SEPTEMBER 19

THE DAY OF Atonement

This is an unusually short time between mailings, but I believe circumstances dictate this issue. The circumstance is that the Jewish Day of Atonement is September 19. The big hullabaloo over that day will draw many Christians into its orbit, so we feel it needful to give the details of what that high holy day of the Jewish faith consists. This is a chapter out of "Judeo-Churchianity." It has been left unchanged from how it will probably appear in the book.

Day of Atonement—Yom Kippur

&

"Kol Nidre" (All Vows) prayer

Psalms chapter two tells us that the ungodly continually seek to overthrow the Lord and his anointed; they continually seek ways to replace God’s law with their own Humanistic laws. But we want to make it clear that there is no “Jewish” conspiracy, for what they are doing and plan on doing is openly proclaimed on their yearly Day of Atonement. However, it seems that extremely few, even among those who know God’s law-word, realizes what is being perpetrated upon the world by Talmudic Judaism.

Those who are not as knowledgeable as they should be of God’s law-word, cannot realize the depths of Satan, nor his many deceitful tactics with which he snares the simple.

"Lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Cor 2:11.)

What we will document below is so contrary to what has been taught in Christianity since the early 18th century that the reader may respond with "This cannot be true!" So we strongly urge the reader to read the entire New Testament, paying particular attention to God’s many words of condemnation of the Jews, the false prophets, the lying spirits, doctrines of devils, &c. The various New Testament authors had many condemning words about the Judaizers who did their best to undermine the Truth with Jewish fables. There is more documentation for what is presented herein than we can possibly use, and at some point, we had to say, "enough is enough."

The end-time war is clearly Biblical truth against Ashkenazi Jewish lies and deceits. Because of the subtleness of this war with Gog and Magog, most professed Christians have no idea there is even a war going on. In their ignorance of Truth, many have been seduced to join with Gog to not only support and defend Jewish lies, but also enter into many of those practices.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;” (1 Tim 4:1)

The Apostles gave many warnings concerning the end-time battle against fake, lying, deceitful, even the “doctrines of devils.” The New Testament gives extensive instructions and thoroughly explains the weapons of war needed for Christian victory over the “seducing spirits, and doctrines of devils” in this “latter times” battle. Judaism’s errors must be combated with God’s truth. The stronghold of demonic error can only be conquered by properly knowing and applying God’s Truth. The “the gates of hell” will...
“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;” (Eph 6:14)

A Christian’s failure to equip himself with God’s offensive and defensive weapons will leave him captive to satanic doctrine. Sadly, few Christians have studied God’s truth enough to be effective “workmen,” and have fallen victim to Judaism’s “seducing spirits and doctrines of devils.” They have denied the faith, and have brought shame upon the name by which they are called, Christian; they have been neutralized in this end time war against Gog and weapon of lies. That war will rage for God’s glory until his purpose is accomplished.

We are confronted daily with the evidence of the battle, and judging by appearances, it seems the Ashkenazi Jews are winning, e.g.

“Huckabee is far from the only Christian Zionist to appropriate the ancient (Day of Atonement, ed.) ritual horn…. ‘Crowds of evangelicals at pro-Israel parades, conferences, and worship services turn up with Israeli flags, prayer shawls, and their own shofars. More than a dozen options for the spiraled instrument are for sale at online Christian bookstores’ …

“Christian use of the shofar has grown in certain traditions over the past 25 years, along with interest in the Holy Land and dispensationalist understanding of the end times.”

**“Kol Nidre” (All Vows) Prayer**

Gog, that is Ashkenazi Judaism, created a new history to publically justify the “Zionist project.” Judaism’s success is at the expense of the simple who, rejecting the Word of Truth, believe Judaism’s lies. Judaism’s seducing spirit and subtle words have allowed it to obtain great power over non-Jews, and has even persuaded Christians to help them accomplish their Zionist goals. Truth has been replaced with demonic doctrine. The only weapon against Gog is Truth.

We are confronted again with the Jewish misuse of a “Christian” word to attract Christian approval, and even support: That word is *Atonement* which is also known as *Yom Kippur*. We will see below that their use of the word is as far from any possible Christian meaning as is the East from the West. In fact, it is anti-Christian to the highest degree.

When Christians hear the word *Atonement*, they immediately hear it in their context of Biblical *Atonement* of repentance and sorrow over past sins. However, failing to hear the word in its Rabbinic Jewish context, many are willing to commend Judaism’s “Day of Atonement,” and maybe even try join in the “celebration,” or at least mimic it.

There are three events that take place in the Jewish practice of the Day of Atonement, or Yom Kippur.

**The first event** is a public expression of sorrow for or repentance over past sins against God and fellow community members.

**The second event** is fasting and intensive prayer. In the Christian idea of Atonement, fasting and intensive prayer implies seeking forgiveness, and praying for the grace to be more Godly. But that is not Judaism: intensive prayer means praying, or reciting the “Kol Nidre” (All Vows) prayer.

**The third event** is public expression of sorrow for or repentance over past sins against God and fellow community members.

**The first event.**

“Yom Kippur is the holiest day of the year, when we are closest to G-d and to the essence of our souls. Yom Kippur means ‘Day of Atonement,’ as the verse states, ‘For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d’…

“Just months after the people of Israel left Egypt in the year 2448 from creation (1313 BCE), they sinned by worshipping a golden calf. Moses ascended Mount Sinai and prayed to G-d to forgive them. After two 40-day stints on the mountain, full Divine favor was obtained. The day Moses came down the mountain (the 10th of Tishrei) was to be known forevermore as the Day of Atonement—Yom Kippur.”

“The term, ‘Yom Kippur,’ is late rabbinic. The Biblical laws relating to it are found in Lev. xvi. (ceremonies); ib. xxiii. 26-32 (list of holidays); ib. xxv. 9 ( ushering in the jubilee); Num. xxix. 7-11 ( sacrifices).”

The official Jewish definition of the Day of Atonement “supports” the Christian idea of Atonement by giving a false impression of a genuine spirit of individual repentance for past sins. The Jewish Encyclopedia article opens with with a Biblical description of the Day of Atonement as it existed under the old covenant made at the Mount with those who came out of Egypt. Then the article goes on to discusses the Mishnah requirement.

only yield to Biblical Truth.

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;” (Eph 6:14)
We would give just a summation of the Jewish Encyclopedia article, but because of the Christian sounding word, *Atonement*, (repentance and prayer) its influence upon the church, the support from Christians, as well as the lack of time for the reader to examine the source, we will quote some of the more important parts of the article. In addition, Judaism's teaching on the Day of Atonement is so brazenly corrupt that this writer does not think an outline is sufficient. We will mark some of the important points, and will summarize them at the end.

“The Day of Atonement is the keystone of the sacrificial system of post-exilic Judaism. In the belief that the great national misfortunes of the past were due to the people's sins, the Jews of post-exilic times strove to bring on the Messianic period of redemption by strictly and minutely guarding against all manner of sin. … (The article continues to explain the literal shedding of blood in their past, and the priest sprinkling the blood according to their tradition, ed.)

“In rabbinc Judaism the Day of Atonement completes the penitential period of ten days ( ) that begins with New-Year’s Day, the season of repentance and prayer: for though prayerful humiliation be acceptable at all times, it is peculiarly potent at that time (R. H. 18a; Maimonides, 'Yad,' Teshubah, ii. 6). … Accordingly, the Divine Judge receives on that day the report of Satan, arch-fiend and accuser in heaven; the other angels, it is presumed, are friendly to the accused, and plead their cause before the august tribunal. The sounds of the 'shofar' are intended to confuse Satan (R. H. 16b). There is, indeed, in heaven a book wherein the deeds of every human being are minutely entered (Abot ii. i, iii. 16; a book of record, 'book of remembrance,' is alluded to, Maim. iii. 16). Three books are opened on the first day of the year, says the Talmud (R. H. 16b); one for the thoroughly wicked, another for the thoroughly pious, and the third for the intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed (R. H. 16a). In the liturgical piece 'Unetanneh Tokef,' ascribed to R. Amnon Of Mayence (Zunz, 'Literaturgesch.' p. 107), a still weirder scene is unfolded: …

“All depends on whether a man's merits outweigh the demerits put to his account (Maimonides, 'Yad,' Teshubah, iii. 3). It is therefore desirable to multiply good deeds before the final account on the Day of Atonement (ib. iii. 4). Those that are found worthy are entered in the Book of Life (Ex. xxxii. 32; Isa. iv. 3; Ps. lxix. 29 [A. V. 28]; Dan. xii. 1; see Charles, 'Book of Enoch,' pp. 131-133).

… Thus, in late Judaism, features that were originally peculiar to New-Year's Day were transferred to the Day of Atonement. The belief that on the first day of the year the destiny of all human beings was fixed was also that of the Assyrians. Marduk is said to come at the beginning of the year (‘rish shatti’) and decide the fate of one's life (Schrader, "K. B." iii., second div., 14 et seq.). …

“The Day of Atonement survived the cessation of the sacrificial cult (in the year 70). ‘Though no sacrifices be offered, the day in itself effects atonement’ (Sifra, Emor, xiv.). … ‘The Day of Atonement absolves from sins against God, but not from sins against a fellow man unless the pardon of the offended person be secured’ (Yoma viii. 9). Hence the custom of terminating on the eve of the fastday all feuds and disputes (Yoma 87a; Maimonides, ib.iii. 1 et seq.). Even the souls of the dead are included in the community of those pardoned on the Day of Atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (Shulhan 'Aruk, Orah Hayyim, 621, 6). But no amount of charity will avail the soul of a wicked man (Ture Zahab to Shulhan 'Aruk, Yoreh De'ah, 249, note 5). …”

The rest of the article seeks to use various Old Testament passages to justify the Jews keeping the “Day of Atonement.

Now let us sum up the above 1906 Jewish Encyclopedia explanation of the Jewish Day of Atonement:

1) *Its purpose* is to repent of past sins in order to bring on the Messianic period of redemption when all Israel shall be saved according to their Jewish faith. (All of the elect of natural Israel were saved before the destruction of the nation in 70 A.D.)

2) *It is a season of repentance and prayer:* We will examine that prayer below.

3) *It requires* the blowing of the shofar, the rams horn, which purpose is to confuse Satan. Clearly, Christians do not realize the covenant they are making with Satan with the Shofar.

An article in “Christianity Today” opens with this statement:

**Why So Many Christians Sound the Jewish Shofar in Israel**

“Huckabee is far from the only Christian Zionist to appropriate the ancient ritual horn…. "Crowds of evangelicals at pro-Israel parades, conferences, and worship services turn up with Israeli flags, prayer shawls, and their own shofars. More than a dozen options for the spiraled instrument are for sale at online Christian bookstores. …
“Sounding the shofar often accompanies the opening prayer or worship set at events held by groups like Christians United for Israel (CUFI), the Christian Zionist organization founded by John Hagee (who also attended the embassy opening last week).

“Christian use of the shofar has grown in certain traditions over the past 25 years, along with interest in the Holy Land and dispensationalist understanding of the end times. Believers who incorporate the shofar often echo biblical references to sounding a trumpet, such as its use in warfare by Gideon’s army (Judg. 7:15–22) or the battle of Jericho (Josh. 6), as a call for repentance (Is. 58:1, Hos. 8:1), as a way to gather an assembly (Num. 10:3, Joel 2:15), or for other occasions of praise and proclamation (Psalms and Revelation).

“For Christians, blowing the shofar ‘seems to have an eschatological aspect,’ said messianic Jewish theologian Daniel Juster, founder and president of Tikkun International.

“‘As Israel is fulfilling prophecy, the shofar announces God’s intervention and fulfillment; so the shofar shows support for Israel with the idea that God is fulfilling prophetic events,’” he said. ‘The shofar announces those events. The move of the embassy on the 70th anniversary would be seen as a prophetic event.’ …

“Christians ‘might keep a shofar to indicate a connection with Jewish roots of their Christian faith, with the Bible, or as a memento from a trip to Israel,’ he said, warning about the possible commodification of the instrument or any implication that owning one would bring God’s favor. “

The Christian infatuation with the *seducing spirits, and doctrines of devils* of Rabbinic Judaism, even to the point of participating in its many anti-Christ rituals, is beyond the Biblical comprehension. The warnings of the the New Testament against the many fake teachers, demonic spirits, fake angels, &c., of take on a much broader and more serious meaning, when we understand that the authors of the Epistles were dealing with the same doctrines of devils (Talmudic Judaism) that we face today. We repeat Paul’s words to those who are infatuated with Judaism:

“I am afraid of you, lest I have bestowed upon you labour in vain.” (Gal 4:11)

Has the gospel of the finished and completed work of Christ been preached in vain to those enamored by doctrines of devils? Why is there such a desire of professed Christians to have fellowship with devils? From where does the ungodly urge come to join the with synagogue of Satan?

We continue our summation of the 1906 Jewish Encyclopedia article on the Jewish Day of Atonement:

4) **It tells** of three books in heaven which are opened on the first day of the year, and men are judged according to their works.

5) **It uses** the Book of Enoch, one of the “lost books of the Bible,” as a supporting document.

6) **It clearly** says that Judaism is a religion of good deeds. As we will see elsewhere, Jewish good deeds as defined by the Satanic Talmud are not at all according to Scriptural Christian good deeds. Christ’s many confrontations with the Pharisees reveals God’s opinion of the Judaism’s good deeds. They tithe on the smallest things, and forget the weightier matters of the law as they repossess widows’ homes.

7) **It survived** the cessation of the sacrificial cult in 70 A.D, as required under Moses when God destroyed the Israelite nation. Though the bloody sacrifice for atonement stopped, the spirit of the satanic Day of Atonement continues in Judaism’s Day of Atonement.

“When the second Temple was destroyed in the year 3830 from creation (70 CE), the Yom Kippur service continued. Instead of a High Priest bringing the sacrifices in Jerusalem, every single Jew performs the Yom Kippur service in the temple of his or her heart.”

Paul not only establishes the New Israel of God, but he distinctly tells us of the passing away of the Temple atonement rituals, and their replacement by the True Atonement.

8) **It absolves** from sins against God.

9) **It customarily** dismisses all feuds and disputes against a fellow man, and includes making peace with the dead. “A fellow man” has a caveat: The Talmud makes it clear that “a fellow man” includes only those within the Jewish community. All those outside are considered no more than beasts to be treated and used in whatever way that might be advantageous to the “Zionist project.”

“X. NO FESTIVAL, NO MATTER HOW SOLEMN, MUST PREVENT THE BEHEADING OF A CHRISTIAN In Pesachim (49b) it says: ‘Rabbi Eliezir said: It is permitted to cut off the head of an ‘idiot’ [one of the people of the Earth] on the feast of the Atonement when it falls on the Sabbath. His disciples said to him: Rabbi,
you should rather say to sacrifice. But he replied: By no means, for it is necessary to pray while sacrificing, and there is no need of prayers when you behead someone.\textsuperscript{38}

The Second event is fasting and intensive prayer.

The Christian idea of Atonement, fasting and intensive prayer implies seeking forgiveness, and praying for the grace to be more like Christ. But that is not Judaism: intensive prayer means praying, or reciting, the "Kol Nidre" (All Vows) prayer.

"Yom Kippur (/jɔːmˌkɪpər, kɪˈpuːər/; Hebrew: יומ קיפור, IPA: [jɔm kipə], or ...)", also known as the Day of Atonement, is the holiest day of the year in Judaism. Its central themes are atonement and repentance. Jewish people traditionally observe this holy day with an approximate 25-hour period of fasting and intensive prayer, often spending most of the day in synagogue services.\textsuperscript{11}

The Jews idea of the “Day of Atonement, the religious observation of the high holy days of the so-called or self-styled Jews as celebrated throughout the world, is a mockery of all that is holy.” Their “intensive prayer” is the Kol Nidre prayer.” A Kol Nidre chant from the 1950s is at this address.\textsuperscript{12}

For Jews, the “Day of Atonement” means praying, or reciting, the "Kol Nidre" (All Vows) prayer. Non-Jews hear the word atonement in a Christian context of sins past, which leaves them very easy prey for the Jews during the next year.

The Kol Nidrei Nullification of Vows

"...the Kol Nidrei is without doubt one of the three most hateful and, for non-Jews, fateful elements of Jewish law and practice (along with the imputations to us of inherent moral turpitude and illegitimacy, and thinly veiled sanctions of murder)... This (fearful element, ed) is so not only because it declares open season upon unsuspecting non-Jews for officially sanctioned yet covert deceptive practice, but worse, for the combined attitude of personal contempt for us gullible 'marks,' and inevitable moral abasement that this sort of treachery fosters in its practitioners.

“The Kol Nidrei rite ‘...is popularly regarded as the most ‘holy’ and solemn occasion of the Jewish liturgical year, attended even by many Jews who are far from religion...’”\textsuperscript{13}

“One of the most sensitive portions of Jewish ritual which has been the object of a certain amount of informed protest and exposure by Gentiles over the centuries is the Kol Nidrei rite of Yom Kippur, (Day of Atonement, ed.) which entails the nullification of all vows made in the coming year.”\textsuperscript{14}

The official translation into English of the “Kol Nidre” (All Vows) prayer follows:

“All vows, obligations, oaths, and anathemas, whether called ‘Konam,’ ‘Konas,’ or by any other name, which we may vow, or swear, or pledge, or whereby we may be bound, from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths.

“The leader and the congregation then say together: (Num. xv. 26).

“And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance”\textsuperscript{15}

Judaism created a fake history to convince the public, especially Christians, that they are the legitimate “children of Israel.” Using their manufactured history, they claim the promised forgiveness of Numbers 15:25 (KJV) for their next year’s worth of deceits. They have recited the “Kol Nidre” (All Vows) prayer, so atonement has already been obtained for the deceits, thefts, wars and murders of tens of millions of people which might be needed to further the “Zionist project.” Obviously, the Day of Atonement celebration with the “Kol Nidre” (All Vows) prayer, is very well attended even by those who do not otherwise attend the synagogue.

“From this Day of Atonement until the next...” The implications of the “Kol Nidre” prayer are astounding. It allows Jews to do anything and say whatever is necessary in order to gain legal, political or financial superiority over the “goyim,” which is a Jewish term for non-Jews.

How can Christians think anything good about Judaism and its “Day of Atonement,” for it is a “Day of Abomination” before God, and for all Christians? It “declares open season upon unsuspecting non-Jews for officially sanctioned yet covert deceptive practice” to gain superiority in every area imaginable over non-Jews.

The Jewish Encyclopedia has pictures of Jews with extremely pious looks on their faces, as they pray for forgiveness for the deceitful actions they will be taking against non-Jews over the next year.

Mr. Friedman speaks of his amazement at the ignorance, indifference and stupidity of the Christian clergy as they actually support the Jewish celeb-
tion of the Day of Atonement.16

The source of the modern “Kol Nidre” prayer

“The wording of the ‘Kol Nidre’ (All Vows) was changed in the 11th century, after Christian Russia conquered the Khazars. The Christian nations of Europe required vows of allegiance to those in authority, so the wording was changed from ‘last day of atonement’ to ‘from this day of atonement until next’, so the self-identified Jews would not have to keep their vows to the Christians.”17

In other words, before the 11th century, reciting the “Kol Nidre” (All Vows) sought forgiveness of “sins” past. Since the 11th century and into our modern time, reciting the “Kol Nidre” (All Vows) seeks a one-year license of immunity from all obligations to observe the terms of those vows and pledges that will be made to the Christians in the next year. The prayer must be recited yearly in order to renew their license for another year¾ a license to lie and deceive particularly Christians and those nations with a Christian foundation. That license to lie, cheat and steal must be renewed much like a yearly driver’s license renewal.

“THE MODERN JEW IS THE PRODUCT OF THE TALMUD”

“The ‘Kol Nidre’ (All Vows) prayer is recited ‘each year on the eve of the Day of Atonement’, and provides a divine dispensation for ‘so-called Jews’ from all obligations acquired under ‘oaths, vows and pledges’ which might be made in the next twelve months. The ‘law of revocation in advance’ was to be kept secret, but it soon became public knowledge:

“The altered version of the ‘Kol Nidre’ (All Vows) prayer soon became known as the ‘Jews Vow’ and cast serious doubt upon ‘oaths, vows or pledges’ given to Christians by so-called or self-styled ‘Jews’. Christians soon believed that ‘oaths, vows or pledges’ were quite worthless when given by so-called or self-styled ‘Jews’. This was the basis for so-called ‘discrimination’ by governments, nobles, feudal landholders, and others who required oaths of allegiance and loyalty from those who entered their service.”18

Consider the implications of the “Kol Nidre’ (All Vows) prayer” that will be prayed on the next Jewish “Day of Atonement” by the Ashkenazi Jews worldwide, particularly those in Palestine. Consider the many promises made and broken by the self-identified Ashkenazi Jewish State in Palestine. Consider the many positions of power of the Ashkenazi Jews and how they got there!

How many Christians think well of those Jews who honor their high holy Day of Atonement?

“An intelligent attempt was made to correct this situation by a group of German rabbis in 1844. In that year they called an international conference of rabbis in Brunswick, Germany. They attempted to have the ‘Kol Nidre’ (All Vows) prayer completely eliminated from the Day of Atonement ceremonies, and entirely abolish from any religious service of their faith. They felt that this secular prologue to the Day of Atonement ceremonies was void of any spiritual implication and did not belong in any synagogue ritual. However the preponderant majority of the rabbis attending that conference in Brunswick came from eastern Europe. They represented congregations of Yiddish-speaking so-called or self-styled ‘Jews’ of converted Khazar origin in eastern Europe. They insisted that the altered version of the ‘Kol Nidre’ (All Vows) prayer be retained exactly as it was then recited on the Day of Atonement. They demanded that it be allowed to remain as it had been recited in eastern Europe since the change by Meir ben Samuel six centuries earlier. It is today recited in exactly that form throughout the world by so-called or self-styled ‘Jews.’ Will the 150,000,000 Christians in the United States react any differently when they become more aware of its insidious implications?19

“In Alicena, a city mostly inhabited by Jews in the mid-eleventh century, Rabbi Yosef Halevi Ibn Ha’migash, a famous scholar, according to Asaf on page 63 of The Punishments, ordered Jews to stone an informer during the Ne’yila prayer on Yom Kippur, which that year fell on the Sabbath. Stoning is usually considered to be a severe violation of both Yom Kippur (“Day of Atonement,” ed.) and the Sabbath. The Ne’yila prayer, moreover, said only once a year at the close of Yom Kippur, which that year fell on the Sabbath. Indeed, Maimonides wrote in his authoritative commentary to the Mishnah, as quoted by Asaf in The Punishments on page 63: ‘It happens every day in the west [Spain and North Africa] that informers who allegedly informed about money of the Jews are killed or are [themselves] informed against to non-Jews so that they [the Jewish informers] would be either killed or beaten by them [the non-Jews] or given to the wicked.’ This rule, widely quoted by later authorities, established an important precedent: informing is permitted, even enjoyed, when done by communal Jewish authorities in cases that they consider essential. Only individual Jews should be killed if they inform.

“In another part of his commentary Maimonides said
that the obligation to kill both informers and heretics (Christians, ed.) is a tradition that is applied in all cities of the west. After the reconquest of most of Spain by the Christians, except for the kingdom of Grenada, killings of informers continued and actually intensified in the kingdoms of Granada, Castile and Aragon. The number of cases recorded in the Spanish responsa is very large. The following few examples are representative: Rabenu Asher, as quoted by Asaf in *The Punishments* on page 73, answered a question about a Jew who was a notorious informer; the rabbinical court investigated the case. Rabenu Asher answered that the killing of informers does not need witnesses but only the expression of opinion by other Jews that a given person is indeed an informer. 'Had we needed to take testimony of witnesses before the accused,' Rabenu Asher opined, 'we would never be able to convict them [the informers].’ This same reasoning was employed by the Inquisition, by modern totalitarian states and by the Israeli conquest regime in the territories occupied since 1967.) Rabenu Asher immigrated to Spain from northern France when already a famous rabbi; he was probably familiar with Ashkenazi customs as well as with those of Spanish Jews. Hence, he could probably comment with knowledge and sophistication that common practice in the diaspora was to punish with death an informer who informed three times on the Jews or their money. This was necessary, Rabenu Asher maintained, so that the number of informers among Jews would not increase. After reflecting upon all of this a bit more, he concluded that killing the informer as a punishment was a good deed. It would emphasize that all the Lord’s enemies should perish.  

Authors Shahak and Mezvisky go on to tell of the early Talmudic sacred duty to kill or maim those in the Ashkenazi communities who were identified as informers.

The new Israeli historians have presented evidence showing that until the 1880s the killings of Jewish informers by Jews in the Tsarist Empire were numerous. Not only were Jews killed for informing on other Jews (“informing” is not defined, other than informing about Jewish money) worthy of death, but also those who violated the “Day of Atonement.”

“… In fourteenth-century Germany, for example, the famous rabbi, Yosef Weil, according to Asaf on page 102, recorded in his book of responsa that Rabbi Shimon from Braunschweig asked him whether it was permitted to put out the eyes of a Jew who violated the Sabbath and Yom Kippur (the Day of Atonement). Rabbi Weil answered that it was permitted and referred to talmudic evidence for his permission.”

In other words, reciting “the Ne’yila prayer on Yom Kippur” gained atonement for legal, as well as fanatical and political vows they will make to gain the advantage over the “goyim.”

The ‘Kol Nidre’ (All Vows) prayer will be prayed by Ashkenazi communities world-wide, including the Ashkenazi Israeli people and leaders. What are the implications for our foreign policies, particularly toward the Ashkenazi Jews in Palestine, who have already prayed for atonement for the sins they are going to commit against non-Jews. If they truly are the Jews as they claim to be, where does that leave the nations who have joined in covenant with the Ashkenazi’s? According to their prayer, those covenants are not binding.

“Historian William N. Grimstad writes: ‘British Hebraist Alexander McCaul was eloquent in his protest at the potentially socially devastating attitude inculcated by rabbinic Judaism, that oaths and solemn undertakings to Goyim can be cavalierly broken...the primary synagogue ritual dealing with it, the famous Kol Nidrei...is held as part of the new year’s observance each autumn, where it begins the evening service of *Yom Kippur*...’

“The Talmudic law concerning the Kol Nidrei rite is as follows: ‘And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, ‘Every vow which I make in the future shall be null.’”

Consider the implications for our day as the self-defined Ashkenazi Jews make legal agreements, vows and oaths with Christians and with “Christian” nations. We should assume the the Jews of Khazaria will follow the Talmudic law of their religion, which includes the Kol Nidrei rite that takes place with the Day of Atonement.

They are spending vast sums of money to convince political and religious leaders to agree with them on the validity of Talmudic law in “political, economic, cultural and social attitudes and activities of so-called or self-styled ‘Jews’ today…”

**Serious Questions**

Who will sound the alarm, as even the former Jews such as Mr. Freedman have done, and are doing today?

What are the implications of the efforts to unite...
Christians and Ashkenazi Judaism?

**Why do Christians** want to join with the Talmudic Jews?

**Why do Christians** want to be identified with the synagogue of Satan?

**What makes Judaism** so appealing to Christians?

> “15 Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.” (Mat 7)

Christ himself said that by their fruits ye shall know them. What does he say about “Christians” who expect to gather good fruit from a corrupt tree? Why do Christians desire to honor and protect that corrupt tree of Ashkenazi Judaism? for when “Christians” desire to honor and protect the corrupt tree that openly and violently rejects Christ, they identify themselves as joint heirs with that corrupt tree, which is to be “cast into the fire.”

**(ENDNOTES)**

1 See “Gog and Magog.”
4 **Atonement, Day of.** Jewish Encyclopedia.
5 http://www.jewishencyclopedia.com/articles/2093-atonement-day-of
6 “A shofar (pron. /.../), from Hebrew: About this sound (help-info), pronounced […] is an ancient musical horn typically made of a ram’s horn, used for Jewish religious purposes. Shofar, Wikipedia. We deal with the shofar below. “Thus, alike by Ashkenazim and by Sephardim, the ancient melody for this hymn is regarded as one of the most important associated with the Ten Days of Repentance.” SHOFET KOL HA-AREZ (“Judge of all the earth”). Jewish Encyclopedia.
7 **Jewish Encyclopedia,** Day of Atonement. Emp added. There are several contradictions in the article, but we cannot think that any unregenerate, depraved mind, Jewish or otherwise, can think logically.
8 https://www.christianitytoday.com/ct/2018/may-web-only/christians-jewish-shofar-israel-huckabee.html For those interested in the creeping Judaism into the church, the entire article is worth the time to read.
10 The Talmud Unmasked, p. 50.
12 (also known as Kol Nidre or Kol Nidrei) (Aramaic: ...) is an Aramaic declaration recited in the synagogue before the beginning of the evening service on every Yom Kippur. Strictly speaking, it is not a prayer, although commonly spoken of as if it were. This dry legal formula and its ceremonial accompaniment have been charged with emotional undertones since the medieval period, creating a dramatic introduction to Yom Kippur on what is often dubbed “Kol Nidrei night.” It is written in Aramaic, not Hebrew. Its name is taken from the opening words, meaning all vows. The formula proactively annuls any personal or religious oaths or prohibitions made upon oneself to God for the next year, so as to preemptively avoid the sin of breaking vows made to God which cannot be or are not upheld. https://en.wikipedia.org/wiki/Kol_Nidre
13 Judaism’s Strange Gods, PDF, pp. 58, 59. The Talmud admits there is no Biblical warrant for the Kol Nidrei.”
14 Judaism’s Strange Gods, p. 59.
15 “KOL NIDRE (="all vows"): Jewish Encyclopedia.com. The doleful chant from the 1950s can be heard at https://en.wikipedia.org/wiki/Kol_Nidre
16 Facts, p. 47. Please see the Bibliography for the excellent qualification of Mr. Freedman to make these statements.
17 Facts, p. 49. Fats, p. 65.
18 Facts-II, p. 4. See “The Talmud.”
19 JFI, p. 126. Emp added. "In case of anybody who informs, even about Jewish money, and certainly in cases of bodily harm, every Jew knows the law and therefore there is no need to make any rules. We only are warning, we order every Jew who sees or hears such action, whether it concerns him or not, within three days to tell it to two notables of the town who are not connected to the in-former. Otherwise he [that Jew who sees of hears such action] will be excommunicated himself, and the punishment of the informer will be applied to him. Ibid. p.129. “Inform” is not defined. He is defined as one who informs about Jewish wealth. This is why we never hear of the wealth of the Rothschilds, and other extremely wealthy Jews.
20 JFI, p. 131. "Jewish informer was condemned to death in secret without being able to say anything in his own defense. This mode of execution was employed for hundreds of years until the recent time. P. 132.
21 JFI, p. 116. Violation of the Day of Atonement is not defined.
23 Judaism’s Strange Gods, PDF p. 57, Hard copy, p. 61.

**THE FIRST TEN YEARS OF A CHILD’S LIFE**

By T DeWitt Talmage

No years are so important for impression as the first ten. Then and there is the impression made for virtue or vice, for truth or falsity, for bravery or cowardice, for religion or skepticism.

During the first ten years you can tell him enough
spook stories to make him a coward until he dies.

Act before him as though Friday were an unlucky
day and it were baleful to have thirteen at the table
or see the moon over the left shoulder, and he will
never recover from the idiotic superstitions.

You may give that girl before she is ten years old a
fondness for dress that will make her a fashion plate
for forty years. “As the mother, so is her daughter.”

Before one decade has passed, you can decide
whether that boy shall be a Shylock or a George Pea-
body. Boys and girls are generally echoes of fathers
and mothers.

What an incoherent thing for a mother out of tem-
per to punish a child for getting mad, or for a father
who smokes to shut his boy up in a dark closet be-
cause he has found him with an old stump of a ci-
gar in his mouth, or for that mother to rebuke her
daughter for staring at herself too much in the mir-
ror when the mother has her own mirrors so ar-
ranged as to repeat her form from all sides!

The great English poet's loose moral character was
decided before he left the nursery. His schoolmaster
in the schoolroom overheard this conversation: “By-
ron, your mother is a fool.” He answered, “I know it.”

You can hear all through the heroic life of Senator
Sam Houston the words of his mother when she in
the War of 1812 put a musket in his hand and said,
“There, my son, take this and never disgrace it, for
remember I had rather all my sons should fill one
honorable grave than that one of them should turn
his back on an enemy.

“Go and remember too that while the door of my
cottage is open to all brave men, it is always shut
against cowards.”

Agrippina—the mother of Nero—was a murder-
ess. You are not surprised that her son was a mur-
derer.

Make that child recite verses of the Bible as a pun-
ishment, make Sunday a bore, and he will become
a stout antagonist of Christianity. Impress him with
the kindness, the geniality, the loveliness of the
Christian faith, and he will be its advocate and ex-
emplar for all time and eternity.

On one occasion while I was traveling on the Lou-
iville and Nashville Railroad, the preceding train
had gone down through a broken bridge, twelve cars
falling a hundred feet, then consumed. I saw that
only one span of the bridge was down and all others
were standing.

Plan a good bridge of morals for your sons and
daughters; but have the first span of ten years defec-
tive, and through that they will crash down, though
all the rest keep standing.

T DeWitt Talmage, (1832-1902) Pastor and author,
longest pasturage in Brooklyn, New York. Sword of
the Lord, Aug. 10, 2018

THE VALUE OF A WOMAN
LEVITICUS 27

Chapter 27 is an unusual chapter from which to
seek practical implications for our day, but those im-
lications are our goal.

We will open with Proverbs 31:10 “Who can find a
virtuous woman? for her price is far above rubies.”
& vv. 30 “Favour is deceitful, and beauty is vain: but
a woman that feareth the LORD, she shall be praised.
31 Give her of the fruit of her hands; and let her own
works praise her in the gates.”

This writer realizes that there are those who will
consider the following heresy, for it applies an Old
Testament law to a modern situation, something
absolutely forbidden by many Christians.1 However,
though I my be accused of being “legalistic,” I will
proceed anyway. (Legalism, actually, is adding works
of any kind to freely given salvation by the Grace of
God. See TBE, “A Lawless Religion.”)

The various women’s movements have continu-
ally demanded “equal pay for equal work” – that
is, a woman’s pay must be equal with men’s in the
work force. Is such a demand Biblical, and worthy of
Christian support? What does God’s Word say about
“equal pay” for women in the work force, where they
compete with men? We find the answer clearly given
in this Old Testament law, and it is about as “Politi-
cally incorrect” as anything can possibly be. Scrip-
ture gives two values for a woman: First, her value in
the home, and second, her value in the work place.

Though this may sound “sexist,” Paul tells us that
the proper place for women where she is above
value: To be discreet, chaste, keepers at home, good,
obedient to their own husbands, that the word of God
be not blasphemed, Titus 2:5. King Lemuel’s mother

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1 Legalism, actually, is adding works of any kind to freely given salvation by the Grace of God. See TBE, “A Lawless Religion.”
taught him that the woman’s value in the home is far above rubies, Proverbs 31:10.

The New Testament parallel for Proverbs 31 is found in 1 Tim. 2:9, 10 & 1 Pet. 3:1-6. John Gill points out that no daughter of Adam can obtain to the high standard established in Proverbs 31, and believes that the chapter 31 woman represents the gospel Church.² (Isa. 54:1, 5, 6, Gal. 3:26, Rev. 12:1. Gill also shows how Pro. 31:28, 29, taken with Can. 6:8, 9, implies that both were written by Solomon. Ambrosius, Augustine and others also hold that chapter 31 is an allegory of the Church.³)

Proverbs 31 describes the ideal wife, a standard to which all young ladies should seek by the grace of God. It also describes the kind of wife every young man should seek and choose. Chapter 31 shows us that a successful and godly home depends on a godly wife. Solomon tells us that houses and riches, which in themselves do not make a man happy, may be inherited by law. But God characterizes a prudent wife as His gracious and divine gift that makes her husband happy, something riches cannot do.⁴

Proverbs 19:14, 18:22 tell us that the good thing and God’s favour are not worldly possessions nor good health; rather, they are wrapped up in a good wife. Our secular society has waged a very successful war against Christianity, and has placed the godly wife, mother and homemaker at the bottom of society in value. The fallen society around us makes her feel that her life is wasted in the home. I know an evangelist who introduces his wife as his good thing.

Prudent – able to contemplate upon a complex series of thoughts, resulting in wise dealings and the use of good practical common sense. It involves paying attention to circumstances, and learning God’s lessons from them. It also refers to insight, e.g., Proverbs was written to give the young man, and woman, insight into wise behavior that conforms to the image of Christ. (Pro. 1:3.) Prudent stresses the ideal of causing one to consider a matter, resulting in insight and instruction, e.g., Gabriel gave Daniel insight and skill. (Dan. 9:22.) It also contains the idea of acting circumspectly (with caution) or prudently in every situation. In the times of evil, the prudent man knows when to remain silent. (Amos 5:13.) It also means to prosper or have success – Saul feared David because David acted prudently, and had good success in all he did. (1 Sam. 18:14ff.)⁵

The Proverbs 31 woman is a virtuous woman. Virtue – having power over one’s own spirit and strong moral courage. Virtue speaks of strength, might, power, able for the task at hand, valor, and is used to describe an elite warrior, similar to the hero of the Homeric epic. When used of a woman (virtuous woman, Ruth 3:11, Pro. 12:4, 31:10), it may well attribute to her all the attributes of her male counterparts.⁶ The virtuous one will not yield even the slightest to the pressure to yield Christian principles:

The person enquired after, and that is a virtuous woman—a woman of strength (so the word is), though the weaker vessel, yet made strong by wisdom and grace, and the fear of God: it is the same word that is used in the character of good judges (Ex. 18:21), that they are able men, men qualified for the business to which they are called, men of truth, fearing God. So it follows, A virtuous woman is a woman of spirit, who has the command of her own spirit and knows how to manage other people’s, one that is pious and industrious, and a help meet for a man. In opposition to this strength, we read of the weakness of the heart of an imperious whorish woman, Eze. 16:30.

A virtuous woman is a woman of resolution, who, having espoused good principles, is firm and steady to them, and will not be frightened with winds and clouds from any part of her duty.⁷

Solomon also characterizes the wife lacking in virtue, &c. as a curse to a man. (Pro. 12:4, 21:9, 19, 27:15, Ecc. 7:26.)

The question Who can find...? implies that only a few men can find such a woman, and they cannot find her without divine intervention. The Lord must find her for the man who “holds out” for a virtuous woman. Adam, in paradise before the fall, was incomplete until his gracious Heavenly Father made and brought a help-meet to him. (Gen. 2:18.) We are thus told that the value of God’s gracious gift to a man, a virtuous wife, is not comparable to any earthly treasure for she is an unusual woman, and more difficult to find than pearls and other precious treasures. (Ecc. 7:28.) Because of her rarity, her worth is unspeakable, and her husband must thank God continually for his provision of such a wife. Her value is worth far more than the rich jewels with which vain women adorn themselves.

Perhaps one reason she is so hard to find is that she is not sought after, as Abraham sought for such a
The woman who fears the Lord is the one who will have her children rise up and call her blessed, and have her husband praise her. (Pro. 31:28.) It can be expected that the flesh will place a high value upon physical beauty, which places great pressure upon the young lady to compromise her real beauty, the beauty of the hidden man of the heart. (1 Pet. 3:4.)

Proverbs 31 seems to describe a super woman, but notice v. 11, her husband. She is first of all a wife. This passage depicts a wife as she ought to be. Under her husband’s authority and guidance, she governs and increases the wealth of the home, thereby advancing the position of her husband in the estimation of others. The author here attributes all of her virtues and prudence to her fear of God. Her faithfulness to her duties causes her husband’s heart to safely trust in her. He is able to trust her in the matters entrusted to her as he goes about his business, though he may be far from home. Rather than abusing the confidence he has in her, she seeks to enlarge the estate as she please her husband. (1 Cor. 7:34.)

She does him good all the days of her life, unlike many women of the Bible, such as Rebekah who wickedly deceived her husband when it came to the children. (Gen. 24.) She will not return perceived neglect from her husband with ill-temper.

She, in professing godliness, is adorned with good works. (1 Tim. 2:10.) Rather than being a recluse seeking a “closer walk with God” behind closed doors, she, regardless of her social standing, is in the public ready to take on any needed menial service to her husband. (Gen. 24:3, 4.) Too often the search is made for beauty and accomplishments rather than for virtues and godly worth. Men, even apparently godly men, commonly seek after the vain things of physical favour and beauty. (Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Pro. 31:30.) Physical qualifications are deceitful, and can lead to many hurtful things, partly, because it gives a false representation of the person, being oftentimes a cover to a most deformed soul, and to many evil and hateful qualities; partly, because it doth not give a man that content and satisfaction which at first view he promised to himself from it; and partly, because it is soon lost, not only by death, but by many diseases and contingencies.8

In her conduct, we are told that she guides rather than rules her home. Proper guidance (directing) requires skill, maybe more than ruling (authoritative commands). She looks well to the moral habits of her charges, including their religious instructions, all under the authority of her husband. She is careful not to overwork her charges, nor to allow them to eat the bread of idleness. Nor is she content with being idle.

The virtuous woman in her home is a priceless crown to her husband.

The portrait, here pencilled by divine inspiration, begins with the touch of a virtuous woman, and fills up the sketch with the lineaments of a woman, that feareth the Lord. (Verses 10, 30.) For the lovely features described—her fidelity to her husband, her active personal habits, her good management and diligence in her family, her consideration for the necessities and comforts of others, her watchfulness of conduct, her tenderness for the poor and afflicted, her kind and courteous behaviour to all—this completeness of character and grace could only flow from that virtue, which is identified with vital godliness. They are the good fruit, that “prove the tree to be good.” (Matt. vii. 17.) They are such fruit, flowing from a right principle, as the natural corrupt stock of man could never produce.9

There is so much more that could be said about the virtuous woman whose value in the home is beyond any earthly treasure, but we will stop here, and move on to Leviticus 27, and the value God places on men and women. It is in the home where the woman’s value is so great that it cannot be measured. Her value in the home is quite different than her value in the world’s work places where she competes with men: there the Lord establishes her value at only 60% of the man’s value – the man gets $20.00 per
hour while the woman gets $12.00 for the same job. If a woman wants to be paid what she is worth, let the Lord value her worth, and then let her go to the place where her worth cannot be measured because it is so great — in the home. Of course, such an idea of a woman in our modern, anti-Christian society is blasphemy, and worthy of imprisonment.

Leviticus 26:46 “These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.” V. 46 is followed with 27:1 which opens with “And the Lord spake unto Moses, saying…” He continues with “the statutes and judgments and laws” as he places value upon men and women according to their ages and sex.

Questions:

First, did God’s estimation of value in chapter 27 change as manual labor was replaced with “brain” labor, particularly when women at time exhibit superior mental abilities?

Second, did the Cross of Christ void God’s law which established not the spiritual, but the physical value of men and women in the work force?

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Gal 3:28.)

Third, does the law of God change as circumstances change? Or is it just the applications that change?

Fourth, did God’s established physical values cease when the Temple ceased to exist? Did his value system disappear with the Temple?

Christianity has dismissed chapter 27 as one of those unimportant laws that does not apply for our modern day, so there is no reason to examine it. However, we are going to proceed as though chapter 27 is indeed part of God’s law which is given by his grace for the life and well-being of mankind. Let us see what implications might be there for us who live in a totally different culture. Interestingly enough, Christians certainly do not dismiss Proverbs 31 as not for our day.

Chapter 27 is the part of the law of the Lord that establishes the value of individuals in the work place according their age and sex. His law here is totally contrary to the Humanistic faith that violently militates against any idea of separation by faith, age, sex, abilities, &c.

Values

His values were established in an agrarian society, where work was basically manual labor and marketing. Though we no longer have the “mind” to properly understand these laws, “they are written for our admonition, upon whom the ends of the world are come.” What admonitions for us can be found from the values that God places upon both men and women in Leviticus 27?

Vv. 2-4, from twenty years old to sixty years old, the man is valued by the Lord as fifty shekels, while the woman is valued at thirty shekels, which is 60% of the man’s value.

V. 7, above sixty years old, the man’s value drops to fifteen shekels, while the woman’s value only drops to ten shekels, which is now 75% of the man’s value; she is more capable of managing the affairs of the family, and is of great use and service. She is not “worn out” by the work-place as is the man, nor did the Lord intend for her to be “worn out” by the work force. Gill comments:

... so Jarchi observes, when persons come to old age, a woman is nearly to be reckoned as a man, and quotes a proverb of theirs, an old man in a house is a broken potsherd in the house (some interpret the word, a snare or stumbling block, that is in the way); an old woman in a house is a treasure in a house, a good sign in a house {p}, of great use in the management of the affairs of the family. [{p} T. Bab. Eracin, fol. 19. 1. vid. Yalkut, par. 1. fol. 198. 1.]

When the wife and mother stays home, she not only retains her value, but, many times, she also retains her family. The home school movement is proving the validity of the above statements concerning the woman’s value in the home vs her value in the world’s work-places. Who can measure her value in the home as she trains godly arrows to be shot into the heart of the enemy?

Some years ago, The Sacramento Bee had an interesting article by Marjie Landstron. In it, she refers to two recent studies that had some very surprising results, surprising even the researchers: First, a research project by a senior economist at the Federal Reserve Bank of Chicago titled “Maternal Employment and Overweight Children”. The research found that “today’s working mothers have a higher likeli-
hood of having overweight kids”, which leads to type 2 diabetes and other debilitating ailments. Second, “A recent Columbia University study found that the kids of moms who worked full time before their babies were 9 months old had poorer mental and verbal development at age 3 than those whose mothers worked part time or stayed home”. (The Bee’s Marjie Lundstrom can be reached at (916) 321-1055 or mlundstrom@sacbee.com. Article was found at http://www.sacbee.com/content/lifestyle/family/story/5293743p-6292020c.html)

When a woman leaves her place of great value, the home, and goes into the world’s work place, we learn from Leviticus 27 that her value decreases dramatically. There her value is only 60% of a man’s.

**V. 2, the “vow.”**

Chapter 26 promised curses for sin and blessings for righteousness. The promises of chapter 26 looked forward to Christ. Chapter 27 assumes that people to whom the blessings are promised in chapter 26 love God enough and are thankful enough for His goodness and benefits that they will give to Him well over and above what is required of them by his law. Chapter 27 deals with things over and above the covenant responsibilities as presented previously. The offerings of chapter 27 were not commanded, but were freely given by the individual “worshiper” out of love and reverence for the God of the Covenant.

Though the individual “worshiper” did things of his own free will over and above what was required by God, he was not permitted to do things according to his own will. He was still bound by word of the Lord, v. 1. In other words, a “free-will” offering did not have to be given, but if the individual freely gave to God, the gift had to conform to God’s law.

**We see here that a man is never free from God’s law.** Man is never left to determine for his own self how to serve God, nor how to live, even in the smallest matters. In this requirement we see that even man’s highest and most holy emotions must be brought into conformity to God’s law-word. His every emotion and action must conform to God’s law; God’s word has instructions for everything, and those who love God are expected to find and follow those instructions.

Moreover, the law shows us that it is not a sin to refrain from vowing, but once a vow is made, it is sin not to follow it through. (Deut. 23:22-24, Pro. 20:25, Ecc. 5:3-5.) Neglect to keep a vow, though it was a free-will vow, had to be atoned for with a sin-offering. (Lev. 5:4ff. We have dealt with the laws concerning valuses elsewhere.)

Chapter 27 deals with vows. It deals with “giving one’s word,” primarily to the Lord — promising to do something above and beyond the requirements of one’s profession of love for God. It also applies to “giving one’s word” to another person. No doubt Solomon had these laws of the free-will vows in mind in Ecclesiastes 5:1-8.

In Leviticus 27, we are told that not all people are “created” equal before God, for God himself places different values on individuals. We are “equal” in the sense that we are all sinners before God, and as sinners, we can only come to him through Christ, but “equality” ends there. Though the “worshiper” had to appear before the priest for the priest to “value” him or her, the individual’s “value” was already established by God. It would have clearly been rebellion against the Lord God for the priest, the “worshiper” or for a bystander to question the “value” of any individual. (Rom. 9:20.)

Keil introduces chapter 27 thusly:

... The objects of a vow might be persons (vers. 2-8), cattle (vers. 9-13), houses (vers. 14, 15), and land (vers. 16-25), all of which might be redeemed with the exception of sacrificial animals; but not the first-born (ver. 26), nor persons and things dedicated to the Lord by the ban (vers. 28, 29), nor tithes (vers. 30-33), because all of these were to be handed over to the Lord according to the law, and therefore could not be redeemed. This followed from the very idea of the vow. For a vow was a promise made by any one to dedicate and give his own person, or a portion of his property, to the Lord for averting some danger and distress, or for bringing to his possession some desired earthly good.—Besides ordinary vowing or promising to give, there was also vowing away, or the vow of renunciation, as is evident from Num. xxx. The chapter before us treats only of ordinary vowing, and gives directions for redeeming the thing vowed, in which it is presupposed that everything vowed to the Lord would fall to His sanctuary as corban, an offering (Mark vii. 11); and therefore, that when it was redeemed, the money would also be paid to His sanctuary. (On the vow, see my Archoeologie, § 96; Oehler in Herzog’s Cycl.)

Keil also points out that this chapter assumes the person or property will be either redeemed or purchased, according to the value fixed by the law. If neither redemption nor purchasing were to take place, what would be the use of making the vow and establishing the value of the person and/or property?

Those to whom this chapter speaks have experienced some great blessing from the Lord, or they would not be making the vow. Evidently, they were prospering materially, although the Lord did not exclude those who were not having financial prosperity, v. 8. Provision was made for the “poor” to express their love for the Lord through the vow.

Though at one time in America, “a man’s word was his bond,” but that is no longer true. Even contracts that might be signed “in one’s blood” are easily voided by a lawyer. The seriousness before God of a promise and of breaking a promise seems to have been totally erased from Christianity. But, vows and oaths in Bible times and in Eastern cultures were extremely serious, as they should be today.

**Individual Value**

**V. 2, Children of Israel...** When a man... Unlike the preceding laws that applied to all who dwelt in the land, the following law concerning vows only applied to those who worshiped the God of Israel. The pagans could not worship the Lord as the Israelites were commanded to do; however, a pagan could convert to Israel’s God, e.g., Rahab and Ruth. The law of the vow pertains to God’s people, but the general application of keeping one’s word applies to everyone regardless of his or her relationship to the Lord. In dealing with the unsaved, we should be aware that they are not bound as God’s people were by the indwelling Spirit to keep their word as are his people. (“Thou shalt not bear false witness against thy neighbour” forbids perjury.)

Gill, on the other hand, says that *every male* includes even those outside of “the children of Israel.” Thus those who did not serve Israel’s God should be grateful enough for Israel’s God’s blessings that, in their zeal, they could make a vow to give something special to the Lord God. (Maybe an example of Gill’s thoughts is found in 2 Ki. 5 Naaman the Syrian.)

**singular** (v. 2) means wondrous, marvelous, extraordinary, valuable or something above and beyond one’s responsibilities, above one’s abilities, beyond one’s power to do. It can refer to something hard or difficult to do.

The *singular vow* was something set apart for the Lord. The vow was an uncommon vow — the man, through uncommon zeal for God and His service, devotes himself, his children, his cattle, his house or his property, to the Lord, *i.e.*, to the Lord’s service in the Lord’s house – chopping wood, cleaning, and other menial tasks. But it was not God’s plan that his house be taken care of by people other than Levi, so rather than the thing vowed being actually given to the Lord, the like equivalent in money was given, and the funds used for the maintenance of the house, 2 Kings 12: 4, 5. (King Jehoash became upset and took corrective measures when the priests misused the funds, vv. 6ff.)

If a person is really dedicated to the Lord, let them visibly declare it with a vow over and above what is required of him.

**Vv. 3-8,** the Lord establishes the value of the individual who gave him or her self to the Lord. The establishing of that value was not left up to the individual. Who can question the Lord with “Why am I not more valuable or at least as valuable as him or her?”

Obviously, under the law, all are guilty of sin, and as such, are condemned to eternal death unless they have been converted by the work of the Spirit through faith in the Redeemer. But in this chapter, we are plainly told that all persons are not equal in value before the Lord here on this earth. The Lord established the values of those who made the vow. Neither the priest before whom the person appeared nor the individual could establish the value of the one who vowed — God himself established the value.

God designed women to be a help-meet for her husband. He did not design women to enter into the world’s work place and compete with men, yet they are there. We know that sin many times forces Christian women into the work place, *e.g.*, divorce or death. We also know that the sin of covetousness, that is, the desire to live beyond one’s means, may also “force” Christian women into the work place.

So we will proceed considering the value of vari-
ous individual’s labour in the work place as valued by the Lord when that labour was exchanged for money in the Lord’s house, including women.

In closing, let us point out some of chapter 27’s implications:

1) “The rate is the same for persons of all ranks. ‘To the poor the gospel is preached.’ The great and wealthy have no place here above the poor; all stand as sinners to be redeemed by the same blood, and bound by the same cords of love.”

The opinions that the rich are to be “taxed” more than the poor and that there should be a “graduated income tax” to redistribute the “wealth” are results of sin, i.e., “income redistribution” is clearly socialism at work. Such ideas are totally ungodly.

2) of the male from 20-60 — he was valued the highest, for he was the most fit for labor as he would “work off” the value of his vow (which was converted into money, and given for the upkeep of the Lord’s house.)

[S]hekel of the sanctuary... Exodus 30:12, the value of the money (which was gold and silver) is a religious responsibility, and the priests — the religious leaders — were to keep it at its God established value.

The religious leaders of today should be crying out against money manipulations that confiscates everyone’s wealth for the bankers through loans and interest rates. They should be crying out for sound money policies as required by the Constitution as found in the law of God: gold and silver.

When I worked out of the Steam Fitters’ local in Indianapolis, the union “pusher” used to tell us “Don’t work yourselves out of a job.” 60% of normal working capacity was more than enough for the Fitters’ that wanted the job to last as long as possible for its members. That was in the 1960s just after silver was removed from the coinage in 1964. Those pre-1965 coins are now worth more than $10 for $1 face value. The wages were high compared to the cost of living: Union journeyman for Operating Engineers and Fitters’ was $14.00 to $20 per hour. In the “muscle car” era of the 1960s, a new, top of the line Ford, Chevy or Chrysler “muscle car” was only $5-6,000. A very good house was maybe $20,000.

Twenty years old and upward was also the age a man could go to war, Numbers 1:3.

3) a female—the value given here was 60% of the male’s, and was equal to the value of a servant, Exodus 21:31, which was the value of the Lord Jesus, Matthew 26:15. Remember, the Lord God, not man, establishes the values. Therefore, no man can be accused of undervaluing the woman. Her value was not as high, for she could not be as productive with her labor as a man. (She is only 60% as physically strong as a man, and made so by the Lord God. Cf. 1 Pet. 3:7.)

4) v. 5, ages 5-20 years—the female’s value is 50% of the male’s. From 20-60, her value is 60% of the male’s. Incapable of as much work as those females over 20, the younger female’s value is less.

The one under 20 is not making the vow, but his/her authority is saying, “Let the value of such a one be upon me. I will pay it.” That person, accordingly, pays as determined by the Lord.

Males over 20 were valued at fifty shekels, and the younger males were valued at only twenty shekels, which is less than half. Thus entry level jobs for young people pay less than ½ of those who are more mature in the work force.

5) ages one month to 5 years—her value was again 60% of the male’s.

If a man devotes his child to the Lord within this age group, the value is established by the Lord for the age. Samuel was a good example, but rather than being redeemed with money, he was actually given into the Lord’s temple-service.

Though neither the male nor female of this age group was capable of any service of value, the female was still valued at only 60% of the male’s. The Lord clearly, by fixing the value of each, tells us that the male was/is worth more than the female who would seek to have her physical labor valued, both before men and before God. God created man first, then the woman. From the beginning, in the family, community, society and in the church, God chose and chooses men through whom to work and speak.

6) ages 60 and above—she is worth 66.6% of the male’s value, the highest point of any age of her life. Though both the male’s and female’s value drops at age 60, she retains a greater proportion of her value.

Though women were not designed for the work
place in competition with men, they are there. We then hear that “Women are equal to men in the work-place; therefore, they should receive equal pay.” However the law in chapter 27 values a woman who insists on competing with a man in the work place at 60% of a man’s at the height of the “work career.” Of course, this law assumes the man or woman is working and not just showing up on the job in the prospect of a payday.

God has left the choice up to the woman. She can seek her place where her value cannot be measured, or she can seek her place in competition with men where God places her value at only 60% of a man’s. It seems to me that a woman would seek the place where she is beyond value. However, we realize that providence, sin – which seems to have left a shortage of Godly young men, many times dictates where the woman must find a place in the work force.

Only by accepting and practicing the total law-word of God can his command to conquer the nations for the Kingdom of God be accomplished.

We either accept the precepts established by God’s law, or we are pagan, anti-Christ, Humanists. In that day, might we hear from the Master say, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”

Two final passages.

1) “The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.” Ruth 1:9

“Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?” Ruth 3:1

A woman’s rest can only be found in the position for which she was created by God.

2) “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” (Rom. 9:20.)

God has established our value and our station in life.

3) “But godliness with contentment is great gain.” (1 Tim. 6:6.)

End Notes

1 See TBE, “A Lawless Religion.”

PUBLIC SCHOOLING: A WASTE OF TIME AND MONEY

By Lee Duigon

The earth’s about to be destroyed, and you’ve got a spaceship that can carry people to another planet. The problem is, you can only take eight passengers and you’ve got a list of twelve. Four will have to be left behind to die. Which eight do you take?

This inane scenario was recently a classroom “lesson” at a middle school in Cuyahoga Falls, Ohio. Somehow it’s supposed to “educate” children and prepare them for adult life.

Meanwhile, down in Atlanta, the principal of a charter school decided the Pledge of Allegiance ought to be dropped, and replaced by some kind of “oath” to the “global society,” whatever the devil that is.

Your school tax dollars at work!

We take it for granted that “education” is essential, almost on a par with food or shelter: and then for “education” we’re served up crapola. But let’s take a closer look at the examples.

In the “who lives, who dies” exercise, you have
twelve candidates for eight seats on the spaceship. Nine of the twelve are clearly members of aggrieved Minorities—which makes the choice oh, so hard! I mean, you’re going to start a new civilization on another planet—how do you pass up a black activist college student? But if you take him, you’ll have to pass over some other Oppressed Minority.

Two of the twelve are not identified racially—a disabled accountant and a pregnant woman—which makes them iffy. And No. 12 is “an armed racist police officer who has been accused of using excessive force.” He must also be notably slow on the uptake, if he has a gun and is not bashful about using force to get his way. You’d think he’d wind up making the choices, at gunpoint. But that has not occurred to the “educators” who designed this so-called lesson.

What, pray tell, is this supposed to teach? How is this not a total waste of time and money, with somewhat sinister overtones?

And then we’ve got the blathering principal in Atlanta, who wants to train up good little citizens of the world at the American taxpayers’ expense. Her project went belly-up when parents found out about it, raised holy hell, and prodded their elected representatives into action. Ms. Inclusive had to abort her plan before the new “oath” could be written.

How much are we paying idiots like this to mess with our children’s minds? Over the course of the last three or four decades, “educators” have done serious damage to America that won’t be easily repaired—if it can be repaired at all.

If I had to keep public education, but otherwise could do anything I pleased to fix it, I would break the teachers’ unions, nests of Far Left social saboteurs that they are, abolish the federal Department of Education, and return 100 percent control of the schools to the communities which they’re supposed to serve, whose people pay for them. Better would be to scrap the system altogether and replace it with homeschools and Christian schools: but after some 150 years of public schooling, the American people may not be ready to go so far, so fast.

But they’re going to have to go somewhere, and soon. Our country’s future depends on it.

Public education must die—before it finishes its number on America.

Molesting tethers, murders, extreme violence and the totally Satanic curriculum should be enough to drive any Bible believing parent out of the “public school” education system. What more will the Lord allow in order to get Christians to obey his word in the education of his children who but you he has entrusted to the parents?

**JUDGE STUNS AMERICA, RELEASES ALL FIVE N.M. COMPOUND SUSPECTS WITHOUT BAIL MONEY**

A New Mexico judge has granted bail to the five adults suspected of setting up an Islamic extremist compound in the state, igniting backlash and outrage throughout the nation.

New Mexico Judge Sarah Backus released the suspects on signature bond (meaning they didn’t even have to pay the $20,000 bail money), after she apparently determined that prosecutors did not present “clear and convincing evidence” that they were a threat to the community.

The judge appears to have entirely disregarded the fact that a dead toddler was found on the premises. Prosecutors have argued that Siraj Ibn Wahhaj, the son of a Brooklyn, New York-based radical imam, killed his own son while attempting to perform a fundamentalist ritual on him. ...

Moreover, prosecutors allege that those at the compound were working to turn children into Islamic extremist school shooters. Authorities found countless weapons, ammunition, and Qurans at the New Mexico compound. They also found that a tunnel network had been dug around the facility....

The fact that the five Islamic extremists put 11 children in immediate danger and the allegations that they were training them for a terrorist attack don’t appear to have bothered the judge. She appeared more worried about “Islamophobia.”...
ated when banks make loans.

It means that every dollar born comes into life bearing an interest rate burden. At the end of the year the interest must be paid, which means that the money supply must always keep growing, otherwise the interest can’t be paid — the bankruptcies begin. The system must inflate or die.

Know further that this fiat money system is the health of the Big Brother State? Why? Because it enables deficit spending by monetizing government debt (a bond is a loan, remember). Without deficit spending, world wars would be impossible, because if governments tried to tax out of the population enough to pay for war, the people would revolt. The fiat money system, as Fed Chairman Beardsley Ruml observed in late 1945, “freed the government from the bond market” and made “taxes for revenue obsolete.”

So understand that every nation with a fiat money system and central bank — and that’s every one of ‘em — will always inflate and will always depreciate the currency. Continued inflation is the only means to keep paying interest on the debt (and it cheapens the load). Governments use this to inflate away their debt.

And it works, as long as the debt is denominated in their own currencies, and not some more stable one, like euros or dollars. But when Turkey or Argentina or Indonesia borrow US dollars, they can not inflate the debt away. When they borrow one million dollars when the exchange rate is five lira to one dollar, they owe five million lira. However, when the lira halves in value, they now need ten million lira to pay it back.

There is no way out but debt slavery forever (the IMF treatment) or default. No other way out. Debt can never be paid.

Franklyn Sanders, the Moneychanger. 8/16/18

I am certainly no economist, but one can make common sense observations.

THE 1899 PROTOCOLS OF THE LEARNED ELDERS OF ZION “A program for the enslavement of the world and the destruction of Christian religion.”

It is common knowledge that the major banks of the world are controlled by Talmudic Jews. (We hope to deal with Judaic wealth in our upcoming book.) We understand from the Talmud, and especially from the Protocols, that the Zionist effort, which is progressing nicely, is to control all wealth, and have all non-Jews as their slaves.

One might say, “I will never be slave!” However, God identifies debt as slavery: Proverbs 22:7 The rich ruleth over the poor, and the borrower is servant to the lender.

The Zionists are the lenders who are gathering to themselves all real wealth through loaning out the money they created out of nothing. They loan their fake money only on a guarantee of real property. Repossession means the lender gains the real property, wealth in exchange for his fake money. 2,000 years ago, Christ himself condemned the Jews who used the Oral Talmudic laws (supposedly received by Moses at the Mount) to void God’s law:

Matthew 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Mark 7: 6 - 13, v. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Jewish “ideology is placed on a material basis. Rob and rule! Rule and rob! Riches and power! From the time this formula begins to operate, it becomes both a means and an end, but it nevertheless also becomes a more important means, a means for attaining the main objective contained in the third item of the formula: the Jewish people must have, and will have, undivided, absolute power over the whole world.”


The 1919 Declassified US Military Intelligence Document (MID) Comments on the Genuineness of the Protocols Of of the Elders of Zion. It tells us that all of the Bolsheviks who overthrew Christian Russia were Jews, and most of those governing Russia in 1919 were Jews. The Jewish control of Russia starting in the early 1900 raises an interesting question. Why has a “Christian” nation such as the United States protected Zionist Russia over the years? I remember when “we” sent ships loads of cereal grain
to feed Russia rather than let Bolshevism fail.

"d) GERMANY:

“The early efforts of the Bolsheviki to get control in Russia were financed by German Government, largely through the German Jewish banking firm of M. N. Warburg and Company of Hamburg, established in 1798, one of the most powerful banks in all of Germany, and instrumental in directing the international policy of the old German Empire. Max Warburg, head of this firm, cooperated in this matter with his brother Fritz, Financial Attache of the German Legation at Stockholm and as such, head of and general paymaster for the German spy system. Practically all of the men who participated in the negotiations with the Bolsheviki in turning over these funds were Jews” (MID, p. 11.)

“Some of the important events which have occurred since 1897 have fulfilled in a striking manner the predictions and aims expressed in the Protocols themselves. (Note 2.)

Note 2: The coming of a world war is predicted which the Jews are to secretly promote. The creation of the chaos of Bolshevism is described as to be worked out by Jews all over the world as a step towards Jewish world dominion. For a fuller discussion of these and similar illustrations see Appendix B. (MID, p. 6)

The MID also tells us that we must not consider for a moment that what is taking place on the national and international scene today (1919) is not preplanned by Zionist. Nor can one consider their goals a conspiracy, for they clearly tell the world what they are doing. It is just that no one pays attention to what they say, or if they do hear them, it is dismissed as unimportant.

There are unlimited funds available to further the Zionist’s project. Protocol 22:

“IN OUR HANDS IS THE GREATEST POWER OF OUR DAY - GOLD: IN TWO DAYS WE CAN PRODUCE FROM OUR STOREHOUSES ANY QUANTITY WE MAY PLEASE.”

Franklyn Sanders’ statement above about the impossibility to repay debt cause me to unite these two particular events.

The First Zionist Congress was held in 1897. The Federal Reserve System was created on December 23, 1913, when President Woodrow Wilson signed the Federal Reserve Act into law. He thus set the US on the road to ruin. The first FED chairman was a Jewish banker. There is far too much about the FED’s connection with the Jewish bankers to ignore, but that connection is not part of this present effort.

A good place to start is “The Creature from Jekyll Island: A Second Look at the Federal Reserve” by G. Edward Griffin. The full text is downloadable: https://archive.org/stream/pdfy--Pori1NL6fKm2SnY/T...


On pg. 8, of “The Creature...” Mr. Griffin lists the 7 Jewish banks that made up the FED, and gained complete control of all financial matters in the US. They have become unbelievably wealthy on the backs of the American people by convincing them that they must go into debt. (The banks sent their “debt merchants” into the countryside, and convinced the farmers they needed to borrow money on their debt free property for new equipment. Many lost their property to that debt.) Remember, when the banks were “too big to fail,” so “we” borrowed money from them to give to them so they would not fail. We are now paying them the interest on that money we borrowed. No wonder they had to get Ron Paul out of office. He was making too much noise.

There is money to be made by the lenders in revolutions and wars. The money the FED lends to fight wars is fake money. People say, there is no reason to worry about the national debt, because it is money we owe to ourselves. If we owed it to ourselves, there would be no interest. However, it is money “we” owe to the several private Jewish banks who make up the FED, upon which interest is being charged. Then “we” must borrow more fake money to pay the interest on the fake money we borrowed. President Wilson made us slaves to the Jewish bankers.

“I. HOW FAR IS JEWRY, AS SUCH, CONNECTED WITH BOLSHEVISM, NOT ONLY IN THE SOVIET GOVERNMENT OF RUSSIA AND HUNGARY BUT IN ALL OTHER COUNTRIES OF THE WORLD AND PARTICULARLY IN GERMANY AND IN THE UNITED STATES.

“(a) There is, of course, a vast amount of material in the Department relating to this problem. Here, however, a mere outline will be sufficient to indicate the general tendencies. The following quotation will illustrate the widespread participation of Jews in all revolutionary movements: ...” (1919 report, p. 8.)

If it were not for the free, fake money system, which requires interest, established by the banks in 1913...
and wars had to be paid in cash, there could be no wars. Wars have always been waged with borrowed money from Jewish banks. At one time, that Jewish money was gold, but today is paper: the Bolshevik revolution was financed by M. N. Warburg. The revolution being fought today in the US is financed with Jewish money, primarily George Soros’ money.

“The system must inflate or die,” and die it will.

Hammurabi Knew Better

Debt Slavery

Why It Destroyed Rome, Why It Will Destroy Us Unless It’s Stopped

by Michael Hudson

Book V of Aristotle’s Politics describes the eternal transition of oligarchies making themselves into hereditary aristocracies – which end up being overthrown by tyrants or develop internal rivalries as some families decide to “take the multitude into their camp” and usher in democracy, within which an oligarchy emerges once again, followed by aristocracy, democracy, and so on throughout history.

Debt has been the main dynamic driving these shifts – always with new twists and turns. It polarizes wealth to create a creditor class, whose oligarchic rule is ended as new leaders (“tyrants” to Aristotle) win popular support by cancelling the debts and redistributing property or taking its usufruct (sic) for the state.

Since the Renaissance, however, bankers have shifted their political support to democracies. This did not reflect egalitarian or liberal political convictions as such, but rather a desire for better security for their loans. As James Steuart explained in 1767, royal borrowings remained private affairs rather than truly public debts. For a sovereign’s debts to become binding upon the entire nation, elected representatives had to enact the taxes to pay their interest charges.

By giving taxpayers this voice in government, the Dutch and British democracies provided creditors with much safer claims for payment than did kings and princes whose debts died with them. But the recent debt protests from Iceland to Greece and Spain suggest that creditors are shifting their support away from democracies. They are demanding fiscal austerity and even privatization sell-offs.

This is turning international finance into a new mode of warfare. Its objective is the same as military conquest in times past: to appropriate land and mineral resources, also communal infrastructure and extract tribute. In response, democracies are demanding referendums over whether to pay creditors by selling off the public domain and raising taxes to impose unemployment, falling wages and economic depression. The alternative is to write down debts or even annul them, and to re-assert regulatory control over the financial sector.

Near Eastern rulers proclaimed clean slates for debtors to preserve economic balance

(Note 50 year release required by God, ed.) Charging interest on advances of goods or money was not originally intended to polarize economies. First administered early in the third millennium BC as a contractual arrangement by Sumer’s temples and palaces with merchants and entrepreneurs who typically worked in the royal bureaucracy, interest at 20 per cent (doubling the principal in five years) was supposed to approximate a fair share of the returns from long-distance trade or leasing land and other public assets such as workshops, boats and ale houses.

As the practice was privatized by royal collectors of user fees and rents, “divine kingship” protected agrarian debtors. Hammurabi’s laws (c. 1750 BC) cancelled their debts in times of flood or drought. All the rulers of his Babylonian dynasty began their first full year on the throne by cancelling agrarian debts so as to clear out payment arrears by proclaiming a clean slate. Bondservants, land or crop rights and other pledges were returned to the debtors to “restore order” in an idealized “original” condition of balance. This practice survived in the Jubilee Year of Mosaic Law in Leviticus 25.

The logic was clear enough. Ancient societies needed to field armies to defend their land, and this required liberating indebted citizens from bondage. Hammurabi’s laws protected charioteers and other fighters from being reduced to debt bondage, and blocked creditors from taking the crops of tenants on royal and other public lands and on communal
land that owed manpower and military service to the palace.

In Egypt, the pharaoh Bakenranef (c. 720-715 BC, “Bocchoris” in Greek) proclaimed a debt amnesty and abolished debt-servitude when faced with a military threat from Ethiopia. According to Diodorus of Sicily (I, 79, writing in 40-30 BC), he ruled that if a debtor contested the claim, the debt was nullified if the creditor could not back up his claim by producing a written contract. (It seems that creditors always have been prone to exaggerate the balances due.) The pharaoh reasoned that “the bodies of citizens should belong to the state, to the end that it might avail itself of the services which its citizens owed it, in times of both war and peace. For he felt that it would be absurd for a soldier ... to be haled to prison by his creditor for an unpaid loan, and that the greed of private citizens should in this way endanger the safety of all.”

The fact that the main Near Eastern creditors were the palace, temples and their collectors made it politically easy to cancel the debts. It always is easy to annul debts owed to oneself. Even Roman emperors burned the tax records to prevent a crisis. But it was much harder to cancel debts owed to private creditors as the practice of charging interest spread westward to Mediterranean chiefdoms after about 750 BC. Instead of enabling families to bridge gaps between income and outgo, debt became the major lever of land expropriation, polarizing communities between creditor oligarchies and indebted clients. In Judah, the prophet Isaiah (5:8-9) decried foreclosing creditors who “add house to house and join field to field till no space is left and you live alone in the land.”

Creditor power and stable growth rarely have gone together. Most personal debts in this classical period were the product of small amounts of money lent to individuals living on the edge of subsistence and who could not make ends meet. Forfeiture of land and assets — and personal liberty — forced debtors into bondage that became irreversible. By the 7th century BC, “tyrants” (popular leaders) emerged to overthrow the aristocracies in Corinth and other wealthy Greek cities, gaining support by cancelling the debts. In a less tyrannical manner, Solon founded the Athenian democracy in 594 BC by banning debt bondage.

But oligarchies re-emerged and called in Rome when Sparta’s kings Agis, Cleomenes and their successor Nabis sought to cancel debts late in the third century BC. They were killed and their supporters driven out. It has been a political constant of history since antiquity that creditor interests opposed both popular democracy and royal power able to limit the financial conquest of society — a conquest aimed at attaching interest-bearing debt claims for payment on as much of the economic surplus as possible.

When the Gracchi brothers and their followers tried to reform the credit laws in 133 BC, the dominant Senatorial class acted with violence, killing them and inaugurating a century of Social War, resolved by the ascension of Augustus as emperor in 29 BC.

**Rome’s creditor oligarchy wins the Social War, enslaves the population and brings on a Dark Age**

Matters were more bloody abroad. Aristotle did not mention empire building as part of his political schema, but foreign conquest always has been a major factor in imposing debts, and war debts have been the major cause of public debt in modern times. Antiquity’s harshest debt levy was by Rome, whose creditors spread out to plague Asia Minor, its most prosperous province. The rule of law all but disappeared when publican creditor “knights” arrived. Mithridates of Pontus led three popular revolts, and local populations in Ephesus and other cities rose up and killed a reported 80,000 Romans in 88 BC. The Roman army retaliated, and Sulla imposed war tribute of 20,000 talents in 84 BC. Charges for back interest multiplied this sum six-fold by 70 BC.

Among Rome’s leading historians, Livy, Plutarch and Diodorus blamed the fall of the Republic on creditor intransigence in waging the century-long Social War marked by political murder from 133 to 29 BC. Populist leaders sought to gain a following by advocating debt cancellations (e.g., the Catiline conspiracy in 63-62 BC). They were killed. **By the second century AD about a quarter of the population was reduced to bondage.** By the fifth cen-
tury Rome’s economy collapsed, stripped of money. Subsistence life reverted to the countryside.

Creditors [had to] find a legalistic reason to support parliamentary democracy

When banking recovered after the Crusades looted Byzantium and infused silver and gold to review Western European commerce, Christian opposition to charging interest was overcome by the combination of prestigious lenders (the Knights Templars and Hospitallers providing credit during the Crusades) and their major clients – kings, at first to pay the Church and increasingly to wage war. But royal debts went bad when kings died. The Bardi and Peruzzi went bankrupt in 1345 when Edward III repudiated his war debts. Banking families lost more on loans to the Habsburg and Bourbon despots on the thrones of Spain, Austria and France.

Matters changed with the Dutch democracy, seeking to win and secure its liberty from Habsburg Spain. The fact that their parliament was to contract permanent public debts on behalf of the state enabled the Low Countries to raise loans to employ mercenaries in an epoch when money and credit were the sinews of war. Access to credit “was accordingly their most powerful weapon in the struggle for their freedom,” Richard Ehrenberg wrote in his Capital and Finance in the Age of the Renaissance (1928): “Anyone who gave credit to a prince knew that the repayment of the debt depended only on his debtor’s capacity and will to pay. The case was very different for the cities, which had power as overlords, but were also corporations, associations of individuals held in common bond. According to the generally accepted law each individual burgher was liable for the debts of the city both with his person and his property.” [School bond debt!]

The financial achievement of parliamentary government was thus to establish debts that were not merely the personal obligations of princes, but were truly public and binding regardless of who occupied the throne. This is why the first two democratic nations, the Netherlands and Britain after its 1688 revolution, developed the most active capital markets and proceeded to become leading military powers. What is ironic is that it was the need for war financing that promoted democracy, forming a symbiotic trinity between war making, credit and parliamentary democracy which has lasted to this day.

That is, debt had to be turned from private debt, the king or prince, into public debt to assure the banker got back his money. One wonders from where the banking families obtained enough money to finance a war, both sides in some case.

At this time “the legal position of the King qua borrower was obscure, and it was still doubtful whether his creditors had any remedy against him in case of default.” (Charles Wilson, England’s Apprenticeship: 1603-1763: 1965.) The more despotic Spain, Austria and France became, the greater the difficulty they found in financing their military adventures. By the end of the eighteenth century Austria was left “without credit, and consequently without much debt,” the least credit-worthy and worst armed country in Europe, fully dependent on British subsidies and loan guarantees by the time of the Napoleonic Wars.

Finance accommodates itself to democracy, but then pushes for oligarchy

While the nineteenth century’s democratic reforms reduced the power of landed aristocracies to control parliaments, bankers moved flexibly to achieve a symbiotic relationship with nearly every form of government. In France, followers of Saint-Simon promoted the idea of banks acting like mutual funds, extending credit against equity shares in profit. The German state made an alliance with large banking and heavy industry. Marx wrote optimistically about how socialism would make finance productive rather than parasitic. In the United States, regulation of public utilities went hand in hand with guaranteed returns. In China, Sun-Yat-Sen wrote in 1922: “I intend to make all the national industries of China into a Great Trust owned by the Chinese people, and financed with international capital for mutual benefit.” [Socialism; the money goes to the state in the name of the people]

World War I saw the United States replace Britain as the major creditor nation, and by the end of World War II it had cornered some 80 per cent of the world’s monetary gold. Its diplomats shaped the IMF and World Bank along creditor-oriented lines
that financed trade dependency, mainly on the United States. Loans to finance trade and payments deficits were subject to “conditionalities” that shifted economic planning to client oligarchies and military dictatorships. The democratic response to resulting austerity plans squeezing out debt service was unable to go much beyond “IMF riots,” until Argentina rejected its foreign debt.

A similar creditor-oriented austerity is now being imposed on Europe by the European Central Bank (ECB) and EU bureaucracy. Ostensibly social democratic governments have been directed to save the banks rather than reviving economic growth and employment. Losses on bad bank loans and speculations are taken onto the public balance sheet while scaling back public spending and even selling off infrastructure. The response of taxpayers stuck with the resulting debt has been to mount popular protests starting in Iceland and Latvia in January 2009, and more widespread demonstrations in Greece and Spain this autumn to protest their governments’ refusal to hold referendums on these fateful bailouts of foreign bondholders.

Shifting planning away from elected public representatives to bankers

Every economy is planned. This traditionally has been the function of government. Relinquishing this role under the slogan of “free markets” leaves it in the hands of banks. Yet the planning privilege of credit creation and allocation turns out to be even more centralized than that of elected public officials. And to make matters worse, the financial time frame is short-term hit-and-run, ending up as asset stripping. By seeking their own gains, the banks tend to destroy the economy. The surplus ends up being consumed by interest and other financial charges, leaving no revenue for new capital investment or basic social spending.

This is why relinquishing policy control to a creditor class rarely has gone together with economic growth and rising living standards. The tendency for debts to grow faster than the population’s ability to pay has been a basic constant throughout all recorded history. Debts mount up exponentially, absorbing the surplus and reducing much of the population to the equivalent of debt peonage. To restore economic balance, antiquity’s cry for debt cancellation sought what the Bronze Age Near East achieved by royal fiat: to cancel the overgrowth of debts.

In more modern times, democracies have urged a strong state to tax rentier income and wealth, and when called for, to write down debts. This is done most readily when the state itself creates money and credit. It is done least easily when banks translate their gains into political power. When banks are permitted to be self-regulating and given veto power over government regulators, the economy is distorted to permit creditors to indulge in the speculative gambles and outright fraud that have marked the past decade. The fall of the Roman Empire demonstrates what happens when creditor demands are unchecked. Under these conditions the alternative to government planning and regulation of the financial sector becomes a road to debt peonage.

Finance vs. government; oligarchy vs. democracy

Democracy involves subordinating financial dynamics to serve economic balance and growth— and taxing rentier income or keeping basic monopolies in the public domain. Untaxing or privatizing property income “frees” it to be pledged to the banks, to be capitalized into larger loans. Financed by debt leveraging, asset-price inflation increases rentier wealth while indebting the economy at large. The economy shrinks, falling into negative equity.

The financial sector has gained sufficient influence to use such emergencies as an opportunity to convince governments that that the economy will collapse they it do not “save the banks.” In practice this means consolidating their control over policy, which they use in ways that further polarize economies. The basic model is what occurred in ancient Rome, moving from democracy to oligarchy. In fact, giving priority to bankers and leaving economic planning to be dictated by the EU, ECB and IMF threatens to strip the nation-state of the power to coin or print money and levy taxes.

The resulting conflict is pitting financial interests against national self-determination. The idea of an independent central bank being “the hallmark of democracy” is a euphemism for relinquishing the
most important policy decision – the ability to create money and credit – to the financial sector. Rather than leaving the policy choice to popular referendums, the rescue of banks organized by the EU and ECB now represents the largest category of rising national debt. The private bank debts taken onto government balance sheets in Ireland and Greece have been turned into taxpayer obligations. The same is true for America’s $13 trillion added since September 2008 (including $5.3 trillion in Fannie Mae and Freddie Mac bad mortgages taken onto the government’s balance sheet, and $2 trillion of Federal Reserve “cash-for-trash” swaps).

This is being dictated by financial proxies euphemized as technocrats. Designated by creditor lobbyists, their role is to calculate just how much unemployment and depression is needed to squeeze out a surplus to pay creditors for debts now on the books. What makes this calculation self-defeating is the fact that economic shrinkage – debt deflation – makes the debt burden even more unpayable.

Neither banks nor public authorities (or mainstream academics, for that matter) calculated the economy’s realistic ability to pay – that is, to pay without shrinking the economy. Through their media and think tanks, they have convinced populations that the way to get rich most rapidly is to borrow money to buy real estate, stocks and bonds rising in price – being inflated by bank credit – and to reverse the past century’s progressive taxation of wealth.

To put matters bluntly, the result has been junk economics. Its aim is to disable public checks and balances, shifting planning power into the hands of high finance on the claim that this is more efficient than public regulation. Government planning and taxation is accused of being “the road to serfdom,” as if “free markets” controlled by bankers given leeway to act recklessly is not planned by special interests in ways that are oligarchic, not democratic. Governments are told to pay bailout debts taken on not to defend countries in military warfare as in times past, but to benefit the wealthiest layer of the population by shifting its losses onto taxpayers.

The failure to take the wishes of voters into consideration leaves the resulting national debts on shaky ground politically and even legally. Debts imposed by fiat, by governments or foreign financial agencies in the face of strong popular opposition may be as tenuous as those of the Habsburgs and other despots in past epochs. Lacking popular validation, they may die with the regime that contracted them. New governments may act democratically to subordinate the banking and financial sector to serve the economy, not the other way around.

At the very least, they may seek to pay by re-introducing progressive taxation of wealth and income, shifting the fiscal burden onto rentier wealth and property. Re-regulation of banking and providing a public option for credit and banking services would renew the social democratic program that seemed well underway a century ago.

Iceland and Argentina are most recent examples, but one may look back to the moratorium on Inter-Ally arms debts and German reparations in 1931. A basic mathematical as well as political principle is at work: **Debts that can’t be paid, won’t be.**


All articles by Bro Need unless otherwise noted.