

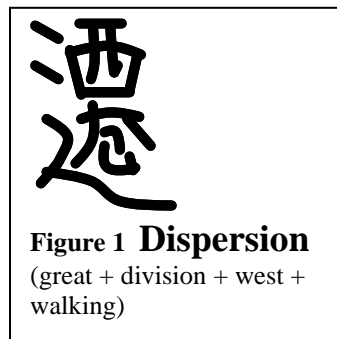
# Capitalism Must Go (#17)

by Ron Banuk

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Even the politically naïve can see that the world is rushing to a governing policy with more centralized control. Fiefdoms have proceeded to kingdoms and kingdoms to leagues of nations bound by treaties. Nation groups are being organized into the EU (European Union), PU (Pacific Union), and AU (American Union) in concert with policy planning from the Trilateral Commission. As one crisis begets another, it almost seems as if this type of centralized control is necessary. The Swine Flu epidemic and the Covid-19 pandemic did require world-wide coordination as did Mad Cow disease among cattle farms, not to mention terrorism, which can cross any national border, pollution, nuclear waste disposal, and stabilization of a monetary unit as the means of international trade. There is an underlying economic reason why a higher level of control seems like the solution to the spiraling crises.

Historically empires have come and gone. The first attempt at an empire is recorded in the Bible and by Josephus as the city-state in the plain of Shinar culminating in the Tower of Babel in the days of Perez. God's plan, however, was for man to disperse, so he confounded their single language into 72 separate languages and so began the great dispersion, which the soon-to-be Chinese 43 years later in the Hsia Dynasty recorded in the following symbol:



Even so, four great empires were consolidated by skilled rulers in the course of human history: the Babylonian, Medo-Persian, Greek, and Roman Empires. The last empire split between Rome and Constantinople and later formed another spur with Moscow before its seeming demise and local revival as the Holy Roman Empire which gave sustenance to the Roman Catholic Church whose tentacles now reach into the four corners of the Earth. Chronologically that means that the Roman Catholic Church is the sixth head or crown in succession where the five preceding were the Republic, the Empire, the Divided Empire, the West conquered by Germans, and the East conquered by Turks. And it is from this evolution that the seventh head of Revelation becomes the Scarlet Beast predicted by the Bible and the third Anti-Christ that Nostradamus alluded to in Century VIII Quatrain 77.

Former leaders from this empire like Caesar Augustus, Constantine, Charlemagne, and Otto the Great were somewhat successful in uniting religion and politics, but no leader seemingly brought the third sphere of influence under the same tent. That sphere is finance. It is the Anti-Christ that will finally unite the three normally independent spheres of religion, politics (with military), and finance.

We can now ask the question: What economic system will the Anti-Christ choose to further his goals? Let's examine the two poles of capitalism and socialism. As explained by Gills and Nash in *A Biblical Economics Manifesto*, capitalism in its simplest form is a system where if you do something good for me, I will do something good for you. Initially this took the form of barter. If I wanted eggs from a farmer's chicken, I would offer something that a) I did not want and b) he really wanted. If all he wanted were my boots, then there was no deal unless there was a universal exchange medium within the village. Usually that medium was that good most common to everyone's needs. In this case it was cooking oil. This then became our local exchange medium, which could with local government have been replaced further by coin or paper exchange, i.e., money. In the absence of bankers, money is a good thing. I could then purchase the eggs I needed with cooking oil or a coin and keep my boots. Both of us would have come away happy from the deal.

On the other hand, a socialist government operates on the principle that if you do something good for it, it will not hurt you, i.e., penalize, tax, or imprison you. It operates on coercion and obtains money in a manner similar to protection sold by hoods. In the present health-care bill there is a penalty of \$1500 for those that refuse to get health insurance. Rarely is the citizen happy with what he receives for what he gives. The pain is shared by all. And the good? Since the common pie is sliced in increasingly smaller pieces, everyone receives less. The government usually does not know how to increase the size of the pie. For a while this actually works like a Ponzi scheme since pie is stolen from the richer populace. The government will always complain that the reason its policies did not work is because its scope was too small. It was not able to control all the interacting economic variables. (Here a city with absolute gun control can complain that the guns come from the surrounding uncontrolled cities.) If it had control of those variables, then the scheme would have worked. That is why Liberals will complain that the reason the economic stimulus package did not work was because it did not spend enough or that the greedy were escaping through loopholes that needed additional control.

For the capitalist system to work, there has to be the right to own property and the morality to negotiate a fair deal. The farmer with eggs will not give them to me out of benevolence but out of his own self interest—call it self love. He needs and want boots. If he did not have the desire to dress well, he also would not need to sell any eggs. So, self-love, not to be confused with greed is necessary. Notice that in this exchange, I approached the farmer, not with my necessity (I am hungry and need eggs.), but by saying: Look what I can do for you. Here is some cooking oil. In the socialist system, we would both get powdered eggs and sneakers, and the government would say it was for free. But in a socialist system, nobody knows the real cost of anything since the

government owns everything and there is no accurate system to track costs. If there is a need to know a specific cost in a socialist country, the cost of that widget is often imputed to the price charged by Walmart in a foreign capitalist county. What this means is that there cannot be a rational system to vet the cost of new policies. That is one reason why there are so many divergent opinions on the costs within the present health-care bill in Congress. How much of that cost is simply the cost of doing business in a socialist system and how much could be made more efficient in other areas you will never know because nobody knows. The feeling that will pervade, however, is that it really won't cost anything at all. That same feeling extends to public property which everyone theoretically owns, but no one respects as he does his own personal property.

After reading the above, you may suspect that the economic system in the United States is not pure capitalism, but a system that is morphing into socialism. You would be correct. Gills and Nash actually call the present economic system in the US Interventionism. In this system the government will tweak the marketplace to implement a new policy. What happens when the system is tweaked? Somebody gains and somebody loses. If the government is not yet totalitarian, then it is in need of votes, and the gainers will always be that block most likely to vote for them or that rich minority that will fund their ticket. In the early part of this country, the gainers were the barons, moguls, or tycoons of finance. They had the influence to curb legislation, to sustain monopolies, establish the Federal Reserve, and establish trusts while remaining incognito from the voting populace which they actively sought to control and now apparently do. This is Interventionism, not capitalism.

But doesn't socialism suppress the greed from capitalism we hear so much about? Actually, the power brokers of Interventionism will foster greed by pandering to the desires of potential tycoons. It works well within that system and can be used temporarily to attract followers to the party line. Within pure capitalism, however, there are natural restrictions that limit greed. Out of his own interest, a proprietor must be responsive to consumer desires, or he will not be long in business. If people want dark yolks, hard shells, or pullet-sized egg during the year and double-yolks for Easter, he must comply. If he does not pay attention, he will lose his share of the business since his competitors will fill the missing need, unless, of course, there is Interventionism, and his competitors are forced to pay more taxes or be subject to harsher environmental laws. (Here the hard-shelled vendors would pay more taxes because the eggshells are harder to dispose in the environment.) So, it is practically impossible to become greedy without serving the common good unless there is government intervention. If greed is measured by having the largest chicken farm in the state, then he will have to be more efficient than his competitors. If, however, it is measured by running his enterprise like a slave shop where workers are denigrated in a single-business town, then, if the neighboring town is moral, better jobs can be obtained and the slave shop would fall of its own weight. So, morals are a necessary ingredient to capitalism. Without them anything can happen. George Washington, our first president, once said: "It is impossible to rightly govern the world without God and the Bible". Goethe, a German polymath and writer with an IQ of 200 once wrote that it is easy to rule, but difficult to govern.) And John Adams, the second president of the US, once said: "We have no government armed with the power

capable of contending with human passions unbridled by morality and religion. Our constitution was made only for a moral and religious people. It is wholly inadequate to govern any other.” So, our republic like capitalism requires the adherence to a moral code.

Benjamin Crème who is called by many the John-the-Baptist or forerunner of the Anti-Christ has written 14 books on the coming of Maitreya. Christians would call this man the Anti-Christ, but he Mr. Crème refers to him only as the only person who can unite the world and lead us out of this quagmire. Benjamin Crème is a New Ager who believes in the theology of Theosophy initially propounded by Madame Blavatsky, advanced by Alice Bailey, and refined by him. In more than one of his books, he has said that the major problem with the world as it stands is the need for “competition”. This very word must be rid from the vocabularies of the world for it is at the heart of all anxiety in the world. What Crème does not say is that competition is the heart of pure capitalism and while it may cause anxiety for those that do not want to compete in a self-regulating system and while those people would rather be free from the angst of providing for themselves, it is based on morals—self-sustaining morals—and is what regulates a non-interventionist government. So, then the elimination of competition is the elimination of capitalism with the subsequent loss of moral standards that the system needs to survive.

And what is Liberalism. It can be defined as the continual drift away from the founding principles of any organization be it political, religious, or financial. As an example, the Bible is taken by Christian Fundamentalist to be what it says about itself, i.e., infallible, self interpretive, and normative for all times. There is, however, a liberal trend that began in Judaism and is best described by that spokesman for American Judaism, Leo Trepp (1913-2010 ) when he states in *Judaism* page 199 that Judaism is not ossified, but keyed to life. This makes Scripture a living document in the sense that its interpretations can be changed to suit the times. Deuteronomy 17:10-11 is specifically cited to give leverage to the Levitical priests and the judges in office to interpret the meaning of the law to suit the occasion. This same philosophy is being used by Supreme Court justices to reinterpret the US Constitution in light of present liberal goals and not according to the initial intent of the Constitution as determined by the private writings and correspondence of the founding fathers. In the world of finance, the moral restrictions needed to make capitalism work are intentionally attacked under the false flag of “greed”. It is greed, I think, that more nearly underpins the liberal trend of Interventionism which promises more for those that refuse to work, do not assume the responsibilities of home ownership, and will not spend money for insurance but instead opt for transient pleasures or just plain inactivity. Does not the Bible say: *If a man will not work, he shall not eat* (2 Thessalonians 3:10)? Where is the greed here? Only in an Interventionist system is a right established for all to eat and those that do not support this fabrication made to appear cruel and heartless while being forced to pay for another’s inaction.

In Matthew 20:25-26, Jesus told his disciples not to form a hierarchy, because that was the way of the Gentiles and we, on the other hand, were to be humble and not to “lord it over others”. It is interesting that those religions that have hierarchies have more inbred sin than others. Gills and Nash say: “One of the more effective ways of mitigating the

effects of human sin in society is dispersing and decentralizing power”. While living in Maryland, I spent many weekends in D.C., the font of power in the US and much of the world. I have seen how hotel and restaurant staffers treat our congressmen far differently than the man in the street. They are made to feel like gods. I can see how a freshman congressman from a central state could be made to feel as though he were sublimated to a higher order of being. His being invited to restricted meetings where senior and more powerful congressmen convince him that his decision on a given matter would affect many people only serves to make him feel supremely important. Yes, D.C. is a spawning ground for the gods that walk among us. This is also true in Rome and Salt Lake City because it is what hierarchy does.

There is one other facet to a hierarchy where the office has more significance than the individual. Every organization, gang, company, or group of people with a hierarchy has a special unmentionable group that secretly can get things done. This is their black ops group. I mean every organization. But neither side is allowed to recognize the other. This bicephalous nature of hierarchical organizations is a product of sin and will exist as long as sin exists. The stronger the centralized government, the larger will be the black ops group. The Hell’s Angels have their one percenters. The Nation of Islam talks about its four percenters. The intelligence agencies have their black ops groups. The armed services have their secret forces. The Russians have their Cheka or secret political police. In Roman Catholicism everyone knows of the White Pope, but how many have heard of the black pope? If Christians obey the command not to lord it over others, they will be free from the hierarchical curse of Dualism.

So perhaps you can answer the question yourself now. If you were an up-and-coming political, religious, or financial leader in the present Interventionist American system would you want to appear as a heartless knuckle dragging capitalist with ball-and-chain morals or would you pander to the majority with easy promises of hope because earnings can be made to come from payments and not profits? The Christian will make the hard choice, but the majority will choose the wide gate in the verse below, and this is the choice the man-of-his-times will make. This is why Capitalism must go.

*13 Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 For the gate is small and the way is narrow that leads to life, and there are few who find it. Matthew 7:13-14 NASU.*