors such as culture, race and region, the basic attitudes toward being and action with regard to prohibitions and prescriptions are similar.

However, a comparison of the similarities in the traditions of the world reveals significant differences in world views by region. It is almost as if the Noah story of his three sons is actually about the divisions of humanity. For example, among Europeans the dominant view is of nationality or race with an emphasis on the individual. Among the Semite tribes of the Middle East the cult is

the dominant ideation, with emphasis on the family and tribe, and in the Orient it is an emphasis on the family artfully expressed in ancestor worship. These differing world views are visibly indicated in the three methods of writing left to right, right to left and vertically.

The reading skills required for these different styles of writing are no doubt an important component of the cultures and religions. The ethical statements of these different cohorts are quite similar at first reading, but generally modify the notion of universal inclusion with a tone or sense of exclusivity. For example, the all inclusive ethic of Hammurabi essentially calling for "do unto others as you would have done to you" becomes the ethic of exclusion when it is later modified by Judaism to state "what is offensive to you do not do to others."¹¹⁰

Regardless of the cultural background and the vagaries of the predominant religion, commerce depends upon an agreed central ethic. Business requires a shared sense of ethical values for contracts and collections. One can say that money commerce across cultures depends upon a certain ethic universally accepted, regardless of dogmatic differences among religions. The Economic Spirit in its cross-cultural trespass in search of global markets seems to have appropriated enough ethics from the religious traditions to have become its own religion, especially in its dependency on the ethic of keeping promises.

A crucial measure of the ethic of the Economic Spirit in its pursuit of commerce is the statistical standard that is called the normal or bell-shaped curve. Ancient knowledge of this curve is recognizable in scripture. The attributes and tendencies of a market population can be anticipated according to their place on the curve. The normal or bell-shaped curve describes the pattern common to all commercial and social and natural life since the beginning. All sorts of instances and events found in life are represented by this cosmic wonder. The harvest yield was the seasonal verification of this measure.

In addition to the normal curve as the measure of nature and activities in life, there is another attribute to observe in human en-

terprise. It is called the Pareto curve after the name of the person who discovered it. This curve is especially useful in measurements concerning economic activity. Often called the 80/20 rule, the Pareto curve demonstrates that about 80 percent of the activity of an enterprise will come from 20 percent of its products. Profit often follows this rule as well, except that 80 percent of profits will come from 20 percent of the sales. The scribes and priests of antiquity no doubt had at least an intuitive sense of these modern statistical measures as they struggled with the apportioning of goods to assure ethical fairness in the community.

The measurements expressed by the bell curve, i.e., normal distribution, exist in all aspects of modern commerce and society. The curve describes any population as having six discreet segments. Each of the segments includes about 16 percent of the subject population. It is a generally accepted convention that the average, i.e., middle class, includes about 63 percent of the population, and is represented by the two segments on either side of the middle of the curve. Individuals in the four segments that make up this middle group are considered to represent the average of the population. Yet, despite this fact, it is common that about 90 percent of a population consider themselves as middle class when asked about their social standing.

Either there is no general sense of this social statistic, or the power of the Moloch over the public mind is evident here. As a general mathematical statement, one half of any population is above and one half of any population is below the precise mathematical average of their group.

With about 63 percent of the population in the middle range considered to represent the average, this leaves the remaining segments of about a third of the population to be divided above or below the average. This finds the remaining population equally divided into segments with about 16 percent above the average and an equal number below the average. The wisdom of scripture demonstrates an awareness of these measurements with the knowledge that about one in seven people is in a dependent state with respect to the general population. The Bible says that one

seventh part, or 14 percent, of the harvest is to be left in the field for the poor.¹¹¹ In allegorical terms, the Bible is telling us that in those agrarian days there were about one in seven persons infirm by dint of age, illness or injury, competence e.g. and consequently the others had to provide for their necessities of life. Although not publicly measured, this statistic is probably present in the modern economy as well. In the economy of the Economic Spirit, it is safe to add the condition of no income to the demeaning forces of the human condition. In the cohort above average we find about 16 percent markedly above average and another two to three percent notable in their exceptional abilities especially in regard to money.

The permanence of the statistical reality of the bell curve in the human condition and its activities probably inspired the original ethic for governing society. It is reported that during a time before the Bible record, that the Sun God Shamash, circa 1700 BC, gave special guidance to Hammurabi of Sumeria, for governing. Shamash said that the purpose of government was to "Bring forth the victory of righteousness, prevent the strong from unjustly prevailing over the weak, instruct the nation and advance the well-being of all people."¹¹² Some centuries later, the meaning of this noble statement is captured in the Sermon on the Mount by the Jesus figure. The Apostles Matthew and Luke summarized these thoughts into what is regarded as the Golden Rule. "Do unto others as you would have them do unto you."¹¹³ Although considered by some as unique to Christianity, this same rule is found in most societies, including that most distant civilization of the Incas.

Confronted with the challenge to interpret the central theme of his teachings for new believers, the Apostles asked Jesus for a summary statement to teach to the new Christians. It is from intuition that we observe the occult power in this Bible verse of the Lord's Prayer in Matthew 6:12. It describes the purpose of the Christ figure. The verse says, "And forgive us our debts as we forgive our debtors." Thus we find in the ultimate instruction from the Jesus figure to his Apostles the most powerful anti-Moloch statement ever expressed. The Moloch cannot exist without debt. The occult implication of this verse is offered here as evidence of

the cipher concealing the God Moloch in Bible text. In this Mathew designation of Chapter 6 verse 12 we can detect that the power of the Economic Spirit and its money rule of 72 is also manifested in this verse. Occult numerology can see the Moloch rule of 72 in the multiple of 6 times 12.

The ultimate lust of the Moloch is in knowing how long it will take to double an amount lent at interest. The amount of time required to double capital is calculated by dividing 72 by the interest rate. Therefore \$1,000 loaned at six percent becomes \$2,000 in 12 years. Lend at 12 percent and the money doubles in 6 years, etc. We can see financial magic in this number 72. This basic rule of money calculations is a cipher hidden in plain sight in the Bible verse. The irony is compounded because this rule is concealed in the very scripture that is calling for a repudiation of the debts upon which the rule depends. The call to forgive debt expressed in the Lord's Prayer was then, as it is today, a most revolutionary statement.

A further observation on the powers associated with the number 72 can be observed from the political assassination of Walter Rathenau, German Minister of Foreign Affairs in Berlin, on 24 June 1924. While dying in the car at the scene of his assassination, he was heard repeating as his last words, "the 72 rule the world." His negotiations to relieve the repression of the Versailles treaty were terminated by his death. The events that followed from this assassination probably made World War II unavoidable. This is evident from the fact that the National Socialist economic platform was targeted at neutralizing the political and economic cohort that was benefiting from the "rule of the 72" in Germany.

The Nazi party economic platform clearly rejected much of what is crucial to economic globalism as driven by money at interest, perpetual debt and stock exchange finance.¹¹⁴ The reality of secret knowledge, such as the rule of the 72, existing in control of the social order is a matter of record. Even Moses surrounded himself with 70 elders plus his brother Aaron and himself. It seems that through the passing of time the wisdom of the elders gets appropriated by the Moloch to become an instrument of the Eco-

conomic Spirit. The Moloch seems unaware or indifferent to opposition. Even in prehistoric Egypt, in the first great popular uprising against social repression, a primary cause was the resentment against life being controlled by secret knowledge. The Egyptian upper classes were scandalized that the lower classes had gained the secret knowledge by breaking into the upper class precincts of the Pharaoh himself.¹¹⁵

Unlike the inclusive spirit of the central ethic directed to Hammurabi by the Sun God Shamash and later rediscovered as the Golden Rule of Christianity, the ethic of the moral double standard is about exclusion. The moral double standard is about profit for the cult at the expense of the general good through separateness, exclusivity and deceit. The moral double standard is the outcome when the Economic Spirit is dominant in cult life. The Economic Spirit that drives the moral double standard is "that complex inner attitude conscious or subconscious, by virtue of which a man acts in a certain determined manner."¹¹⁶

The Economic Spirit is most present when society is measured in money terms. The authority of the Economic Spirit in a culture can be recognized by the degree to which the rich get richer and the less fortunate are marginalized. According to the attributes measured by the bell curve, there is a natural tendency of forces to exclude a certain portion of the community. The priests of antiquity no doubt recognized that it was their responsibility to offset this force.

It is through the advent of the God Moloch and the Economic Spirit that we can see how the priestly ethic of Hammurabi was altered. Prior to the Economic Spirit, commerce required a distinction between price and value. The moral standard of price was set by decisions and judgments by the priests according to popular needs. Under the power of the Economic Spirit, the moral double standard allocates according to money price only. The popular need can be ignored. In the absence of priestly judgments, and with the political process under the influence of the Economic Spirit, the modern society only has the priesthood of the Moloch working through the structures called the central bank. All policy

is driven by material judgment and secular thought.

Currently only those usually on the margins of society, such as artists and intellectuals, offer thought and criticism to challenge the God Moloch, and advance the public good. Although astute in expressing their concerns, they still seem reluctant to see that it is the hidden God Moloch and the Economic Spirit that dominate the culture. They misapprehend the reality of the times. Their minds seem to have been channeled as if overtaken by the God Moloch himself. They seem stalled at a threshold of awareness. They err in the speculation that the "Holy Spirit has withdrawn from the world and no longer manifests himself in nature."¹¹⁷

The moral double standard is the power to exercise deception and duplicity through a rule of law. The moral double standard of God Moloch is demonstrated early in scripture. The Bible cult is advised in how selective application of Bible law brings economic benefit. Instead of the law being the instrument of universal justice and a standard for equity as is commonly understood, the law becomes an instrument for gain.

A case might be made, as described by Kathi O'Brien in the book, *The TranceFormation of America*, O'Brien and Phillips, 1995, that the secret negotiations employing sex slaves and drugs and cash payoffs to high officials in Washington and Mexico are living examples of how the Moloch cipher in scripture influences current international law. Carefully devised as an instrument of law, the NAFTA Treaty brings largess and secret gain for the Cult 273. Profit comes for the cult when the stranger can be put to economic disadvantage through deceit and deception. In many respects, it seems the scripture "talks to conceal." We find a subtlety and deception to conceal the arrival of God Moloch. The scripture makes statements that declare the presumption of universal justice, but allows a contrary consequence. The Bible text officially states that "there will be one manner of law for stranger as well as for your own country."¹¹⁸

Further, the cult is cautioned "not to vex a stranger."¹¹⁹ The obvious conclusion is that benefits accrue from commerce with strangers. Then, in contradiction, we find that the stranger is ex-

cluded from cult justice. It is written that unlike cult members who do not pay interest, "a stranger shall not benefit from a loan without interest,"¹²⁰ In addition the cult is directed to "always a lender, never a borrower be."¹²¹ The rules of scripture specify that taking usury is forbidden among the cult, but usury is permitted in dealing with a stranger. In times of loan forgiveness, which is periodically required among cult members, the brother is permanently excused while the stranger is reburdened with the loan at interest.¹²²

Here is clear evidence of the contrary ideation of the moral double standard in Bible text. These verses seem more related to benefit by way of the Economic Spirit than a spirit of unbiased justice. Also, we find the scripture actually telling us about the other spirit. The recognition of this other spirit seems to accommodate the notion of the presence of the Moloch in scriptural verse. The presence of this other spirit brings special favor to Caleb. "Caleb, because he had another spirit with him...(Moloch) will give the land where he goes and his seed shall possess it."¹²³ The word seed in its role as the medium of exchange has an economic meaning equivalent to money.

The ethic of the moral double standard is obviously the rejection of the central ethic of social justice as described by Hammurabi and the later Jesus figure. The implication follows that prosperity in harmony with nature depends upon a universal application of the inclusive ethic of the Golden Rule. This of course puts to challenge the contrary rule that advises a cult to benefit from usury and disadvantaged strangers. It is evident that the God Moloch and the Economic Spirit come to society in accord with the Bible notion to profit from strangers. Preferential benefits are expected to accrue to cult insiders. This potential for profit can be seen regardless of whether the cult is a religion or a country or a corporation.

There is thought among Bible traditions that supports the notion of powers ascribed here as belonging to the God Moloch. It is said that the Tetragrammaton, YHWH, in Greek, represents the name of the Bible God, Jehovah. In a most astonishing revelation,

the Kabbala observes that "the letters of the name YHWH are the same as the evil demon who is prince of this world. He who knows how to effect their transposition can extract one from the other."¹²⁴ The YHWH of transmutation says that "The divine person is a source of danger as well as a blessing. His magical virtue is in the strictest sense contagious."¹²⁵

It is thought that there is a unity of vision expressed by YHWH that enables a man to act with complete success as a human being. Plato believes that this is present only in the philosopher and in him only when his social environment allows him to live wholly in accordance with his purpose. When denied this purpose by society, the philosopher becomes alienated and a disruptive force.¹²⁶

The reference in scripture in Ephesians 6:12 (again we have the encrypted hint of the rule of 72) says that "the struggle is not against flesh and blood, but against rulers of darkness of this world, against spiritual wickedness in high places." The possibility that the evil demon of this world and the power of darkness ruling in high places is God Moloch and that his power can be reversed by an intellectual transposition out of the philosophy of perpetual debt, money at interest and stock exchange finance is an exciting, albeit not scientific, observation in these materialistic financial times.

The prospect that the Bible saga is reporting in cipher how an intellectual synapse inverts ethical thought from a stewardship for a prosperity in harmony with nature to a contrary ideation of a stewardship of money interests as driven by the Economic Spirit and its usury chills the mind. It becomes even more irrational or spiritual to observe that the transposition out of this dominion of the God Moloch and the Economic Spirit can be accomplished by the mere act of retransposition.

The harm of pollution and unjust structures of poverty can be remedied by a reversal of the collective will. A simple matter of enlightened, perhaps stewardship cult-driven legislation, is needed to exterminate the central bank temple of God Moloch with its perpetual debt, money at interest and stock exchange finance.

It is a fact that a modern economic system can function and provide money and well-being without the practices of the Economic Spirit commonly known as finance, but called usury in scripture.



USURY

9 Usury

The subject of usury has interested the gods since the beginning. Stone tablets report that God is warning against usury. One thousand years before the invention of money, High Priest Hammurabi warns against usury. There is a problem with the warning. There is no clear definition of what constituted usury in those early minds.

The recent convention has been that usury was an excessive rate of interest on borrowed money. Many American states passed laws declaring that interest rates in excess of 10 to 12 percent were to be considered usury. The US banks following WWII had adopted a convention where a rate of six percent would be the prime or standard rate on loans to known customers. This convention has seemingly fallen by the wayside in many contemporary lending practices. Bank credit cards are now known to seek a 30 percent interest rate. In the absence of a more recent divine dictum, the stance here is that usury is a condition whereby the return required to repay a loan diminishes personal liberty by putting the borrower into a form of financial bondage. The power of usury, like any belief, seems to be dormant in the dominions of the mind until it is activated by the powers of belief in a god. The God Moloch, with the energy of the

Economic Spirit protected by law, appears as the driving force of usury. Usury becomes operational the instant that debt is allowed to be made available for sale as a commodity and to pay interest. The debt that pays interest and is often traded at a discount price for future delivery involves bonds, notes, bills of exchange and mortgages, and other various instruments.

The power of usury is readily evident in the average home mortgage. For example, a \$100,000 mortgage for 20 years without usury would require a monthly payment of about \$417.00. The same mortgage with usury at six percent per year would require about \$713.00 per month. The six percent interest charge becomes a 70 percent increase in monthly payment. The mortgage payment at eight percent over a thirty year period would be about \$836.00 per month. This two percent increase in interest rate represents an additional 42 percent increase in the amount of interest paid per month. The monthly payment is double what it would be without interest. Obviously, for those citizens of the Economic Spirit who pay interest, their standard of living is reduced by usury compared to those who do not pay usury. For those who do follow the biblical rule of no usury, they will find that in just a few decades that their wealth surpasses the rest of the citizens by giant amounts.

When considering a debt like the national debt, with terms like thirty years which effectively makes the debt cost to the nation perpetual, the benefits to the debt holder, the lender, becomes astronomical. The costs to the taxpayer paying the interest are gigantic. For example, a national debt of \$100,000.00 borrowed at 6 percent would begin amortizing the loan by paying about \$600.00 per month, \$500.00 would be interest paid to the bond holder, quite frequently the Federal Reserve System, while about \$100.00 would be paid on the principal. After ten years, about \$56,000.00 would have been paid as interest with \$16,000.00 paid on the principal. The loan balance would be about \$84,000.00 even after paying a total of about \$72,000.00 on a \$ 100,000.00 loan. The \$56,000.00 of interest if lent @ 6 percent would, according to the rule of 72, dou-

ble every 12 years. Over the loan period of 30 years, the lenders will probably profit more than \$300,000.00 on a loan of \$100,000.00 that had a reserve requirement of only \$10,000 in the first place. The payments that deliver this risk free, government guaranteed flow of largess no doubt comes from income taxes. The Old Testament dictum of "never a borrower but always a lender be" has special resonance for the Cult 273 of God Moloch, especially when lending to governments. The power of the Moloch is readily seen in the home mortgage. The trades and craft people who build the house get paid once for a total amount of about 30 percent of the original mortgage amount. The mortgage lender benefits in perpetuity by perpetually lending the loan payments. The rule against "no usury" has great significance.

The financing of national economies by a national debt, a sort of mortgage, is a near perfect example of financial bondage through perpetual debt. The associated structure derived from a national debt system is the modern financial markets and stock exchanges. The rise of stock exchanges seems inevitably related to the teaching of the Swiss evangelist John Calvin when he rationalized money interest. This departure from conventional Bible teaching subsequently permitted the financial development called the joint stock company, now known as the corporation. These corporate entities and their power in markets exist as proof of the power of God Moloch. This hold on power is made possible by the structure called central banks and supranational cabals like the World Bank and the International Monetary Fund and others such as the Bank for International Settlements in Switzerland.

The intellectual mechanics of usury that support these structures and markets are mainly dependent upon access to inside information and sufficient funds to capitalize on the information. These attributes can be seen in the ancient pre-money as well as in the contemporary economies of the Economic Spirit. Usury is the inevitable outcome of a money system that is allowed to justify itself by calculations in rates of money interest and discount and trades

in debt. A primary driving force in the origin of stock exchanges has been the trading in debt. The stock exchange in New York was greatly benefited by the Hamiltonian scheme for redemption of the devalued debt of the Revolutionary War. The discounted debt was acquired from distressed sellers through stock exchange trading in anticipation of the debt being redeemed at full value by Hamilton.¹²⁷

In the face of the powers of the financial markets, it is remarkable that contemporary religious dogma still contains the usury prohibition of scripture. In recent years scholars have studied the prohibition to ascertain its continuing authority. Bernard Lonergan, S.J., finds that the usury prohibition has been preserved primarily because of its meaning. "It must follow that some meaning of the original text has been authoritative. The author's intention is the normative meaning. Therefore no means no," he says.¹²⁸ If no means no, how does the prohibition apply today in the world of the Economic Spirit and God Moloch?

The biblical prohibition is precise in the books of Deuteronomy, Exodus and Leviticus. Each book contains the prohibition of usury. In Exodus 22:25, it is Moses speaking to the Israelites, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." In Deuteronomy 23:19, a later work, it is prescribed that, "Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of anything that is lent upon usury." The effect of this later clause is to specifically prohibit compound interest, which is the core of modern capital and banking. This refined version of the prohibition implies a period of experience with the money economy, and was probably incorporated some time after the discovery of modern money at the period of the second temple. Admittedly, this notion rejects the conventions of dating Bible history in the period circa the thirteenth and fourteenth centuries BC, and puts the figurative Moses in a period around the sixth century BC. Further support for this dating is in the archeological evidence. "The city of Pithon is identified as one of the treasure cities that the Jews built

before leaving Egypt. Excavations indicate that there was nothing there before the sixth century BC."¹²⁹

The understanding here is that usury is recognized in scripture as well as by the early gods as a form of psychological power. This power, on the order of a spiritual force, comes with a mystical energy able to take over the human mind like an enchantment. It causes the mind to believe. Since the invention of money, this para-natural possession called usury comes into the mind through a fixation with the arithmetic of money calculations. It is as if the Economic Spirit and its God Moloch can take over thought like a mystical burning. This obsession overtakes the mind like the pre-creation flame that burns with the uncreated light, a psychic fire. The prophecies often speak of an end time that comes by a fire. The possibility of usury being a figurative representation of that fire comes to mind. It is apparent that harm to the biosphere, which in large part is a problem of the consequences of thermal combustion, is directly related to decisions based upon financial beliefs driven by usury, the arithmetic of money.

The peculiar control of the mind exercised by usury requires submission to a totally irrational belief. It is necessary to believe that modern money that is created by pen stroke or computer keyboard entry can grow with the passing of earth time. Unlike growth found in nature with a life cycle bound by the laws of nature, money is calculated to grow in perpetuity. It has no need for sunlight or water. It is unaffected by blight, or climate or predators. This magical growth of money is reflected in mortgages, bank accounts, financial discount and the actuarial computation of insurance and national debts and other interest-rate-driven financial instruments. The powers to be derived from this financial assortment are no doubt what the gods had in mind when they warned against usury.

The practice of usury has been reported as a matter of serious racial and cultural tension throughout history. This is especially true since the arrival of Judeo-Christianity in Europe. The practice of usury in Europe, especially in Germany, seems to have been fostered

by a curious set of cultural and religious relations between Jews and Christians. Usury is reported to have been the source of a popular resentment of Jews by Christians, although both were under the same Bible prohibition. Clearly, the scripture common to both Jews and Christians expressly prohibits the lending of money at interest.

The conventional history of those Middle Ages reports that Jews tended to monopolize lending money because other occupations were closed to them. Isaac of Vienna expressed the sentiment of Jews in the role of money lenders. "We cannot know what taxes the king will exact of us...threatened as we are by bitter demands and needing, as we do, huge sums for bribery, money lending is the price of our existence."¹³⁰ This complaint of being victimized conveys a peculiar world view because, in the course of time, "whole villages, towns, and dominions fell into fiscal possession of the Jew and during this period interest rates on average were about 43 percent to 50 percent. The range, depending on the purpose of the loan, was from 21 percent to 108 percent."¹³¹ Tensions between Jews and Christians no doubt became exacerbated when the Pope demanded that the Jewish owner of once-Christian property pay a tithe from the acquired properties. As early as the 1230s, especially in Germany, Jews were prominent in their relation to the King. Jews had a "particular relationship to the treasuries of various countries and were widely known as serfs of the Chamber," or the King's Jews.¹³²

With a view of the period through the prism of the nascent Economic Spirit we see a much more sophisticated set of explanations. The near-universal presence of the "King's" Jew in the courts of the Kings and Burghers suggests a close working relationship. No doubt financial matters were a high priority. The notion of the ghetto lender operating unilaterally to compensate for certain denials of opportunity should probably be set aside to the realm of folklore.

The facts indicate that the usury of money loans at interest was the outcome of a joint collaboration between the expanding Christian community of Church and nobility and the Jews. The nature of

the collaboration was a cunning interpretation of scripture by both Christians and Jews. The text declaration that lending money at interest was prohibited for Jews as well as for Christians was given an artful interpretation. The caveat for avoiding this prohibition was in the cleverness whereby the Christian would not be violating dogma if he borrowed from a Jew and no doubt vice versa. After all, didn't the Old Testament make exceptions for transactions with strangers? The link between commerce and banking and the Church was incestuous in the extreme according to contemporary standards. The Medici banks actually controlled the trade in key commodities to guarantee their control over credit, price and money available in the markets.

The Church recognized this circumstance by various Papal decretals and declarations from formal dogmatic study in Church councils. Not only could Christians borrow from Jews, but it was permissible to pay interest on the borrowed money. Furthermore, it was necessary for Christians to protect the Jews, even as a loan shark, from harm because as a chosen people special to God, the Christian Messiah would not return if there were no Jews in the territory. It seems that a spontaneous conversion of Jews into Catholics will signify the true Messiah. Therefore a spontaneous conversion of the local Jews to Catholics would certify whether or not the roaming Christian evangelist was the Messiah or not. One can fathom from this intellectual convulsion that the Economic Spirit and its money loaned at interest was the real driving force for the elite of both Jewish and Christian society in that era.

The trinity of Church, Jews and nobility in a financial cartel arrangement essentially thriving on the debt burden of the producers in the community has set the standard for all subsequent European-based civilization since that time. Yet, there were risks. A Jew was not allowed to bring a collection claim against a Christian. The continuity of the lending practices of the Jews depended solely upon the pleasure and protection of the Christian nobility. This financial interconnection among the cartel members escapes casual

observation. The peasant and tradesperson, as borrower in that time, cowed by the powers of Church and nobles and the money calculations of usury, would have been hard pressed to resist the cartel. The representation of the Jews as moral victims forced to lend money at interest because of Christian malice is no doubt a misstatement. What appears more evident from the cartel circumstance is the presence of the God Moloch and the arrival in the European consciousness of the Economic Spirit.

The circumstances of the cartel were upset at the beginning of the eleventh century. The basic rules of usury, previously held as a secret by the Jewish "serfs of the chamber," were discovered by the Crusaders in Jerusalem. These warrior nobles and peasants of Europe answered a call to arms in 1066 for a crusade to liberate the Holy Land from the infidels. Strangely enough this was also a time of study by the Crusaders in Jerusalem.

Much was learned about measuring and counting, including the mysteries of algebra. In the shadow of that millennial episode, certain scholarly Crusaders discovered the formula for calculating interest on money and the rules for investments and loans which had previously been the secret of the Jewish lenders. With some imagination it is possible to see the legend of Solomon and the notion of a Holy Grail as representing allegory and cipher conveying this intellectual insight from generation to generation.

This cult of newly enlightened Crusaders immediately mounted two of their own on one horse and rode at speed to the Vatican. Their report to the Pope was the secret of the Chalice, the Holy Grail of profit by money interest. They had discovered the mystery formula of $I = PRT$. Interest on money (I) is the result of multiplying the amount of principal (P) loaned by the rate of interest (R) by the time period (T) of the loan. The Pope called these messengers his Knights Templar.

These Knights were given a cult status with exceptional privileges. They were to go forth and look after the financial and investment needs of the Vatican. The success and sudden riches available

to the Templars created suspicions and envy. There was talk that the Templars worshiped another God called Baphomet. There were rumors of deviant rituals and perverted worship. The kings and clergy became aware of these rumors. In time, they also became curious about measuring and counting and writing and learning the secrets of the Levant. King Philip IV of France studied and made an earth-shaking discovery. He contacted the Pope and they coordinated action. On Friday, October 13, 1307, the Knights Templar organization was destroyed and its records impounded.

It seems the Knights had been taking advantage of their privilege. The traditional loan rate from the ghetto Jews had been about 43 percent per year. The Knights Templar had been lending to the Pope's Vatican at 65 percent per year. The prima facie evidence is that the Knights had been borrowing from the Jews and marking up a 50 percent profit before lending the same money to the Pope and credit-worthy kings. It is easy to see how Pope Clement and King Philip IV would take umbrage at this clever, if not bold, financial exploitation. The outstanding loans of the Knights vanished with their demise. It seems no one came forward to pay on their debts to the Knights. One can only wonder what happened to the Jews who tried to collect on their loans to the Knights. Perhaps there is a connection between the mass expulsions of Jews and the claims of Jews on collateral offered by the defunct Templars.

The mystery of the Templars' Baphomet seems related to the idea that it was at the same time a form of Christ and antichrist, a prefiguring of the God Moloch. This idolatry was represented by a peculiar figure who was reported to have been worshiped by the Templars in their temple ceremonies. This occult figure was somehow related to the mysteries of money. In retrospect it can be observed that the calculations of interest-rate loans and finance involved a certain "doublethink" where a loan is at one and the same time an asset and a liability. The image of the Baphomet characterizes the Christ and the antichrist as a simultaneous but contradictory duality. This metaphor describes how the lender has an

asset while the borrower has a liability based upon the same amount in the same transaction at the same time. The passion to learn the secret of the Baphomet swept across Europe in what is known as the Inquisition. Kings and clergy alike plundered Jewish synagogues for copies of the Talmud and other Jewish books. These are reported to contain examples that the Knights Templar used for the mysterious calculations for gaining money riches.

The situation involving interest rates in Europe continued to be troubled after the demise of the Knights Templar. Times were actually getting harder for the Jews as the kings and clergy began to master the secrets of money and the calculations of usury. Once the terms of loans were understood, they were frequently considered outrageous and cancelled by the borrowers. Deportation of Jews was frequent. Even the Lombards of Italy were on the move. London City received "on the lam" lenders from all over Europe. Times were so difficult in the loan business that a London City Jew would give away the money, if the recipient would promise to pay interest for life.

The current phase of God Moloch and the Economic Spirit of money at interest seems to begin with the European mind of sixteenth century London. The general trend following the discovery of money arithmetic by the Europeans was a decline in interest rates from the ghetto standard of 43 percent. With the appearance of Martin Luther the rates were reduced by 90 percent to four and one-half percent and only due from those who could afford to pay. By the 1930s things were really bad for the loan business. The Nazis were the worst menace to usury of all. They repudiated the concept of national debt, gold as a basis for money, market interest rates and international stock exchange finance because these represented the attack by the Economic Spirit on natural laws and the progress of humanity.

Despite the experiences of the Inquisition and the various cartel arrangements that were made to avoid the usury prohibitions, the Church rule against the practice of usury continued in the courts as

Common Law until the late nineteenth century. The English common law had made it unlawful for Christians to take interest on money. During the debate on commercial common law and world trade in the select committee of the British House of Commons, from 1897 to 1890, it was decided to set aside the prohibition. In 1900, the Select Committee of the House of Commons passed the Money Lenders Act, and recognized interest as rent for capital. This period of legislation was of worldwide significance and influence because at that time the British pound and London banks were the world's premier financial reference. The argument was that interest on money was just another market force and should be permitted because of a comparison with other forms of wealth.

It was argued that interest should be allowed as a form of rent for capital. The payment of interest was a recognition of the forbearance by the lender for not having the use of the money on loan. This revolution in thought and practice in regard to money was probably the watershed event allowing for entry of the God Moloch and the Economic Spirit into open dominance of the market forces of exchange and commerce that currently move in the human condition. It should come as no surprise that the element of deceit is evident in this reversal of a thousand years of moral convention. The legislators knew, without a doubt, that money is not a function of forbearance, but is the created outcome of bank loans and credit.

The lifting of the usury prohibition in England was quickly recognized in the United States. In 1895, President Grover Cleveland, effectively repudiated the Green Back currency tradition of no national debt that followed the Civil War. The Cleveland administration was asked to continue to authorize a so-called "Populist" loan to finance the government on the principles established by Abraham Lincoln. President Cleveland went instead to the Wall Street names of Morgan and Belmont to borrow a gold loan to be paid by issuing interest paying U.S. government bonds. The stance of the "Greenback" populist thought was that a nation should not be subject to the illusion called credit. No nation or people needed money market

permission to obtain the necessities of life through borrowing. It would no doubt be a shock for most investors to learn that the financing of local government by the issue of Municipal Bonds was once considered un-American and illegal in many jurisdictions.

The act of setting aside the usury prohibition, and allowing usury in the form of money interest effectively rejected what had been a moral convention since the early Christians of the Roman Empire. The highest imperative of the Christ himself is to loan without usury. The imperative to "forgive our debts as we forgive our debtors,"¹³³ with its implied rejection of usury had been negated by the revision of English Common Law and U.S. President Executive action.

This negation altered the basic conditions taught by the Christ figure. Even those before Christ had taught that usury was an offense against the natural and social order. Usury was considered a deleterious force that had the power to take away from the poor in an "unfair" way. The appearance of perpetual reward and gain through usury without involvement in the production process no doubt contributed to the idea of unfairness. It is apparent from the nature of God Moloch and the Darwinian nature of the Economic Spirit that fairness is not a central consideration in the dogma of usury. It is interesting to note that the period of the late nineteenth century offers much to meet the needs of the God Moloch. The U.S. Supreme Court took the notion of the rights of persons as expressed in the U.S. Constitution and extended these rights to corporations in a decision in 1886. The court acceded to the Moloch by giving the corporation all the rights of a person before the law plus eternal life with limited liability. This gives a corporate entity remarkable protection before the law. In addition, the corporation has the power to prosper by burdening real people with usury forever.

The modern notions of capital at work through investment has muted many of the early arguments against interest on money. Stock markets, mortgages and a plethora of financial instruments and derivatives are offered as measures of and stores of value. The

modern commercial globalists come to the public domain much like the "great merchants" of the Book of Revelation. The thought passes that the so-called global economy may be an allegorical repeat of the legendary tower of Babel. The cosmopolitan few of commerce and high finance are most obviously the modern equivalent of the Biblical great merchants as they move as the high princes of usury and the Economic Spirit and the God Moloch. It can be observed by some that the veil of Judeo-Christianity is gradually falling away. The advance of God Moloch to eventual public recognition and dominance seems certain. The British House of Commons legislation that killed the usury prohibition was a crucial act for advancing the agenda of God Moloch.

The God Moloch, as the driving force of the great merchants in the spirit of money economics, is spreading the fire of usury-driven destruction of created nature. These great merchants, often self identified as exempt from social obligations, are no doubt as notable in their modern capacities as they were in scripture as the Biblical Abram. Scripture recognizes the great merchants in their propensity for colossal failure as reported in the prophetic Bible Book of Revelation. The commercial cycle of the God Moloch and the Economic Spirit is reported for posterity.

Rev. 18:3: The merchants of the earth are waxed rich...

Rev. 17:13: These have one mind...

Rev 18:17: For in one hour so great riches is come to naught...

Rev 18:11: The merchants shall weep and mourn...

The gifted cosmopolitan cohort of the privileged, informed and gifted elite that make up the great merchants would have us believe the disastrous circumstances offered by these verses from scripture are no longer possible. These great minds of commerce and finance say the prohibition on usury is made obsolete by the complex of modern financial inventions as they are ultimately manifested in stock markets. They rationalize with subtlety and sophistication. The famous John Calvin, father of the Reformed and Presbyterian Church, could be called the patron saint of modern great merchants.

Calvin reviewed the arguments against usury, biblical and philosophical. In his wisdom he decided that a "loan at interest was legitimate provided it was profitable to both borrower and lender, was useful to society as a whole, not just to the partners, and was at a rate of interest not exceeding the law of the land."¹³⁴

The perception guiding Calvin seems to have completely misapprehended the true nature of society as a whole, where one-half are below average. Calvin seems brutish with respect to that percent of society which are always dependent upon the social majority for support. Obviously Calvin was out of touch with the reality that 80 percent of commerce and profit comes from 20 percent of a population. The reasoning by Calvin was that "hard work represented the holy life, that man's predestined place in heaven was indicated by his material well-being on earth. The poor man was poor because of himself, his laziness or avarice or prodigality; the individual and the will were responsible, not the community."¹³⁵ The evolution of this ideation to become powerful in the advance of Christian tradition would no doubt dumbfound the Christ figure, but the God Moloch could find much to admire in the reasoning of Calvin.

Calvin and others of his time seem to have overlooked the approaching reality that money powers would eventually dominate the writing of the laws. Calvin was no doubt influenced by an interpretation of the proscription in Leviticus. "If your brother becomes poor, and cannot maintain himself, as a stranger and a sojourner he shall live with you. Take no interest from him or increase. You shall not lend him money at interest, nor give him your food for profit."¹³⁶ Condemning a poor or unfortunate relative to life as a stranger seems to agree with the Calvinist notion of predestination. In this theology, God is thought to provide more to those whom he has previously decided deserve more. In almost exact contradiction to the intent of the usury prohibition, the facility of profiting from money at interest seems to have become an indicator of God's blessing. Even close family is subordinated to the usury facility. The God Moloch moves behind the veil of Judeo-

Christianity with verve and audacity.

Endorsed with a beneficial theological exemption, the great merchants expanded their influence with the philosophy that society is not an organism subject to spirit and soul, but is a machine. Even the learned Professor Krugman at the Business School, once known as the (Moloch) Divinity School of Harvard, admits that market forces are somehow "not human." The Economic Spirit is judged to have no inherent ethics. "It just works."¹³⁷ Ethics and morals of a Judeo-Christian basis are often required of employees in order to get hired and keep their jobs, but corporate practice in the markets is quite something else. It was just business to be in opium smuggling and slave trade and plunder the silver and gold from others' ships on the high seas. This amoral history is the basis for the economic conventions of contemporary global great merchants and the origin of stock market shares. There seems to be no concern that the eventual outcome from this approach inherently leads to a form of bondage and servitude that eventually precipitates resistance. It is a statistical reality for a large portion if not all the population that money debt with interest now regulates life.

It has previously been stated that the skill levels and intellectual disposition of most people result in one-half of any population being below average. The skill of the general population in their capacity for managing the rules of money no doubt reflects this truth. Further we can surmise from the Pareto curve that only about 20 percent of a population can expect to excel in profit by commerce. The offer of the notion that interest rates can be useful to society thanks to mass participation in stock exchange markets becomes an absurdity. Fully 80 percent of the population is at a statistical disadvantage to the informed and invisible few in the skill of interest rate calculations and the power of the Economic Spirit.

The structures of markets and mythology of finance make it nearly impossible to recognize how the common good of prosperity in harmony with nature is undermined by usury. The biblical injunction has been stood on its head. The usury prohibition, al-

though usually understood as required to protect the poor, has far greater significance. The rules of usury are understood by a very few. Some would say as few as 2.73 percent of a population can fully master the arcane rituals of money at usury. The evidence from the international markets of money now indicate that masters of usury have made payment of interest the sacrosanct obligation of humanity under market forces. The majority of people who are in debt bondage are now expected to protect the moneylenders from any setback regardless of the sacrifice in human and environmental needs. The powers of usury assure that the poor can protect the rich.

The modern usury notions as expressed in money and debt and investment come to the public mainly through stock market indices. These notions have been evolving under the auspices of the gifted few since the time when money was a quantity of seed. In that early time before money there was no profit motive common to the market, and goods were exchanged for other goods. Capital probably did not have a name. The voices of the gods made the people an extension of the ruling household. There was no equivalent to the modern notion of unemployment, and there was no non-responsible intermediary called a central bank creating the medium of exchange. The priesthood allocated resources and kept track of the seasons to assure that planting and harvesting to generate the seed needed for survival and exchange occurred as required. Need was met with the required physical quantity. The idea of critical need being unobtainable due to money price did not exist. The idea of a mystery called market forces driven by money guiding the community would have been considered absurd, and evidence of a contrary God.

We can find by the study of the seed distribution of those earliest temples, which is just an earliest version of money distribution, that the usury prohibition was based upon a very practical understanding of human nature. The prohibition was no doubt directed to assure that none but the priests of the Temple God could make seed

distributions and loan calculations. This assured that all social objectives were included in the loan and distribution protocols. The idea that the nonhuman calculation of $I = PRT$ could direct life was obviously known to that ancient priesthood but not permitted.

The practice of usury in its advanced form is social control that results in servitude of the many to the benefit of a few. These gifted few are now separate from the responsibilities of social justice and morality and accountability. The incipient powers that are available through the Economic Spirit to an informed few no doubt inspired the gods in their prohibition of usury. The early worries about the powers of usury can be seen as originating in the time when seed was the medium of exchange. Money did not yet exist.



10 The Seed

Those first civilizations that had organized agriculture with seasonal crops mark the beginning of the use of seed as a medium of exchange. The seed supply of the community was tightly controlled, and the measurements for distribution were precise. The temple and its staff provided valuable service in the safekeeping of the seed crop. They prevented inappropriate consumption and theft, and regulated seed according to the will of God. This pre-money rulership was accountable and responsible at the same time. The distribution of the seed effectively controlled the distribution of wealth. The elements of production and the availability of seed were controlled by the temple elite. The issue of social justice and the medium of exchange were interconnected with the mind of God through the powers of the temple. The prohibition of usury was probably not so much concerned with the temple making controlled profits on production in the form of the tithe as it was on making it illegal for those not in the priesthood to make private profits that could upset the balance of nature and distort the structures of social justice with usurious methods.

According to myth and legend, there were beings who came down from the sky in machines. The earth people were amazed at the arrival of the sky beings. Myth and legend and even the Bible

indicate that those early celestials came with gifts of the seed that made organized agriculture possible. They built temples with rooms and compartments too small for ceremonial use. Those many separate compartments and chancels in those early temples indicate that the purpose of the temple was to store and protect and manage the seed. The people were telepathically instructed by the sky beings. The site at Ebla some few miles from Damascus, Syria, was among the first destinations of the sky beings. There the Earth people observed and learned about temple construction. The most remarkable gift from the sky beings was seed for corn. It has no previous existence in nature on earth. This fact along with the evidence that wild grains were modified for domestic production seems to present logical proof that row-crop agriculture was a gift from the gods when legend is viewed without the filter of religions.

An elegant legend about the origin of corn is from the Maya of Mexico. "The relation of Maya to corn has been recognized in modern day nomenclature. The name of the corn plant and that of the Maya are synonymous. The scientific name for the corn plant is *Zea mays*, which means 'Grain of the Maya.' In most of the world, corn is called maize, which also means quite completely Maya."¹³⁸ The power of the gift of corn persists in the race memory of the people of Guatemala as descendants of the Maya. During harvest a woman accidentally dropped a single kernel on the ground. She immediately went to the kernel and picked it up. She held the kernel between her thumb and forefinger and, in what is now called prayer, she acknowledged the supernatural origin of the seed. "To her and the other Maya the corn kernel had a soul and was to be respected."¹³⁹

The mystery origin of the seed continues its subconscious hold on even the most modern religious tradition. One can see in the Christian Jesus figure a metaphor of the life of the seed. Just like the seed, the Jesus saga begins with a miraculous origin. He lives and procreates in congregations. He is crucified, is buried in a vault and rises from the dead to live again. The seed of miraculous origin lives to be harvested, is stored in a temple vault to be planted to rise and live again. The notion of seed vivification being represented by personification seems to begin with the very origins of human mythology. In

the earliest Egyptian mythology, the ritual of the star Sirius spoke to a mysterious power for life that has extraordinary parallels to the Christ story.¹⁴⁰

The cosmic calendar of the star Sirius was crucial for predicting the seasons so essential for crop management. Unlike the current calendars that represent the entire Earth year, the agricultural season was the most important measure of time in the Egypt of the Star God Sirius. The Egyptian new year began with the sighting of Sirius on the sunrise of July 19. This date signaled to the people that the Nile was to begin rising to inundate the crop land. This flooding was recognized as a rebirth essential for reliable agriculture. Rather than measure time in months and years, the Egyptians spoke of how the earth was being renewed by the Nile flood period. Planting did not begin until the Nile receded in November. The first sign of the new crop of wheat was recognized by celebration on the 6th of January. This date of miraculous rebirth is still recognized in Orthodox Christianity as the birth date of the Christ figure. The harvest from that January sprout some three months later is a celebration that has been appropriated by Bible myth as the Passover and Easter planting celebrations in North America.

The Egyptians measured their year in the two sequential crop plantings that followed the inundation. If the crops were bountiful, Egypt would serve as the granary of the ancient world.¹⁴¹ The fixation of the ancient mind on the seed was for all practical purposes the driving force in the ritual of the temple as well as the economic basis for cult commerce. In addition to providing sustenance, grain was the medium of exchange. The seed crops were the money of the community. The enterprise of persons was paid for in grain.

The first evidence of row-crop agriculture appeared in Iraq about 8000 years ago. The seed tradition of those first crops was maintained in Iraq for centuries in the ageless seed storage facility Abu Ghraib. Later it was made into a torture facility. It was made infamous by the arrival of American troops. A first action by the U.S. occupation government was to outlaw the millennia-old practice of natural seed selection and storage. All future agricultural seed for future use in Iraq is to be the genetically modified seed supplied by

U.S. corporations. It can be only a matter of time before the original seed tradition is lost. It would approximate insanity to think that the U.S. military power, buttressed by advances in mind control, was deliberately intending to try and control world food supply by obliterating the history of the seed originating in Iraq.

Without the evidence of the origin of seed, the myth of evolution can persist. The evidence of those first deliberate modifications to create domestic seed from the wild will be lost. There are essential aspects in the stem and the husk that determine the differences between the wild grains and the celestials-provided, domesticated seed. The wild grain must be attached to the spike by a stem brittle enough to be broken by the wind. The husk must be sturdy enough not to rot between the "harvest by the wind" and the germination period on the ground. Wild grains are thus equipped for natural survival and fructification. The domesticated grain used in agriculture has two attributes exactly opposite to those of the wild grains.

The farmer wants a strong grain stem that will resist the wind as well as the handling during harvest. Secondly, the husk must be convenient for harvest. Unlike the wild seed in nature, the farmer is not forced to harvest and sow on the same day. Corn is a typical cultivated grain. Although the grain is securely attached to the ear, the husk is easy to remove. A field of corn left to itself is doomed because any grain not taken by predators will rot on the ear. There is no wild corn! The American Indian, like the Maya, regard corn as a gift from the 'Celestials.' These Gods arrived and taught agriculture of wheat and rice, but corn was a gift from the Gods."⁴²

Whether by cosmic coincidence or Providential design, it seems the celestials timed their seed gifts to coincide with a planetary cycle when the poles were in a stable location. There is evidence that the magnetic poles of the earth migrate over long distances for 6,000 years then stabilize for about 30,000 years. Depending upon row-crop agriculture would have been very risky during those unpredictable seasons of the polar migration. It is noteworthy that the temples of the region, prior to the Solomon period, were characterized by two altars. One altar was dedicated to the seed. The other altar was called the Altar of Esteem. The Priests of the Altar of Esteem

were probably on their nightly vigil of the stars to report whether the earth was maintaining its course, and that the seasons were regular. The Priests of the Altar of the seed no doubt maintained the discipline and order necessary to protect the seed. The appropriation of the two altars into one marks the disconnect between the epoch of the "celestials" and reverence for their gifts and the beginning of the era of the money of the Moloch.

During that era when seed was the medium of exchange, it seems that there was no clear notion of what is now called interest. The amount that is erroneously called interest was in reality a gain to the temple on the amount of seed given up for planting. The return expected by the temple depended upon the amount and type of seed provided for planting. The notion of loan and borrowing and interest were probably not yet in the lexicon. The concept of personal ownership was very limited as expressed in the first Bible prophecy. "Seed is the glory of the Lord."¹⁴³ Abram, long before he becomes Abraham, builds an altar at Bethel to deal in seeds.¹⁴⁴ Later, as our mythical Abraham, and after money displaces seed as the medium of exchange, Abraham uses seed as metaphor for money to reveal the power of money. With the powers of seed (money) it will be possible to possess the gates (markets) of the enemies.¹⁴⁵ In Exodus 32:13, the power of the seed (i.e., money) can multiply "as the stars in the heaven" and obtain land.

The amount of seed to be returned to the temple at harvest for storage until the next season varied by crop and region. According to the code of Hammurabi, the amount to be returned would be an increase of some 11 to 13 percent over the original amount. Penalties were levied for late payments. After two months the rate increased to 18 percent. It is important to note that crop yields were sometimes barely 50 percent of the natural seed yield. Some seed will naturally multiply themselves by 30 times, while others may have a multiple of 10. Consequently, a planting of 100 seeds with a multiple of 10 would theoretically result in 1,000 seeds, but the actual yield might only result in 500 seeds. The amount the peasant got for his sustenance was dependent upon how the temple made its calculations. For example, suppose the temple provided 100 seeds with an agree-

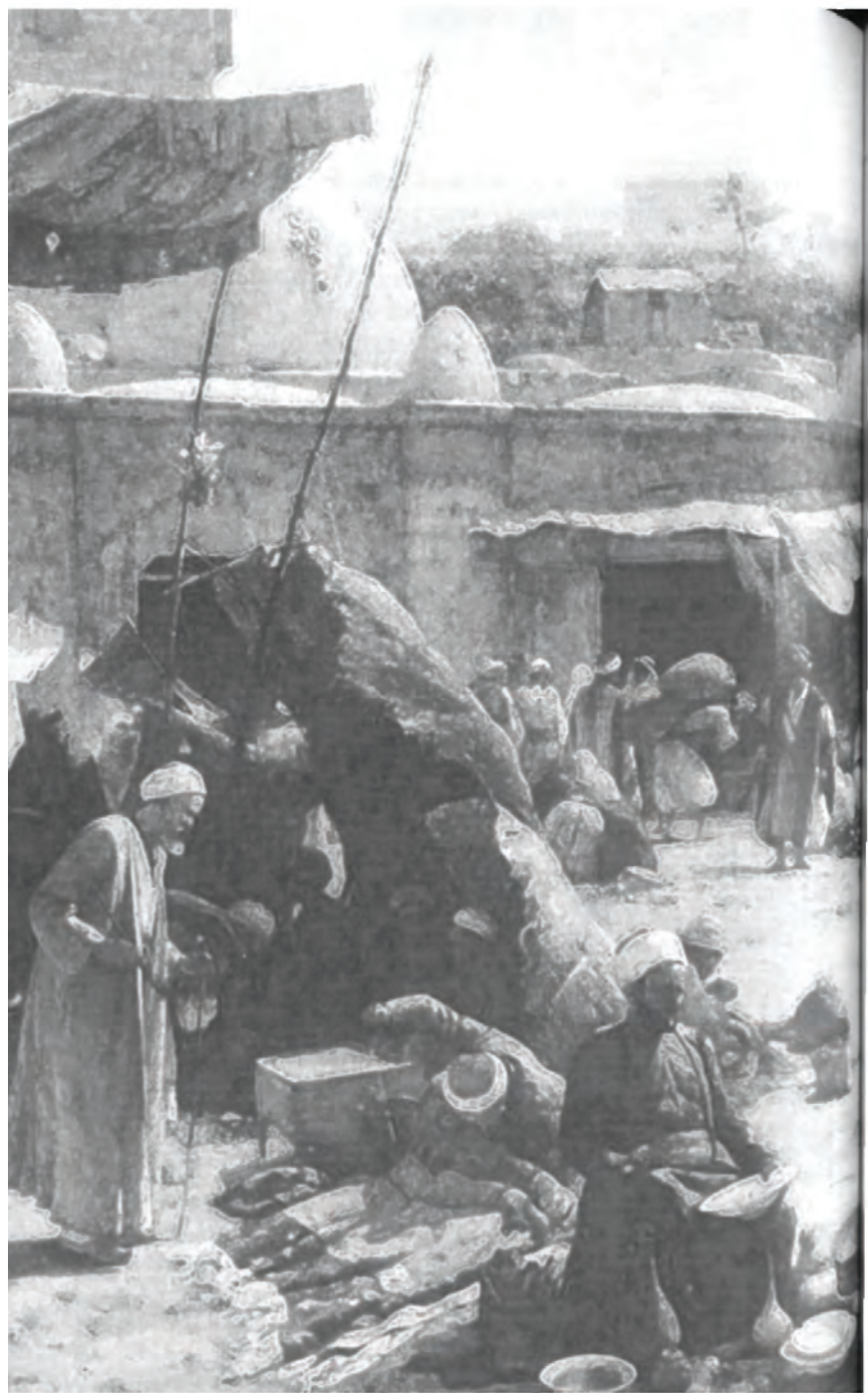
ment to return an increase of 20 percent for a total of 120 seeds at harvest. This would leave the peasant some 380 seeds out of a theoretical 1,000.

Based upon current financial expertise, the percent required by the temple would apply to the total crop yield. This would change the total return to the temple from 120 seeds to 200 seeds, because the 20 percent rate on the yield of 500 seeds is now 100 seeds, an increase of 80 seeds. The peasant's portion would be reduced to 300 seeds. With the new calculation the temple would be doubling its capital with every season. With this calculation based upon crop output rather than seed input, it would be just a few seasons before the temple capital would surpass the wealth of the entire community. No doubt, a change of this type would alert the Gods to the human propensity for excessive gain through calculations called usury on the ancient tablets.

The method change in calculating return when added to the accident of money discovery is made even more powerful by the discovery of decimal notation. The power of money arithmetic when calculated in decimals becomes the ultimate instrument of usury that allows the Economic Spirit of God Moloch to become master of the human condition. The power of the belief in the Economic Spirit is such that people actually believe that a money income can come from decimal calculations completely independent of nature. Every math course on the planet probably has a section on how interest income can flow from multiplying the rate of interest by the principal amount times a period measured in Earth time. ($I = PRT$).

This formula is often simplified by a rule called The Rule of 72. The time for a lender to double his capital can be determined by dividing the number 72 by the interest rate. It is the accepted notion that interest can pay interest upon itself that gives ultimate power to the Economic Spirit and God Moloch. Based upon the onerous burden put upon debtors by the mystery of usury, it probably should not be a surprise that the powers of usury are prone to failure. Since those earliest days after the great flood, the efforts of the Economic Spirit for world supremacy have failed. The most legendary was in the metaphor of a great tower in the city of Babel. In that first effort

at global supremacy, the great merchants and God Moloch and the Economic Spirit in the city of Babel endeavored to construct a tower that would reach to the heavens. The Gods were offended and intervened. The result was unfinished construction and the communication between people broke down in a sea of incoherence. The typology of the Babel story speaks to dire consequences from servitude to the great merchants and the worship of God Moloch and his Economic Spirit.



11 The Vow of Debt

The idea of debt being the basis for power seems contrary to common sense. The accepted convention is for individuals to try to avoid debt. Debt involves a risk of having difficulty in repayment and the cost of interest rates. The capacity to avoid debt may be advantageous for the individual, but obviously it is a disadvantage for lenders. Lenders of money expect to profit and cannot survive except from loans at interest. The discovery of power by means of debt can be observed in the Bible instructions concerning the vow and the saga of the mythical Abram becoming Abraham. It is the famous Abraham of the Old Testament who guides us through that early excitement of discovering modern money powers of the vow, sometime around the occasion of the biblical second temple, after 539 BC.

The Abram who later becomes Abraham enters scripture from "the other side of the flood."¹⁴⁶ This passage and the persona Melchizedek tend to support our position that the Bible is written in cipher and its figures are mainly allegorical. We find that the saga of Abram becoming Abraham as the consequence of meeting Melchizedek conveys in cipher the story of the arrival of the Eco-

conomic Spirit, God Moloch and the discovery the money loan powers called the vow in scripture. Melchizedek is important in the Bible saga. According to the esteemed Greek banker, Theodotus, "it was affirmed that Melchizedek was not a man but an heavenly power, unbegotten, located in a supreme but unnamed place; superior to Christ in that Melchizedek is the mediator and intercessor for angels, whereas Christ is such only for men, the true priest, of [whom it can be said that the] priesthood of Christ was only an inferior copy."¹⁴⁷ The impression here is that the mediation power of Melchizedek would be with the angels of the Moloch in order to best suit the powers of banking and money.

Contrary to the generally taught convention of Christians and Jews, Abraham was neither a suffering victim nor a destitute nomad. The biblical Abram, even before he becomes Abraham, was a rich man, a leading great merchant of his day. He had camel caravans connecting the very limits of the known commercial world. Later, after his initiation as Abraham, he buys land with the money of the market. He visits and sojourns in Egypt with his camels. The use of money and camels in Egypt indicate that our Abram is active as a powerful great merchant some time after 600 BC. This puts our Abraham in the era of the second temple and the first use of coin as money. Camels were not known in Egypt and money was not common in the market until after that time. Had he been traveling in the period of Bible convention, more than a thousand years BC, the climate would have favored horses for transportation.

Abraham, while he was still Abram, was no doubt burdened with the singular issue of all merchants of any epoch. What is to be the means and method of payment? Payment in goods for credit balances took up valuable cargo space and may not be suitable for the next destination. Payment in gold and silver bullion involved concerns about quality and attracted bandits. Obviously a form of credit like the modern bill of exchange was most convenient. Abram would deliver goods and receive from the buyer a promise to pay an agreed amount of goods in as many as 90 days. This no

THE VOW OF DEBT

doubt helped facilitate market timing and return transport scheduling. The profitless benefit from these transactions seems to have come from the mutual need for a variety of goods to be exchanged among tribes and regions.

The absence of desire to profit from exchange is the characteristic feature of early trade.¹⁴⁸ The popular notion of economics which recognizes profit as natural to human enterprise is in error. "The notion of the rational being driven by profit motive since earliest times is not only theoretically but historically misleading."¹⁴⁹ This reality is nearly impossible to comprehend in the modern notion of Global markets driven by cost and price for profit and financed by loans. The eventual mutation of the Economic Spirit into the profit motive appears for the first time in the meeting between Melchizedek, a priest of the Most High God, and Abram. Scripture says that the understanding of profit enters the human condition through divine instruction. "I am the Lord thy God which teacheth thee to profit."¹⁵⁰ The stance here is that the intervening God that alters the economic thought of Abram through the intervention of Melchizedek is the Moloch.

It appears that the intervening God Moloch has positioned his High Priest Melchizedek in Salem which later becomes Jerusalem. Abram, a great merchant, had heard of a war where a kinsman had been taken prisoner. The conflict was the result of a dispute of four kings with some five kings. A big loser in the conflict was the king of Sodom. The victorious kings had captured his property and his people and held the nephew of Abram as prisoner. Abram rose to the occasion. He formed his private commando and rescued his nephew and the people and recovered the property as well. The King of Sodom was delighted at the success of Abram. The King of Sodom said to Abram, "Give me the people, keep the goods for yourself." Abram answered, "I will not take ... anything that is yours, lest you should say, 'I have made Abram rich.'"

The exact nature of this meeting is unclear, and debate continues among scholars on what exactly were the terms between Abram

and the king of Sodom. The circumstance is concealed by the sudden appearance of a third party. "Then Melchizedek, a priest of the Most High God, brought out bread and wine."¹⁵² He blesses Abram, which eventually results in giving him the new name of Abraham. Some have suggested that this naming ceremony is the basis for the Christian "born again" experience. This sacrament of bread and wine represents a striking departure from tradition. Clearly, in this relationship Abram is making a transfer of loyalty, and the conditions of the allegiance were "not normal."¹⁵³ Prior to this celebration offered by Melchizedek, priest of the Most High God, the sacrament ritual was done with the sacred milk.

Further, there is an additional dimension to this new sacrament. Although money is not mentioned specifically, the text reports the first ever occasion when a compensation called a tithe is paid. The amount of the tithe is unclear according to some texts. Others speculate an amount of 10 percent. Some say the tithe is paid by Abram to Melchizedek, a remarkable act, since the property had been declined by Abram and therefore was not his from which to pay a tithe. Later the text finds Melchizedek giving Abram "tithes of all." This is noteworthy since the property, already declined by Abram, belongs to the King of Sodom, not Melchizedek. The appearance of cipher is quite evident in that we may read without understanding.

The authority by which Melchizedek enters into this transaction is the Most High God. The name of this God is unspecified in the text, but it is apparent that a new consciousness has entered the domain of commerce and compensation. We suspect the confusion about who paid whom what amount is the result of confusion in the scriptorium as scribes struggled with the new concepts of money compensation and a new ideation of the tithe measured in money emerging as a measure of the human condition.

Judging from the circumstance of Abram turning down the offer of goods as his reward, and the introduction of a new sacrament, and the notion of a tithe plus the involvement of priest Melchizedek of the Most High God, we can see in this new sacra-

ment evidence of a psychological-intellectual experience being shared. Perhaps we see a sort of mutual epiphany concerning a new understanding. The events subsequent to this new Sacrament suggest that the text is a cipher about an initiation into the secrets of money and the discovery of profit in the Economic Spirit under aegis of the Most High God, Moloch. The cipher concealing the powers of money comes to us hidden in plain sight. Concealed in the prurient discussion of the mutilation of the male member on the eighth day is the epiphany that "people can be bought with money"¹⁵⁴ Further, the insight of the discovery of this power is repeated in the story of Joseph. We find him exalting in the discovery of the power to purchase people with money when he says to the Egyptians, "I have bought you."¹⁵⁵

Subsequent to his epiphany with Melchizedek, Abram progresses to becoming Abraham through a series of dreams and visions. Abram falls into a deep sleep and a "horror of darkness falls upon him."¹⁵⁶ The deep sleep signifies from the language of the occult a time of creation as would be understood in the science of the creation of money and the power of the vow when it becomes a money loan. The word horror signifies power. According to esoteric interpretation this also is a time of understanding. This intellectual synapse coincident with the notion of profit and an initiation to the secrets of money creation with its power to purchase people is truly a time of new understanding.

In a vision, our Abram, now newly minted as Abraham, is reported as 99 years old. He perceives in this vision and his talk with God an ideation about the future of "his seed."¹⁵⁷ The word seed, in addition to referring to the medium of exchange, speaks to the extraordinary powers of procreation usually only found in nature. The created seed of Abram in becoming Abraham recognizes in money the virtual equivalent of the seed in the power of money to procreate. Previously only nature held the secret of procreation. Now with loans at interest, known in scriptures as the vow, denominated in money, the priests had become as gods, creating by the issue of

their own word. This power is recognized by the biblical affirmation, "Ye are Gods."¹⁵⁸

A temple vow in money lent at interest can incubate and fructify like a seed in the order of God's created nature. This newly discovered power through money is recognized in Abram's dream. His seed, i.e., money, which is created through the temple vow, has power over the entire known world. Abram's age expressed in the number 99 signifies the end of a time and the beginning of a new time. This graduation from Abram into Abraham marks the end of the epoch of trading goods for goods and signifies the beginning of money and the experience of profit. This new time is marked by the appearance of an "Almighty God."¹⁵⁹

It is with this new "Almighty God" that we recognized as the Moloch and the Economic Spirit and money. It is now possible for those initiated into the secrets of money to determine future incomes with certainty. The formulation of $\text{Interest} = \text{Principal} \times \text{the rate of interest} \times \text{the term of the loan}$ ($I = PRT$) is the calculation for determining the profit from a money vow at interest. With this simple formula the priests became like gods with the powers of creation. By incorporating the mandatory revenue of the tithe and as the capital base, vows could be lent at interest for profit. The temple as lender could become completely separate and independent from secular government and its state religions while at the same time being exempt from the traditional responsibility for providing a remedy for poverty in the community.

The new money powers derived from the debt created by the vow were quite unlike the mandatory requirement of tithes and sacrifices and offerings. A person is not obligated to vow. That is to say a person was not obligated to take a loan (a vow) from the temple treasury. According to scripture, a person had to have special qualifications that were recognized by the temple in order to be eligible to participate in the vow. In order to qualify for a vow the borrower had to be trustworthy in character. He had to own something that would be recognized by the temple as collateral. He had to have

demonstrated the ability to pay the vow when it was to come due. Rules for lending are written in the text of Leviticus 27, where it spells out the collateral value and the loan value of any thing used as basis for a vow. The terms are specified according to the standard of the temple shekel. The temple shekel was a special coinage quite separate from the coin of the realm used as legal tender in trade and commerce. The temple shekel, at 1/3 the regular shekel value, had to be purchased at the temple to pay the obligatory tithe. The coin exchange at the temple was the equivalent of a contemporary foreign exchange counter at any bank. There is no doubt that this area was the objective of the famous attack by the Jesus figure as well as the Jewish radical Yashua Ben Bandir.

The loan capital at the temple was available to the qualified maker of a vow as a sort of credit line according to age group and gender:

50 shekels was the value for males age 20-60;

30 shekels was the value for females age 20-60;

20 shekels was the value for males age 5-20;

10 shekels was the value for females age 5-20;

5 shekels for males age 1 month-5 years;

3 shekels was the value for females age 1 month-5 years;

For those males above 60 the credit line was 15 shekels, for females 10 shekels.

The desperately poor, without collateral or the means to pay or skills, had to appear before the priest for a personal valuation to establish their eligibility for a vow.

According to scripture, the vow was one of the four primary relationships that cult members had at the temple. The cult priests were constantly directing the congregation to provide for the material support of the temple. There were instructions to make ritual sacrifices and special offerings and the mandatory tithe as a percent of all production.

The vow comes to the congregation with a subtle difference. The key for understanding how the Economic Spirit subsumed and dis-

placed the powers of merciful and inclusive temple government is to recognize how the vow differs from tithes, sacrifices and offerings. It is important to regard the vow as the equivalent to what are now called loans. The undertaking of a vow at the temple was to incur a debt to the temple. The vow involved an obligation to pay in the future. This obligation is the precursor of the modern financial instrument of perpetual debt called a bond. This bond is a thing that the Lord God (Moloch) commanded in the book of Numbers 30: 2-15. The sacerdotal basis of the limited eligibility and legal liability of minors and women in a vow, i.e. loan, is also spelled out here. Further, in Deuteronomy 23:18-22, the quality standards for the vow (loan) collateral are detailed. Dogs and the potential earnings of prostitutes are not eligible as loan collateral, for obvious reasons. Not borrowing is not a sin, but if you do borrow "you shall not slack in paying." Deut: 23-22. The vow is quite unlike the sacrifices, offerings and tithes that involve the immediate giving up of property. The key for understanding the Economic Spirit is to recognize how the temple vow mutated when it became a money loan.

Prior to the Economic Spirit and God Moloch, when a borrower made a vow and received the loan, the disbursement was in actual goods held by the temple. The temple gave up the property lent. A vow of 10 ephas of grain required that the temple provide the 10 ephas. Later, thanks to the discovery of how to create money, the temple only gave up tokens representing goods. The token could be taken to the marketplace and the desired ephas could be purchased. Of course, this depended upon market availability and price stability. In the pre-money period the goods had to exist in temple capital before they could be borrowed. The loan repayment involved a delivery of physical goods to the temple.

A borrower of that first vow denominated as a money loan, as is the case of a borrower today, is unaware of the enormous difference in the powers associated with a money loan compared to a loan of goods to be repaid in goods. Those temple scribes and priests who were first in discovering modern money must have been thunder-

struck by the incipient powers available to them through creation of money loans.

The priests were probably delighted if most persons did not borrow, i.e. vow, since so few borrowers could understand the risks and difficulties of meeting payments in capital and interest. This repayment process is especially onerous when the rate of interest was set at 20 percent or a "fifth part," as described in Lev. 27:31. It was no doubt required by the priests that the borrower be a regular member of the temple congregation. Any borrower who diverted the proceeds of his vow to the disadvantage of the temple was no longer eligible for more loans.

The work to learn the intricacies of the usury of money loans at interest and to master temple shekel exchange transactions at discount took several centuries and received occasional challenges. Probably the most dangerous threat was by Alexander the Great when he introduced the first universal currency for his empire, circa 330 BC. Had he lived and been successful in the Greek philosophy that money was barren and should not fructify with interest, the temple discovery expressed as Abraham's dream would have been for naught. The untimely death of Alexander is a hallmark of political-economic importance. All of the powerful political leaders since Alexander who have become a threat to the Temple of Moloch and the Economic Spirit with money at interest have died violently. The only exception thus far has been President Richard Nixon, who escaped with his life by resigning from office.

As previously stated, the stance here is that key Bible figures did not exist except in allegory and metaphor. David and Solomon are two such figures. The famous Temple of Solomon is considered here as allegory. The so-called second Temple of Ezra and Nehemiah is considered here as the significant temple and is in reality the first temple. The distinction of this temple is that it expresses the recognition of the episodic shift in consciousness that marks the beginning of the current age of the Economic Spirit.

The biblical David is coincident with this second temple, accord-

ing to the re-dating of events adopted here. It seems that the Second Temple of Ezra and Nehemiah was eventually quite successful in its lending operations. The lending at 20 percent interest was so onerous that "everyone was in distress and everyone was in debt, and the discontented began to resist the power of the temple. They organized into groups of 400 under a captain."¹⁶⁰ For those who sought relief from debt and challenged the terms and fairness of such usurious loans, the response from the temple was firm and in the spirit of the God Moloch. "It is a snare after vows to make inquiry,"¹⁶¹ In other words, a borrower should not quibble with the priests if the loan turns out to be a bad deal. You recall from previous mention that Moloch is the God that does not forgive.

The borrowers were also warned about consuming the collateral they had pledged for loans. Debtors were reminded that taking a vow, i.e., receiving a loan, was considered as a dedication to God. Non-payment of debt was an offense to the temple as well as to the "God of consuming fire."¹⁶² It should be noted that it is in terms of a consuming fire that we find the mention of a fire in the introduction of the God Moloch in Leviticus. The Captain of the revolting 400 rising against the temple is non other than our biblical David. He leads a guerrilla band in rising against injustices of the temple. However, the story of a victorious David seems to be in error. The historical research on the David figure does not find a successful commander but discovers a "rout, a disastrous defeat."¹⁶³

It seems that the virtual temple of God Moloch as manifested in the existence of national debt and central bank structures of modern money has never been defeated. In fact, the God Moloch passion for debt holds a curse for those of Cult 273 who do not lend. It says in Deuteronomy 28:22-44, If not a lender "you shall become a borrower, you shall be the tail instead of the head and curses shall come upon thee until you are destroyed." By this definition any money system that is not based upon the bondage of a national debt is a threat to the god Moloch and his temple of central banking. Spiritual warfare becomes central to temporal existence. The Kab-

bala approaches the subject of the temple with a mysterious observation. It says the "importance of the Temple is in its destruction, not in its having been built."⁶⁴ This observation supports the thesis here that Bible believers in the stewardship covenant of prosperity in harmony with nature who submit to the voluntary bondage of the national debt structures with interest paid by income tax are being deceived. They should take a careful look at their tradition to ascertain how it is that their religion has been co-opted to support a bondage to the central bank Temple of God Moloch.



12 More Than Levites

It should not be a surprise that the money of the Economic Spirit begins in the city of Jerusalem. This site is equally recognized in the story of the Holy Spirit. Even before the use of money, the land where Jerusalem is located was a crossroads of commerce. The trade routes of the known commercial world connected along that Mediterranean coast. The area around Salem, later called Jerusalem, was special because it was a comfortable distance from sea pirates and caravan raiders, but still convenient to the seaports and land trade routes. It was considered a sort of neutral zone out of consideration of the mutual benefits of trade. It was in this Mediterranean region in the area of western Turkey along the Mediterranean Sea in a place called Lydia that the Economic Spirit in the form of coinage was introduced around the 7th century BC.

The literature of antiquity does not provide a clear language for interpreting the arrival of this money power in society. Modern words are often misleading when trying to describe the banking and commerce of antiquity. The word money was not yet in the lexicon. For example, the word that is incorrectly translated as "money" or even "loan" is simply kapsu, meaning silver. It cannot mean money

in our sense. Similarly, what has been translated as rents is actually meaning tithing. Wine is not so much purchased as exchanged, one measure of wine for one measure of grain. The use of modern banking terms in some translations is downright inaccurate.¹⁶⁵

Originally commerce was not a matter of what are now commonly called markets. "There were no prices under pressure of supply and demand, no buying or selling and no money. Equivalence in trade was established by divine decree. Pre-money antiquity prospered without a reference to business profits or losses."¹⁶⁶ The pre-money period was characterized by the exchange of goods for other goods. The arrival of profit awareness in trade and commerce seems to represent a shift in human consciousness. A corollary of this shift, coincident with the advent of the Economic Spirit, is the understanding of the "value of deceit."¹⁶⁷

This attribute of deceit has already been demonstrated in the Exodus saga and in the deal when Jacob becomes Israel. The understanding of the value of deceit seems to be a key for decrypting the Bible as a saga of the advent of the Economic Spirit and the invention of what is now called money. Prior to the invention of money, when commerce was under the rules of divine decree established and enforced by temple authority, the priests were the authority to authenticate all matters of exchange. The role of the priest as the agent of God "was to assure fair exchange value."¹⁶⁸ The powers of these priests are spelled out in detail in the Bible description of the role of the Levites. This elite cohort was responsible for looking after the necessary matters of administration through the temple for the people.

Apparently around the time when coin as money becomes noticeable in the market, the temple staff was restructured to create a special group within the temple organization. An elite group of 273 men were selected from the "first born of Israel" for an important new status. This new status brought the recognition that these men would represent a group "which are more than Levites."¹⁶⁹ This new cult of 273 specially selected men was chosen to be independent of

the Levites.¹⁷⁰ The 273 men are to have special duties at the temple separate from those of the ordinary Levites. In further reading of the chapter, in verses 47-51, it appears that this new cult of 273 men has been organized to have special responsibilities involving money because the cult of 273 immediately sets out to raise a pool of capital. Each of the 273 men raises "a levy of five shekels." This amount would provide a capital pool of 1,365 Shekels.¹⁷¹ This suggests that the leadership of the temple has recognized that money capital will be essential for the temple to function in the emerging money economy of the Economic Spirit. A further recommendation for raising start up capital in the emerging money economy is indicated in Exodus 30: 12-16. A half shekel was to be collected from everyone over 20 years old.

The reference in the text to duties associated with money establishes that the cult of 273 came into existence after money was present in the marketplace. Therefore the activities of the cult are probably connected with duties in the second temple, reported as constructed after 539 BC. Further, according to scripture, the original Levites were chosen at the time of the Exodus saga. Although tradition indicates a time around 1350 BC, Velikovsky, in *Ages in Chaos*, says because there was no dark age between the Mycenaean and Greek periods, as previously indicated, the perception here is that the Exodus would have occurred later in the volcanic period between the ninth and seventh centuries BC.¹⁷²

At the time of the Exodus the first born who were to be redeemed were established by count as 22,273 males ages one month and older.¹⁷³ The notion of redeemed speaks to a financial type of status or measurement. Of this total that are to be redeemed there are the 273 which are more than Levites."¹⁷⁴ The word redeemed refers in general to having been delivered from Egyptian bondage. As previously indicated, the special task for the 273 seems to indicate a need to organize to take advantage of the new opportunity made available by money. It is apparent that the 273 males who were selected for the temple task force on money represents only about 2.73 percent

of an estimated 10,000 adult males in the male population that might meet age and other qualifications to perform the tasks of managing money.

By some coincidence this percentage of 2.73 is the same percentage of population that is regarded as controlling the money in the central bank economies of modern nations. The mysterious irony of number 273 continues. A television report on modern socio-economic status said that 273 people have more wealth than the combined monies of 50 percent of all the rest of the people on the planet.

Further, by some bizarre numeric coincidence, the number 273 is the number of the U.S. Government memorandum which cancelled the order to withdraw U.S. forces from Viet Nam after the assassination of President Kennedy. It is of interest to observe that Kennedy had been in serious conflict with the international financial circles and the US central bank, Federal Reserve System, on money policy. They objected to his reactivation and issue of interest and debt free "Greenbacks." This exceptional issue of Greenback currency, possibly indicating a return to the Lincoln Populist economics, directly challenged the God Moloch as he rules through the powers of the Central banks. It is suspected that as early as June 1963, Kennedy had decided to cancel all the privileges of the Federal Reserve. The reinstated "Greenback," a type of money system without national debt, interest payments, or the necessity of income tax, would not be useful for speculation and control by international forces. It is nearly beyond thought to think that both Presidents Kennedy and Nixon were active in opposition to the Moloch powers that control the money system and stock markets of America.

The potential threat to the central bank offered by the US Greenback was quietly settled by Congress during the sex scandal involving President Clinton and Monica Lewinsky. The role of the prurient, so important to concealing the progress of the God Moloch and the Economic Spirit, was first recorded in the circumcision ritual to conceal the secret knowledge that money can buy people. Further, the

Moloch powers were clearly evident in the prurient distraction of the "Deepthroat" subtext during the Watergate saga which prefigured the destruction of the Savings and Loan Industry as a potential competitor to the Federal Reserve System. Obviously, the prurient was central in the network news impeachment stories about Monica in the Oval Office with President Bill. During those lurid reports of Oval Office cavorting between a chubby girl and an obviously distracted president, the Congress quietly outlawed any future issue of the Greenback, America's only truly unique American currency. It should be noted in passing that the Greenback had the incipient power to render useless and valueless all the offshore tax haven accounts and deposits of drug monies and secret corporate skim funds, often misstated as drug monies in the press.

Although the Bible is specific about the selection of the Cult 273, the text is silent about the actual role of the cult in temple operations. However, as a practical matter, the purpose of the Cult 273 must have been to concentrate on controlling and profiting from the money supply, which was an entirely new task. Further, as a money lender there was great risk because there was no force of law available to collect debts. A study of the origin of major religions of the world suggests that the primary driving force was in the need to regularize the collection of debts.¹⁷⁵

The early results indicate that all did not go smoothly for this new cult of 273, because Jerusalem was bankrupt in 408 BC.¹⁷⁶ Apparently things did not improve for the temple because during the subsequent period, "from about 100 BC to AD 70 even the priesthood of Jerusalem had suffered an eclipse."¹⁷⁷ The first attempt at a national coinage by Maccabean Jews, around 138 BC, seems to be coincident with the ferocious repression of the Jerusalem Temple by the Roman central government. The historical facts subsequent to this period are that the temple had been surpassed by the powers of the synagogues. Eventually the synagogues were present in every significant Roman city, although the earliest mention of a synagogue was in the later half of the third century, near Alexandria, Egypt.

This third century dating raises serious contradictions for Christianity because by definition it repositions the Apostles and the Jesus figure to a much later period because much of their teaching was done in synagogues. By this period the focus of Jewish religious life had shifted from the Temple to the Synagogues. The financial versatility of the Cult 273 expanded quickly following the decline of the Temple. "The synagogue had its own treasury, property and income which also came from private (deposits) donations."¹⁷⁸

The exclusivity of this new cult of 273 had no doubt created tensions with the old guard Levites. The traditional order of the temple hierarchy must have been disturbed. The importance of the selection from the firstborn of the Levites takes special cryptic significance here. Initially the term first born indicated those who belong directly to God.

The term takes on esoteric meaning with the Bible mention of "killing the firstborn in Egypt."¹⁷⁹ This reference to killing the first born indicates in esoteric terms a form of patricide where the family tradition is repudiated in favor of a new belief. The acceptance of new beliefs was a rejection of the father. In the old tradition, the first born son inherited the headship of the family and a double portion of his father's property. Clearly the introduction of money in temple routines was to alter traditions and beliefs.

A new belief system that called the children away from the paternal beliefs was considered as inflicting a form of death on the father. The Bible story of the people following Moses and his God rather than their traditional Egyptian Gods is an example of such patricide. The accepted scripture of Judeo-Christianity, although beginning with the story of patricide in that Exodus saga, is seriously altered by the rise of Cult 273. A new ritual to signify a new God must have evolved at the temple. One can see how the story about the prurient distraction of the ritual mutilation of the male member at eight days is used to conceal. With careful reading of the Bible text, we can discover the secret of the Cult 273. The secret of the power of money is boldly revealed in the discovery that "people can

be bought with money."¹⁸⁰

The revelation of money as a new power in the human condition is characterized by a new covenant that is hidden in plain sight by the sexual distraction of circumcision. The Bible text is subtle in how it attempts to displace the stewardship covenant with the money covenant. As Lord God said in the Book of Genesis, Chapter 17: 1,10,11,"I am the Almighty," and "I will establish my covenant between me and thee," and "Every man-child among you shall be circumcised," and "He that is born and he that is bought with money." Nearly every discussion of this passage in both Judaism and Christianity overlooks the "bought with money" and wonders at length about circumcision. The capacity of a candidate trying to qualify for admission into Cult 273 to not miss the true revelation of this passage was no doubt was a key criterion for acceptance into the Cult 273.

An exceptional person of recent memory who no doubt would qualify as a member of Cult 273 was the famous John D. Rockefeller. When asked about how he proceeded in the oil business, he replied. "I had a plan clear in mind. It was right. I knew it as a matter of conscience. It was right between me and my God. I have ways of making money that you know not of."¹⁸¹ The subtle interaction between oil and money creation was probably not known except by Rockefeller and his God at the time of this interview. The supposition here is that the God for Cult 273 and John Rockefeller is most likely known as God Moloch.

In addition to the prurient, there is the use of religious inspired moral based distraction to advance the interests of the God Moloch and his great merchants. This type of distraction is evident in how religious led outrage against alcohol "accidentally" made its use as automobile fuel illegal. Alcohol was the primary fuel of the auto industry. It was locally produced and sold and its manufacture and possession was made illegal by the prohibition legislation. Without the protection provided by the prohibition legislation, the Rockefeller oil monopoly would have had to com-

pete with alcohol on a basis of environmental, local production, distribution and pricing attributes as the primary fuel for the entire auto industry.

It is quite clear that the Bible text is speaking to a group of people that could apprehend a knowledge of money. This indicates that the prurient distraction of circumcision covenant is only meaningful sometime after the invention and use of money, about the time of the second temple, which marks the origin of the Cult 273. The arrival of the new psychological condition of people being bought with money completely alters the relationships in the human condition. The circumcision reference is a clever psychological veil of prurient distraction to conceal the fact that the stewardship covenant of the creator God is being set aside to favor the money covenant of a Lord God, known here as the God Moloch.

The problems confronting the new cult of 273 were many. In addition to the technical difficulties of finance itself and the office politics of the temple which would certainly be involved in implementing the new money system, there were incidents of popular resistance to this new cult of money. It seems that both the Jesus figure and a radical Jew named Yashua Ben Bandir, if in fact these are separate persons, created serious problems for the Cult 273. Both were involved in assaults on money commerce in the temple. The Jesus figure specifically demanded the forgiveness of debt. Also, just like Yashua ben Bandir, Jesus actually wrecked the temple money-changing operations with a physical attack. The Jesus attack was because Cult 273 had made the Temple into a den of robbers. The temple tradition required three visits each year with a tithe paid in the temple shekel. Since the temple shekel was a unique value different from the shekel of the market, it was necessary to operate a type of foreign exchange desk to convert the shekels of the market into acceptable temple shekels. No doubt, the Jesus figure was infuriated by a usurious markup on the exchange, and took aggressive action against the changers and their tables. The accounting work to reconstruct the temple accounts after the money tables had been turned over must

have infuriated the Sanhedrin officials responsible for accounting and balancing the daily accounts.

Insight and imagination suggest that even without the attack by Jesus, His request for the forgiveness of debt would have been a most impossible undertaking for the Cult 273. Not only would the Cult 273 lose their livelihood, but it is recognized that the Moloch is the God that cannot forgive. The implication from the history of the period suggests that in addition to the introduction of a new covenant of money, there was a power struggle under way in the Temple between the established and traditional Levites and the Cult 273. The outcome as measured by the dominance of the Economic Spirit and the rising powers of money in the markets speaks to the God Moloch coming to authority in the temple. In this struggle for control of the money operations, it can be seen that persons other than pure blood Levites were promoted to high posts by the Cult 273.

According to the Bible, there were many non-Levite personnel appointed to high office at the temple. Nicodemus, a Greek, was recognized as ruler of the Jews.¹⁸² In addition to Nicodemus, the Greek, there is Shebna, a Chaldean, who occupies the most sensitive post of temple treasurer.¹⁸³ There is a Caiaphus, obviously a Roman citizen who holds office in the cult equivalent to a Levite high priest. It takes little imagination to realize that this temple executive made up of members of Cult 273 would be indifferent to any dogma and tradition that might interfere with profit by usury. Further, they would be very sensitive to any resistance movements that would raise the prospect of losing interest income on the Temple portfolio of loans (vows) by forgiveness of debts.

It is not unreasonable to see that both the Jesus figure and Yashua Ben Bandir were in fact active in the movement to eliminate interest obligation on money loans and the associated financial activities that constitute usury. The Jesus figure actually formulated a slogan for the popular resistance. He said, "Let us forgive our debts as we forgive our debtors."¹⁸⁴ This blatant attack on the structures

of usury, although indirect, is overlooked in modern pulpits. The public charisma of the Jesus figure and his use of money parables to inspire his followers must have been terrifying for the Cult 273. The parable of the talents is classic. Although currently read as a justification for money gain, it is using popular knowledge through an analogy of interest on money as an example for expanding the faith. The followers of Christ were being instructed by using a parable of interest on money as an example for how to increase the membership in their debt and usury free congregations. The miracle at Fatima, Portugal, is an example of compound growth in a following on a par with usury on money. Three children reported their contact and forthcoming visits by the Holy Virgin. The expectant crowds grew from those first three children to a mass gathering of some 70,000 five months later at the time of the inexplicable yet witnessed "dance of the Sun."

The evidence that the Jesus figure had truly advanced knowledge of finance can explain what motivated Nicodemus, ruler of the Jews, when he called that secret midnight meeting with the Jesus.¹⁸⁵ We can surmise that the meeting was a combination recruiting effort and/or quite literally a death threat by Nicodemus. Ideally the Jesus figure would accept the offer from Nicodemus of a high position at the Temple. Of course this would require that Jesus would drop his debt forgiveness notions and come on board with the money executive of Cult 273. Jesus appears to have been intractable. Clearly, due to his charisma and intellect he was a threat to the Cult 273 and a menace to the loan business and future cash flow at the temple. It is plausible that the executions of both the Jesus figure and Yashua Ben Bandir were ordered to protect the money secrets of the Economic Spirit and the forthcoming dominion of the Moloch.

The appropriation of the sacerdotal concept of temple by powers of usury continues. The partners of Wall Street are commonly heard to speak of the stock exchange as their Temple. However they are silent on naming the Moloch as their God. They no doubt recognize the famous Rothschild dictum: "Give me control of a na-

tion's money (its checking accounts controlled by a central bank) and I care not who makes the laws." The political ruling powers, in conjunction with the money powers, survive through the ages by increased employment of minorities and immigrants and foreigners in key positions. This is a control technique, evident today in the USA and Canada, to suppress political opposition. This altering of the social order serves as a counter force to domestic political cohorts who might try to advance by getting closer relations with the money powers of Cult 273.



The saga of the Grail begins with the founding myth of the Church in Rome, and artfully connects with the God Moloch through the legend of Solomon's temple. Depicted here is Sir Galahad, one of the purest of King Arthur's knights. Hence it was Galahad who found the Grail and achieved mystical union with God.

13 The Holy Grail

It is a historical fact that money first becomes active in the marketplace around the time of the Second Temple around the sixth century BC. This fact causes a repositioning of much of the Bible saga and its key figures. This new dating reveals that the Bible conveys a cipher that is hidden in plain sight. The decoded cipher that unveils the God Moloch also unveils the mystery of the Holy Grail. The stance here is that Bible religions have been co-opted by the contrary powers of God Moloch and the Economic Spirit. The evidence is in how religions have failed in their stewardship obligation. The accelerating rate of biosphere pollution can be seen as increasing in direct relation to the virulent growth in the usury of the God Moloch, expressed in national debts as a direct consequence of the Economic Spirit of money at interest, perpetual debt and stock exchange finance.

The deleterious powers of God Moloch have been advancing through history by artful subterfuge. They use the human capital and the properties and the rituals of religious traditions to take over the mind with the psychic fires of the Economic Spirit. The origin of this "mind fire" of calculations in money arithmetic can be traced to the peculiar cult of those special 273 men who were chosen to be "more than Levites." The millennial progress of the

Cult of 273 has produced what is now evident across the planet in the structures called central banks. The Bank of England, the Federal Reserve System and the Bank of Canada in concert probably dominate the world of usury and money.

The traditions of spiritual belief systems, including the Economic Spirit, have evolved in a succession of intellectual waves and pulses since the discovery of row-crop agriculture. The connection between the seed of agriculture and the need for a temple to provide security for the seed is carved in the tablets of history. The organization of thought to connect spirit awareness with the ritual of the seed demonstrates evidence of cosmic powers. Knowledge of the seed is positive evidence of visitations by "celestials," be they either the Bible God or sky beings in flying saucers. The influence of the celestials seems to have made further alterations in the process of human consciousness around the time of the second temple. In that period beginning after 600 BC, many new religions appear in the human condition all around the world. Each of these new traditions incorporated in their origin virgins, martyrs and miracles and quests and sacred objects.

Religious traditions from all around the planet tell about hidden or lost objects that have sacred meaning and latent powers. The Holy Grail legend evolves mainly in the mind of Christian Europe. The saga of the Grail begins with the founding myth of the Church in Rome, and artfully connects with the God Moloch through the legend of Solomon's temple. The Holy Grail ideation comes out of Roman mythology to be assimilated through Christianity to eventually become identified as part of British Imperial culture in the Arthurian legends. It is noteworthy that the legendary Arthur may only be a symbol with deep psychological links to the earlier myth of the dragon of ancient Babylon and the biblical Book of Revelation.

This linkage seems to be substantiated by certain television evangelical interpretations of the various books of the Bible, especially Revelation and the Book of Daniel. By careful observation it is possible to see the Grail myth rising as a diversion to conceal the progress of God Moloch moving behind the veil of Judeo-Christianity. The connection of the Babylon myth to the Christ figure

can be traced in the typology taught by the late TV evangelist, Herbert W. Armstrong and his World Wide Church of God, in Pasadena, California. In his typology, it is common to find the teaching that modern England is identified as the biblical Israel, and the Anglo-Saxon English people as the direct descendants of the ten lost tribes of Israel, and therefore, the true Jews of scripture. This saga continues to mutate with the renderings of current TV evangelism.

Some preachers say that although the Christ figure was originally interpreted as being expressed by the founding of the Christian Church, the founding of the state of Israel introduces new conditions. According to high profile TV preacher, Reverend John Hagee, on 12 November 2005, "Israel is now superior to the Christian Church." In his regurgitation of a medieval world view, Rev. Hagee broadcasts to the world that "Christians must have Jews to explain their origins." The literal scripture is not literal but calls for a "spir-itualization" of the text," he says. The suborning of the Christian doctrine of forgiveness, redemption and personal salvation to be an endorsement of a vengeful secular state passes here without further comment. The proof of the dominance of the Economic Spirit of God Moloch in modern culture, especially among Protestant Christianity and sympathetic Jews, is traceable in the Zionist-Christian movement that mobilizes economic and political support under the guise of Bible tradition.

The view by Rev. Hagee and others of a world under control by the secular state of Israel totally ignores the reality that the original Israel was the word to describe the mystery power of the Sun to support life. We now recognize that power as photosynthesis. The TV preacher's call for Judeo-Christian deference to the secular state of Israel can be most rationally expressed if Christians reject the conventional Christian meaning of scripture and adopt the notion of the God Moloch with the Economic Spirit ruling the world from a reconstructed temple in Jerusalem. However, this peculiar interpretation of scripture is a version that results in the incarnation of the virtual temple Milcom of God Moloch into a bank to control the money of the world, and would indeed be a new world order, it is

doubtful if the Jesus figure would approve.

The popularized myth of the Holy Grail seems to complement this new world order perspective. The Holy Grail is represented in legend in a plethora of forms. Most often it is understood as a stone or a cup or even a blood heritage of royal families of Europe. The Grail is also understood to be a table salvaged by Crusaders from the temple ruins of mythical Solomon. Adolph Hitler, in one of his many trance episodes, perceived that the Holy Grail saga was a prophecy for events beginning in the 20th century.¹⁸⁶ It seems that the mystery of the Holy Grail will be resolved in the answer to the question, "Whom does the Grail serve?"

A Christian approach to the question perceives the Holy Grail as a chalice or a cup. This cup, once the property of Joseph of Ari-mathea, the rich man who gave his tomb to receive the corpus of the crucified Christ, becomes sacred at the crucifixion. This jasper bowl that collected the blood of the wounded Christ on the cross is believed to be the same chalice used in the wine sacrament of the last supper. The tradition of sacred blood and sacred cup is deeply rooted in the traditions of the Mediterranean. The ten Gods of Atlantis had a ritual of drinking the blood of the sacred bull from a sacred cup. The notion of sacred blood seems to provide the basis for the later concept of divine rights for monarchs and aristocracy. This notion of blood heritage also supports the folk idea, which is a basis for race identity.

A deeper inquiry into the blood reference reveals a belief that thought can be transferred and influenced from generation to generation by a kind of "blood memory."¹⁸⁷ A certain faculty of thought unique to the race is supposed to reside in the blood of each race. This is transmitted through earth time as the race memory. The race memory, as it exists in the blood, is considered as the driving force of a people's history. The concept of knowledge hidden in the blood and concealed from temporal memory was a force in the development of the National Socialist movement in 1930s Germany. The possibility that the race memory can be corrupted by the God Moloch, to secretly undermine the destiny of the human condition fits, well with the ideation of the Moloch as the contrary God.

Another view of the Grail begins at the time the "Gods clothed themselves in air and moved among men."⁸¹⁸⁸ This "clothed in air" apparently refers to the gods arriving on earth's surface under the atmosphere. This existence under atmospheric pressure could also explain the legendary term underworld as the gods resided on the surface of the earth under the atmosphere. From that earliest period, when thought began, the Grail ideation seems to have been characterized by a sacred stone. It is reported in legend and the Bible that the rebel angel Lucifer was cast down from heaven into the abyss. The abyss is a likely reference to the planet Earth as it would be seen in approaching from space. All background light is blocked and the earth appears as a dark bottomless abyss.

The role of the Holy Grail in conjunction with God Moloch is like an infection in the race memory that stops critical inquiry and thought. The suppression of the race memory by the overexcitement that comes from the "psychic fire" of money calculations effectively obscures the purpose of the usury prohibition. This condition results in the popular submission first reported in Genesis 47, when Joseph was able to buy the Egyptians with their own money. The bureaucratic brilliance of biblical Joseph, now most closely approximated in the modern chambers of central banks, provided the myth of the Holy Grail as a psychological vehicle to carry humanity into materialism and spiritual darkness.

It seems that when the rebel angel arrived here at the abyss in the underworld, he was wearing a crown emblazoned with an emerald. "This sacred emerald fell from the sacred crown of Lucifer. As the Stone of Prophecy, the sacred emerald was engraved and was called the Grail. The magic power of the stone allows the Phoenix to rise again and gives life from the ashes. The inscription on the edge of the stone, once read, fades from the eyes."¹⁸⁹ The word Grail, meaning "precious engraved stone," is considered by some as a law of life that is valid only for certain races."¹⁹⁰ The magic power of the stone was present in the Middle Ages tradition of alchemy in the notion of the "philosopher's stone." Legend tells of mystery powers of the stone that could transmute base metals into gold.¹⁹¹ The combination of the idea of sacred inscriptions that

fade upon reading and the link to mystery powers that generate wealth leads to the ancient superstition about writing. The priestly toil of writing tended to invest all records with a sacred, unquestionable authority.

It seems to be likely that the mysterious legend of the engraved stone with the message that faded upon reading it is none other than the engraved clay tablet that resulted from the toils of the harried scribe as he tirelessly recorded the confidential records of debit and credit into clay tablets at the temple. The work of the scribe in making his inscriptions on the tablets was no doubt a mystery to the uninitiated, but it was public knowledge that the inscriptions on the clay tablets transmuted into the authority to be paid or to possess real goods. The clay tablet with its inscriptions truly was a precious engraved stone with magic powers that connected to wealth.

The transmuting of the mysteries of the clay tablet into the myth of the Holy Grail is not reported in the histories, but the comparison seems reasonable as the concept of gain enters human consciousness with the second temple. The gradual introduction of the third power of usury coming between buyer and seller, with its result of money at interest and perpetual debt and stock exchange finance, exists today for many in a mystery equivalent to the engravings on those distant clay tablets. The advent of money debt and usury was an amazing gain to the temple. The treasures accruing to the mythical Solomon are legendary. The Crusaders are reported to have plundered the temple in Jerusalem in their search for the Holy Grail. The proposition here is that the temple loot obtained by the Crusaders was from the virtual temple of Milcom, of God Moloch, rather than from the temple of Solomon. It seems that the Crusaders found the Holy Grail in the form of a table. While studying at this table, it seems much was learned, including the secrets of algebra as the key to the money arithmetic of the usury of $I = PRT$, and the rule of 72.

This representation of the Holy Grail as a table comes no doubt as a surprise compared to the other more popular versions of the Grail. Yet, it is through the imagery of the Holy Grail as a table that we can discern the presence of God Moloch and the powers

of the Economic Spirit being exercised by the Cult 273. The table in question is not furniture as generally understood, but is the mathematical table of numbers for dealing in money at interest. The much sought Holy Grail with the secret for riches on the scale of Solomon's mythical treasure is the arithmetic table that is represented in "the systematic arrangement of numbers such as expressed in the interest rates and discount figures used by bankers and money lenders in the modern practice of usury."¹⁹² Every broker, banker and loan shark on the planet no doubt has a booklet entitled "Tables of Periodic Payments" within arm's reach at all times.

The discovery at the second temple of the powers of usury first displayed in a table of numbers by Cult 273 has truly been the Holy Grail that has been advancing behind the veil of Judeo-Christianity in European consciousness. The mythology of interest rates is such that many believe that usury can provide well-being in the future. Money debt is believed to pay interest, and stock exchange instruments are believed to be sources of profits in perpetuity. This belief system is fostered by the modern central bank and stock exchange cohort that descend from that early Cult 273. The periodic proof that deception and swindle are the true driving force of stock markets is dismissed as crank observations from losers.

A comparison of contemporary financial beliefs in markets and banks can be found in the ideations of medieval Christianity. The Church dogma dictated with an authority equal to that of today's modern stock market advisor, that well-being in the future can be purchased with money. It was taught by the Church that future well-being could be improved by investing in indulgences. The idea that future well-being is available from money investments is taken today, perhaps more seriously, than those investments in the middle ages to avoid purgatory.

The possession of the modern mind by money beliefs speaks to a mind control power on the order of religion. The miracle of the Egyptians proclaiming their delight when Joseph raised their taxes 100 percent is clear evidence of mind control that would directly benefit the Cult 273 and the arrival of God Moloch. The shadow of

the Moloch can be traced in the similarity of how the money for simony and indulgences supporting the clergy compares to how income taxes paying the interest on the national debts are providing benefits for Cult 273 today. The modern purchase of money instruments supports the privileged, informed and gifted elite that make up the modern Cult 273. A termination of the usury that supports the Cult 273 could precipitate a demise of the cult that could be equal to the damage done to Church wealth with the end of indulgence revenue. The Venice banking system collapsed when the protest of Martin Luther became a popular resistance movement that lost faith in future benefits and refused to pay indulgences. An interest rate strike against God Moloch could have similar effects upon Cult 273. The loss of Church revenue made it impossible for the Vatican to pay its loans due at the banks of Venice. A suspension of monies going to pay interest on debts and pay into pensions and stock funds would result in a similar implosion of the Cult 273 system called central banking.

The wars to protect the Moloch consciousness and the powers of Cult 273 have been numerous in history. The opponents of God Moloch have periodically appeared in various political guises and failed in their resistance. Four American presidents with policy and actions contrary to the interests of God Moloch and the usury of the Economic Spirit have been assassinated in office. There appears to be a spiritual linkage between the first Bible report of human sacrifice through the holocaust experience and the powers of the Holy Grail as the table of usury numbers. The origin of human sacrifice as a driving force in the vows of God Moloch was first identified in the typology of the "burnt offering" holocaust in the Bible story of Jephthah's daughter.

In this Bible report in Judges 11:30-40, Jephthah incurred a debt to the temple when he "vowed a vow." A needed loan, i.e. vow, was sought by Jephthah. When it was finally approved, Jephthah was extremely grateful, and in his excitement he promised that whoever first came to meet him upon his return home would be given to the temple for a "burnt offering." As fortune would have it, the first person to greet Jephthah was his only child and much-loved daughter.

He procrastinated, but after a two month hiatus, Jephthah, "did with her according to his vow."

The inference from this story is twofold. One, the story connects loans calculated with the "Holy Grail" table in the Economic Spirit of God Moloch with the notion of holocaust, a human sacrifice. It would seem normal for the Moloch as the God that does not forgive to accept a human sacrifice. Further, the story indicates that a borrower is to be subordinate to loan capital regardless of personal cost even if his word is only a supplementary assertion to the loan vow agreement. Secondly, there is the tension central to Rabbinical Judaism where there seems to be "a way on how to get around a law by appearing to obey it."¹⁹³ We suspect that Jephthah, during the two month hiatus, reread his loan terms and found out that the collateral required for the vow, as published in scripture, did not include nor require supplemental burnt offerings. Therefore, his exuberant offer of his nameless daughter was only an assertion at the time of the loan (vow) and not legally part of the loan collateral. Therefore there was no binding obligation according to his vow to deliver his daughter for a burnt offering. Consequently, "Her father did with her according to his vow which he had vowed."¹⁹⁴ He did not deliver her to the temple for the purpose of burnt offering, but... (read the text in a 19th century Bible and decide for yourself what happened to Jephthah's daughter).

The race memory of those who oppose the dominance of humanity by usury recognizes that the migration of Judeo-Christian-ity through European consciousness is largely a history of holocausts. The inquisitions and death marches of persecuted populations in European history can rightly lead to the opinion that the cross is a symbol of death.¹⁹⁵ Perhaps the appetite of the Cult 273 for human sacrifice as expressed in the wars to protect the modern bondage of money loans may be insatiable. This trend to the ever-larger scale holocaust inherent in the work of Cult 273 through the powers of the Holy Grail table of calculations begins in the war of extermination against the Cathars.

The Cathars of middle ages France are regarded in legend as the last recipients of the Holy Grail before it disappeared. They were

exceptional people in their skill in weaving and money wealth. The Cathar belief system openly rejected much of Catholic Christianity and was considered heresy by the Holy See in Rome. The Church ordered the elimination of the heresy by any and all means. Simon de Monfort organized the holocaust of extermination with the inspired battle cry, "Kill them all [Cathars and their numerous Catholic friends—Ed.]. God will recognize his own."¹⁹⁶ The fires of inquisition and extermination that burned the Cathars were followed in history with the burning of Manicheans, protesting non-conformists and Jews at various times in Europe. One can observe from early on in the Bible that the fire of holocaust is a means for expressing the wrath of a God. Often the wrathful fire seems arbitrary and unworthy of a merciful God, but more appropriate for an unforgiving God like Moloch.

A stunning irony of that first great holocaust involving the Cathars is that the papal documents of the era have no clear idea of what ultimate aim the crusade against the Cathars was supposed to accomplish.¹⁹⁷ It is as if an invisible power was the driving force of the holocaust. Although the extermination campaign was reported as successful, the Holy Grail in the expected form of the chalice was not found, but was considered as having been secreted away by survivors. The mystery of the Holy Grail continued among the uninitiated.

The purges and pogroms in Europe against religious and economic dissidents continued in varying degrees of holocaust, and eventually resulted in the expulsion of the Huguenots, a sort of descended of the Cathars from France. Others were expelled as well, such as Jews and Lombards, especially those connected with the lending of money. Many of the refugees with knowledge of the tables of the Holy Grail made their way to London. The progress of the God Moloch of the Economic Spirit with the Holy Grail Cult of 273 can be seen in London City. The efforts of second and third generation Huguenot families in their knowledge of the mystery of the arithmetic of the Holy Grail table of usury resulted in what is known today as the Bank of England.¹⁹⁸ This temple-like organization is replicated all around the world in most countries as the central bank

that precipitates and thrives on a country's national debt. No significant national currency or financial market exists without a religious-like belief in the powers of the central bank. The obligation of earth stewardship with a prosperity in harmony with nature is contrary to national debt stewardship in the offices of the central banks.

The history of Western thought since the 1960s, as it has been overtaken with the propagation of the reports of WWII holocaust with its saga of retributions and restitutions, has been able to ignore the reality that money beliefs have obscured the obligation of that first covenant. Although it is written and spoken in all traditions that life depends upon respect for Mother Nature, the mind control psychology of interpreting the WWII period as mainly a holocaust diverts people from recognizing the underlying economic concepts and ideas in contention during that war. The contemporary practice in markets and money, which prevailed in WWII, contradicts that first covenant obligation to prosper in harmony with nature. Much of the harm to the biosphere results from the money obligations that violate scriptural rules, especially the dictate of no usury. The distortion of the Bible saga to justify a world under central bank usury of God Moloch in Jerusalem through a calculated misrepresentation of the word Israel by Cult 273 must offend the cosmos. The psychic fire of money arithmetic made possible by the secret of the Holy Grail draws upon biblical precedents to try to conceal how the powers of victorious central bank nations continue to protect the structures of usury so important to God Moloch, the Economic Spirit and Cult 273.

The contradiction between the Cult 273 mythology of national debts and stock markets and a prosperity in harmony with nature called for since creation cannot be ignored. The powers of usury as manifested in perpetual debt, money at interest and discount and stock exchange finance represent an assault on the biosphere. A spiritual struggle is under way. Victory will no doubt require as a first step the recognition that God Moloch and the money of the Economic Spirit are moving behind the veil of Bible traditions and the myth of the Holy Grail.

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Biographical Sketch of the Author

R. DUANE WILLING, MBA, a longtime student in commerce, politics and religion, had the misfortune, or as time will tell, the fortune of being eye witness to two great events in US history. He was there as a participant in the metamorphosis when the great merchant Montgomery Ward morphed into the colossal great merchant known as Wal-Mart—a stock market story of perilous intrigue. The second event was the wrenching saga of the Watergate when burglars were alleged to be prying into political files for secrets. Prior to 9-11, this was probably the greatest political lie of the century. Watergate was about banking. Witnessing this political drama concealing banking scandal changed his view of power.

The quest to understand power and its structures followed a path from Washington to the Canadian cities of Toronto, Ottawa and Montreal. In this traverse of several states, two provinces and two countries and two official languages, power and its structures were found to be unaffected by language or political denomination. It was a journey guided and protected by Spirit. A week long stalking for a perfectly timed "hit" was foiled by the intervention of an extra-natural force sufficiently strong to physically, against his will, alter his course. He is interested in knowing which cohort of killer vermin uses the blue laser as sighting devices on their hand guns.

The role of professor, lecturing in commerce, underwrote the long hours of research and study in religions. Religious study was considered important because the power that was so indifferent to political and commercial structures most closely approximates what is commonly regarded as religion in it's capacity to take over the human mind.

Endnotes

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