



human sacrifice on the altar of the american god, economy

Introduction

The Books of 1st and 2nd Kings hold many fascinating narratives. Who can forget hungry bears that eat children or axe heads that float or sundial shadows that reverse course. Recent events have got me to thinking about another narrative. It is found in the third chapter of 2 Kings—that's Two Kings for any of Caligula's acolytes who may be tuned in to brave this site.

In the narrative, three kings, Jehoram, king of Israel, Jehoshaphat, king of Judah and an unnamed Edomite king form an alliance against Mesha, king of Moab. After obtaining the approval of the prophet Elishah for the military campaign, the allied troops amass on Moab's border and begin their attack. Defending Moabite forces are roundly defeated due to some stupid (miraculous, in the eyes of the Jewish writer) strategic blunder on the part of the Moabite forces. Then,

“the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.”¹

Besieged inside Kir-haraseth's defensive walls, Mesha attempts to break out of the city by

¹ 2 Kings 3.²⁴⁻²⁵

attacking the line of Edomite warriors. This stratagem, however, fails. Having utilized the very best human strategies that he and his commanders could devise to defend their nation against the allied attacks only to have them fail, Mesha comes up with one final gambit to save his nation: he will seek to involve Moab's national god, Chemosh.

“Then he took his oldest son, who was to succeed him, and offered him up as a sacrifice on the city's wall, causing such tremendous unease to settle upon Israel that they pulled up stakes and returned home.”²

Finally. A Moabite victory. A victory produced by human sacrifice.

Well, there is the story that's been stuck in my head the past couple of days. Perhaps between this homily's title and this narrative, the reader will have figured out why this story should be stuck in my head; what recent events might have catapulted it into my noggin; and where this homily is headed. But, before the big reveal and before we jump head first into the scalding water that is America's strategy of human sacrifice in hopes of reviving a failing state and save our questionable way of life, perhaps we should work our way up to it by first testing out some waters that will not feel quite so scolding hot. So, like the frog dropped into the pot of water, we will begin with the more comfortable and brief discussion about sacrifice in general and human sacrifice in particular.

Sacrifice and fertility

“Sacrifice” is a complex feature of human society and culture. It is a multi-faceted mechanism. We cannot, here, explore the many aspects of sacrifice. But, in relation to our current circumstances, and for the purposes of the present discussion, we will have a peak at just one aspect of sacrifice.

Sacrifice seeks, among other things, to influence divine attitudes and behavior. Give a god or

² 2 Kings 3.²⁷, author's translation. King James reads, “Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land” (3.²⁷).

goddess something of personal value that he or she wants—tasty meat, grain, fruit, vegetable, wine, etc.—and he or she will be more apt to give the offeror things that they want. Quid pro quo, to use a phrase recently resurrected from the dust bins of scholasticism. Ultimately, what human's want most is a life that is secure, devoid of irritating struggles, and as comfortable as possible.

Sacrifice, then, is about securing for oneself the best possible life outcomes. Though we give little thought to it in the age of ready-made food from Costco, the foundation of such a life is food and water. So, the sacrificial offeror, first and foremost, sacrifices so that rain will fall, crops will grow, and livestock will breed. Success in these areas will bring about such life necessities as sufficient food for health and vigor, a secure and comfortable abode, and, if lucky, a little extra on the side for less secure times.

Sacrifice seeks to produce just this sort of “fertility.” We think of “fertility” most often in relation to the conception and giving of birth to living beings—humans, animals, insects, etc.—or in relation to the vitality of soil in producing plants—especially those suited to human use. And so it is. But it is important to understand what such fertility really means. The fertility of the womb and soil is the foundation upon which individual and societal economies are built. Thus, sacrifice is principally focused on building and maintaining “the economy.” The economy is a measurement of fertility.

When individuals and societies want to influence the gods so that they bestow fertility, or a good economy, they will offer the gods some of the good that they possess: some good wine, or the tastiest calf, etc. But when they really, really, want something, the best way to turn up the heat on the god is to give him something of maximum worth. And what could be of more worth than a human life? This is the ultimate sacrifice. Human sacrifice, then, is the ultimate tool that individuals and societies can use to build and maintain a good economy.

While the fertility that the sacrifice, including human, is intended to achieve is most often economic, it can also be utilized in other non-economic areas of importance to both individuals and societies. We witnessed one of these in the narrative from 2 Kings. The Moabite king wished to have victory against his enemies so as to maintain his nation's way

of life. This is a form of fertility. To achieve his wishes, he invoked and involved his God. He did this by offering the most precious gift he could imagine. His heir. His son. A human being.

And here's the kicker. It worked! Intimidated by such an awesome display of "faith" and power, the Israelites gave up their military objectives and returned home with their tails tucked between the legs. The human sacrifice didn't, of course, work because of theology. It worked because of anthropology. It didn't work because a god acted, but because humans believed he might. It worked because of human ignorance and wickedness.

For now, this is my mega-point numero uno. Sacrifice works. *Human* sacrifice, works. It worked for the Moabites, and many Americans are counting on it working for them again today.

the binding

Israel's legendary founder, Abraham, got the nation off on the right foot by being, himself, a good example. He demonstrated that sacrificing humans was unnecessary to the establishment and maintenance of "economy."

Everyone is familiar with the story known among Jews as, *Ha-Aqedah*, "the binding," in which Abraham almost sacrificed his only son, Isaac. While the story has elicited all sorts of explanations, speculation, and theological explorations,³ the upshot of the story seems clear. We need not speculate about this much.

1. Abraham did *not* commit the vile act of human sacrifice.
2. Israel's God was uninterested in the institution of human sacrifice.
3. By not engaging in human sacrifice, Abraham left a legacy that has endured throughout Israel's history, and has shaped Christianity.

³ One of the vilest speculations or theological explorations of the narrative is that in which Abraham's attempted homicide through sacrifice is likened to God's alleged decide of his Son. As if it was God who killed Jesus, rather than us! This is a classic and abominable example of sacrificial transference of guilt.

Abraham should be thought heroic, not because of what he almost did, but because he did not do what he almost did. He did not sacrifice his son. He did not think to use human sacrifice to build or maintain his personal economy.

While it does not directly relate to a literal or physical human sacrifice, the following narrative flows out of the same ideology that brought about Abraham's rejection of human sacrifice. It demonstrates that throughout his life Abraham maintained his high moral ground. He remained true to his determination to reject harming and sacrificing others for his own self-advancement. I have commented on this narrative elsewhere.⁴ But, as a reminder, let us briefly review it.

As his descendants would do centuries later, Abraham went to Egypt in hopes of escaping famine. Note, please, we have entered the world of "economy." While living as a resident alien in Egypt, Abraham experienced numerous trials, including having his wife, Sarai, kidnapped by one of the most powerful men on earth, Pharaoh. Finally, with divine intervention, Abraham regained his wife, escaped Pharaoh's grasp, and returned to the land of his pilgrimage.

However, even here, trials followed Abraham. There were insufficient physical resources for the maintenance of his and his nephew's, Lot, large herds of sheep and cattle—again, we are in the realm of "economy." The shortage caused conflict to erupt between Abraham and his nephew. However, before the conflict could find its legs, Abraham made a non-sacrificial choice.

“And Abram said unto Lot, ‘Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.’”⁵

⁴ Homily, “Am I my Brother's Keeper?”

⁵ Genesis 13.⁸⁻⁹

The text, both before and after this narrative, makes it clear that Abraham was the more powerful of the two. He could certainly have had his way, either through subtle arm twisting or through naked and violent aggression. Abraham could have sacrificed Lot and his economic welfare for his own. But Abraham did not do so. Abraham could not do so, I suggest, for he had bound himself to a non-sacrificial life. He was bound to such a life, even if it meant putting himself at a disadvantage—in this case, economic disadvantage. He would not, indeed could not sacrifice another in order to advance his own interests, for he was covenanted for, bound to something far greater and grander.

“Thou shalt *be* a blessing... and in thee shall all families of the earth be blessed.”⁶

How could Abraham be a blessing in the lives of others if he were to actively sacrifice them and their needs to gratify himself and his own needs, wants, and addictions? In a word, it was simply impossible.

However we understand the episode surrounding Isaac’s near-sacrifice, this choice to be a blessing to others through self-sacrifice rather than sacrifice of the other must, it seems to me, be part of the equation.

Passing through the fire

This, then, was Abraham’s legacy of “economy.” Economy was not to be built or maintained by means of sacrificing another to fulfill economic needs, wants, or addictions. But, like any legacy, Abraham’s could be and, indeed, often was conveniently ignored.

Abraham’s Israelite descendants dabbled with Human sacrifice, both direct and indirect. One of the better-known examples of Israelite human sacrifice recorded in the Hebrew Bible is found in Judges 11. Here, Israel appeals to a man by the name of Jephthah, who had been forced into banditry after being disowned by his family and kin, for assistance in the nation’s defense against Ammonite aggression. Jephthah agrees to lead Israelite forces against the

⁶ Genesis 12.²⁻³; emphasis added.

Ammonites. In doing so, he first extracts a promise from those who had previously disenfranchised him that they would appoint him their leader in return for a victory against the Ammonites. Having coalesced Israel behind him, Jephthah next seeks to bring Yahweh into the fold and purchase his help in the upcoming military campaign. This he seeks to do by means of a vow.

“Jephthah vowed a vow unto the LORD, and said, ‘If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.’”⁷

If you know your Bible, you know what happens next. Jephthah defeats the Ammonites. Under the assumption that Yahweh has assisted in the victory, Jephthah heads home to fulfil his vow. But events take an unexpected twist.

“Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. *When he saw her, he rent his clothes, and said, ‘Alas, my daughter! Thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.’”⁸

After granting his daughter's request that she be given a couple of months to lament the fact that she would die without ever having had sex, Jephthah “did with her according to his vow which he had vowed.”⁹

I would like to make a couple of observations, if I may, and ask the reader to keep them in mind for later. First, though the setting is, once more, military, the ultimate goal of the sacrifice is to assure the survival and continuity of the Israelite way of life. This way of life will ultimately rest upon the existence of a functioning and healthy economy. Second, notice

⁷ Judges 11.³⁰⁻³¹

⁸ Judges 11.³⁴⁻³⁵

⁹ Judges 11.³⁹

that Jephthah thinks of himself as an unwitting victim of the very scheme that he himself cooked up. Third, notice that the real victim is a powerless member of society.

It is, in fact, nearly always the powerless, the vulnerable who become the victims of human sacrifice. Children are particularly easy targets, and Israel made periodic use of them in their commitment to human sacrifice.

Though the Law of Moses forbids the practice,¹⁰ numerous passages in the Hebrew Bible speak of Israelites causing their children to “pass through the fire.”¹¹ Unsurprisingly, this practice seems to have become more prevalent as the nation’s military and economic powers began to diminish, and society became more and more desperate to regain its former glory. Consistent with the Law’s prohibitions, two Hebrew prophets, Jeremiah and Ezekiel, who ministered to Judah’s failing and failed state, loudly condemn the vile practice.

“They have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; ⁵they have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind...”¹²

We should point out that Baal is a god of fertility, or god of economy.

The older contemporary of Jeremiah, Ezekiel, charges Judah with having

“taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?”¹³

¹⁰ The practice was forbidden both in relation to the worship of false gods and in relation to the worship of Yahweh. See, for example, Leviticus 21.¹⁰ and Deuteronomy 18.¹⁰.

¹¹ 2 Kings 16.³; 17.¹⁷; 21.⁶

¹² Jeremiah 19.⁴⁻⁵

¹³ Ezekiel 16.²⁰⁻²¹

Furthermore, Ezekiel says that

“They have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.... For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.”¹⁴

Quite the picture, isn't it. Desperate to maintain their failing states, Mesha and Jephthah resorted to human sacrifice. The gambit worked. They saved their nations. Later, Judah would resort to the ultimate gambit in hopes of surviving and reviving their failing and failed state. This time, as predicted by inspired prophets, it did not work. Much to society's chagrin, the lifespan on human sacrifice's success is short-lived. The ultimate pay-off is societal ruin and collapse.

With these final observations concerning human sacrifice in the Hebrew Bible, it is time to turn up the heat and bring the water to a boil. Because America seems to have learned nothing from the desperate and failed social strategies of the past, we must now, sadly, turn to the vile portrait of America's experiment with human sacrifice.

¹⁴ Ezekiel 23.^{37, 39} Some have suggested that the rite referred to as “passing through the fire” was something other than actual human sacrifice. However, Jeremiah's and Ezekiel's critiques of the practice seem to suggest otherwise. Jeremiah charges that the fire through which the children passes makes of them an *'ōlâ* for *Ba'al*. In the Hebrew Bible, an *'ōlâ*, “burnt offering,” is most often the sacrifice of the entire body. It should be thought of in these terms here. Ezekiel speaks of children being “devoured” in relation to the rite. Hebrew, *zābaḥ*, refers to the slaughtering of an animal, or, in this case, human, for the purposes of sacrifice. Further, Ezekiel complains that Jews entered the temple, apparently without any sense of guilt or irony, after having had their children “pass through the fire,” or after having “slain” them. The word used is *šāḥaṭ*. It means “to flay, skin, or butcher.” It seems clear enough that to “pass through the fire,” involves more than a tad of scorched flesh here, a singed hair there, or blistered feet below.

Please don't misunderstand me. It isn't like human sacrifice is new to American culture. It has always been a part of us. It is part of America's heritage, a wicked tradition inherited from our fathers. It's in our national DNA. From the beginning, America's ruling elite, the great high priests of "American Economy," built their precious national economy on human sacrifice: native Americans, African slaves, America's working class, sexual discrimination in the workplace. We could go on. Tragically, America's citizenry fell right in lockstep with them.

Now, today, we have the latest mutation in this time-honored mode of establishing and maintaining economic fertility. First, we let it be known that in the name of the god, *American Economy*, we were prepared to strap the elderly, many of whom live in vulnerable communities such as those found in nursing homes and other care facilities, to an altar and watch them die a slow death of suffocation. They qualify for the "honor" by being vulnerable and no longer useful contributors to *American Economy's* goals and appetites.

But this god, *American Economy*, is a voracious beast. His (for surely the beast is predominately male—and white) appetite for worship insatiable. The chosen elderly victims, it turns out, were too few, the meat on their bones too lean. So, we turned to the vulnerable, the voiceless, the unrepresented "essential worker," flaying their flesh and pouring out their blood to a still hungry god. But still, the beast roared with the hunger for additional victims. And so, one after another, America's great pagan high priests opened *American Economy* for business again—it isn't the virus that will kill us, it's *American Economy*, with its demand and appetite for human flesh. The American priesthood of *American Economy* unleashed the beast upon the entire population to satisfy its craving, *our* addiction to consumption.

We are, truly, an unrepentant culture of weaklings. We are beyond pathetic. Wimps of the first order.

Here, then, are just a few headlines of the thousands we could reference. These, mind you, are only headlines. We could fill volumes with the reporting that accompanies such headlines.

“Republican-led states signal they could strip workers’ unemployment benefits if they don’t return to work, sparking fresh safety fears.”¹⁵

“The Corporate Right Is Giving Us Two Choices: Go Back to Work, or Starve.”¹⁶

Coronavirus Cases at Colorado Meatpacking Plant More than Double after it Reopens.”¹⁷

“Trump is marching meatpacking workers off to their deaths.”¹⁸

“They were Warned not to take Sick Days—Then Six Workers at their Warehouse Died of Coronavirus.”¹⁹

“I’m not ready to die’: New ‘essential workers’ call for protections, hazard pay in coronavirus crisis.”²⁰

“Essential workers are taking care of America. Are we taking care of them?”²¹

“More Than 40 Grocery Workers Have Died From COVID-19.”²²

“I regret that I have but one grandparent to give for my country.”²³

“Trump²⁴ orders meat and poultry processing plants to stay open during coronavirus”²⁵

“American corporations are sacrificing workers and communities as never before to boost

¹⁵ Tony Romm, *washingtonpost.com*

¹⁶ Jon Swartz, *theintercept.com*

¹⁷ Eddy Rodriguez, *newsweek.com*

¹⁸ Steven Greenhouse, *theguardian.com*

¹⁹ Gabriel Thompson, *theintercept.com*

²⁰ Catherine Thorbecke, *abcnews.com*

²¹ Emily Steward, *vox.com*

²² Nikita Richardson, *grubstreet.com*

²³ Alexandra Petri, *washingtonpost.com*

²⁴ I apologize to the reader for naming this vile name. As the reader knows, I never refer to him by name. He is always “Caligula” or something far worse.

²⁵ David Jackson, *usatoday.com*

runaway CEO pay”²⁶

I give you, ladies and gentlemen, human sacrifice.

And here is just a tad that lies under the headline.

“We can’t keep our country closed. We have to open our country ... Will some people be badly affected? Yes. But we have to get our country open and get it open soon.”²⁷

“...the administration is effectively bowing to — and asking Americans to accept — a devastating proposition: that a steady, daily accumulation of lonely deaths is the grim cost of reopening the nation.”²⁸

“On Tuesday, The Arizona Republic reported that officials with the Arizona Department of Health Services ordered a team of researchers from two public state universities to ‘pause;’ work on a model of the coronavirus pandemic — and limited their access to data.

“... on Monday evening, after Gov. Doug Ducey announced plans to begin easing social distancing in the coming days...

“‘The universities’ model had shown that reopening at the end of May was the only scenario that didn’t dramatically increase cases,’ wrote Leingang. ‘In late April, Tim Lant, a mathematical epidemiologist at ASU, said the model showed five different scenarios for how the disease could progress in Arizona, depending on how social distancing efforts were relaxed. ‘The slowest curve, based on if the state reopens at the end of May, is ‘the only one that doesn’t put me immediately back on an exponential

²⁶ Robert Reich, *rawstory.com*

²⁷ America’s Caligula, great high priest of America’s fertility, or Death cult. “Badly effected”? Really, that’s what you call death, a bad effect?

²⁸ “As deaths mount, Trump tries to convince Americans it’s safe to inch back to normal,” Dawsey, Rucker, Parker, Taleb, *washingtonpost.com*. We are being presented with a false premise that it is either or, not both. The administration is too uncaring, too inept, and too corrupt to do what is needed to protect its citizenry. It is simply easier, and, most importantly, cheaper, in the short term (nothing matters beyond the next election) to let them die.

growth curve,' Lant said in April.”

“Trump-loving Georgia Gov. Brian Kemp hyped up ‘reopening’ his state less than two weeks ago, but this week he made a dire assessment of the northeastern part of his state that is getting hit hard by the COVID-19 pandemic.

“Local radio station WABE reports that Kemp on Tuesday said that the medical system in the city of Gainesville was facing significant strain under the weight of an expanding outbreak that has hammered workers at local poultry processing plants.”

The actions of Georgia’s high priest of death has cause a 10% rise in coravirus cases and will result in many more deaths—or should we call them “effects”?

“[Fauci] was asked what he thinks of states reopening for business even as the virus is still spreading and the death rate is rising. He said it all depends on a crucial question: “How many deaths and how much suffering are you willing to accept to get back to what you want to be?”

“On April 10, Tony Thompson, the sheriff for Black Hawk County in Iowa, visited the giant Tyson Foods pork plant in Waterloo. What he saw, he said, ‘shook me to the core.’

“Workers, many of them immigrants, were crowded elbow to elbow as they broke down hog carcasses zipping by on a conveyor belt...

“Sheriff Thompson and other local officials, including from the county health department, lobbied Tyson to close the plant, worried about a coronavirus outbreak. But Tyson was ‘less than cooperative,’ said the sheriff, who supervises the county’s coronavirus response, and Iowa’s governor declined to shut the facility....

“Five days later, the plant was closed. Tyson said the reason was ‘worker absenteeism.’ As of Thursday, the county health department had recorded 1,031 coronavirus infections

among Tyson employees — more than a third of the work force. Some are on ventilators. Three have died, according to Tyson.”

While the corrupt and murderous priesthood of *American Economy*, the power elite on the right—predominately white and male—remain safely ensconced inside their privileged social distancing bubbles, they demand that Americans “get back to work.” “The cure,” they complain, “is worse than the disease.”

Well, then, let them take shifts as Target cashiers. Let them drive a New York City bus. Let them pack meat for Tyson.

But, they won't, of course. They are cowards. They are human butchers. They are pagans, sacrificing their vulnerable fellow men for economic fertility. They are part of America's economic cult. A fertility cult. Cult leaders of an American-style system of human sacrifice. Satan—“you can have anything in this world for money”—is their leader. They, his children.

What negative consequences are too severe for such a people? History is rife with warnings. If ancient Judah was doubly accountable after ignoring the warning that Israel's earlier destruction represented to them, how much more accountable is America with so many more witnesses?

“Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot [engaged in fertility cult]. And I said after she had done all these things, ‘Turn thou unto me.’

“But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.”

“And the LORD said unto me, ‘The backsliding Israel hath justified herself more than

treacherous Judah.”²⁹

In our present secular world, one might argue that what the great high priests of *American Economy* are doing should not be brought under the rubric of “human sacrifice,” as there is no god to appease. But we should make two points. First, the Moabite god, Chemosh, didn’t exist either. Not really. He was a figment of Moabite imagination. Yet, a human being lost his life in vile human sacrifice. And that sacrifice achieved its ends, no matter that Chemosh did not exist. Thus, no actual god is necessary to the effective use of human sacrifice.

Second, I would argue that there *are* gods in our secular world, however imaginary they may be. One of these gods is named, *American Economy*. There is absolutely no doubt, none whatsoever, that if a Hebrew prophet such as Jeremiah, or Amos were to visit our society today and see our attitudes and dedication to “the Economy,” they would identify “the economy” as a god, *American Economy*. Any discerning observer today, seeing Caligula and his high priests treat the pandemic like an economic and political crisis rather than the health crisis that it is, would come to the same conclusion. Yes, indeed, Caligula and his minions on the right are perfectly willing and prepared to sacrifice hundreds of thousands of Americans—mostly working Americans—to their precious god—*American Economy*.

Conclusion

In this homily, we have briefly reviewed Biblical texts—texts from a book that “Christian” America claims to hold sacred—that report the practice and effects of human sacrifice in the ancient world, including that of ancient Israel. We have seen human sacrifice used by individuals such as Mesha and Jephthah in hopes of assuring the survival and continuity of their respective failing and failed nation’s way of life (read, “fertility”). We have seen that these sacrificers of human life chose vulnerable individuals, including children.

Perhaps unexpectedly, we found that these human sacrifices worked, at least in the short term. The human sacrifices achieved their stated objectives, not because a god acted, but because of the ignorance and wickedness of human beings.

²⁹ Jeremiah 3.⁶⁻¹¹

We also witnessed the life of Father Abraham, and the choice he made to reject human sacrifice. Rather than sacrifice others for his own advancement (again, read “fertility”) or for the advancement of his descendants, Abraham chose a non-sacrificial life. This obligated him to sacrifice himself and his own advancement for the advancement of others. He was to be a blessing in the lives of others.

We have suggested that the spirit of human sacrifice is very much alive and well in today’s America. America’s ruling elite—those I call the high priests of America’s idolatrous god, *American Economy*—have chosen to sacrifice American citizens, especially the most vulnerable, to this idolatrous god for the purposes of fertility and in hopes of maintaining the nation’s degenerate way of life. Even as Caligula, the chief high priest of *American Economy*, leads this charge against the American people, he, like Jephthah before him, psychotically thinks of himself and presents himself as the true victim.

America’s present resort to human sacrifice is not surprising or unheard of in its national history, as we have seen. From one point of view, there is a certain logic to it. As we have seen, it has been known to work before. So, who knows, it might just work now. While it may or may not work in the short term, it will most certainly not work over the long term. Caligula and his wicked supporting high priests of Baal will find themselves victims indeed—this time victims of an eternal justice that will feel like an everlasting and burning fire.

I say, “Make it as hot as you can,” O Lord.”

We’ve all heard the saying, “The Emperor has no cloths.” It has, of course, been used in relation to the current occupant of the American White House. But, in relation to him, it is entirely too kind and far too light-hearted.

The coronavirus pandemic of 2020 has put a spotlight on a far uglier sight than a buck-naked emperor. It has highlighted what has always been apparent to those with even the smallest degree of discernment: The emperor has no soul. He is death, itself. He has always been a

bottom feeder. He has always feasted on human flesh. In his obsession with and care for *American Economy* over the health and life of real people, he is simple acting out of his pre-existing sick, twisted, deranged, and satanic mind.

Every day, he and his like-minded soulless high priests of the American god, *American Economy*, preach their blasphemy: “It is life or economy,” they preach. “You can’t have both. In order to save the economy; to appease the voracious appetite of our beloved American god, *American Economy*, we must sacrifice the life of our vulnerable fellow citizens. And every day, ever larger numbers of the nation’s citizenry buy into the false and blasphemous theology of American’s vile and wily high priests of American idolatry, and call for humans to be sacrificed to the one god, *American Economy*, to whom alone American has always offered fealty, and for whom they have shed rivers of human blood.

In all their life-defying illogic, the would-be-emperor, his idolatrous high priests, and their willing acolytes reveal themselves to be more zombie than human. A pack of mentally, emotionally, and spiritually dead flesh-eating zombies. In true zombie fashion, these walking dead seek more death through human sacrifice so that they can feed off the rotting flesh of their fellow citizens.

“And I said,
Hear, I pray you, O heads of Jacob,
and ye princes of the house of Israel;
Is it not for you to know judgment?
Who hate the good, and love the evil;
who pluck off their skin from off them,
and their flesh from off their bones;
Who also eat the flesh of my people,
and flay their skin from off them;
and they break their bones,
and chop them in pieces, as for the pot,
and as flesh within the caldron.”³⁰

³⁰ Micah 3. 1-3

These cannibalistic zombies refuse to look down at their own emaciated self, crawling with maggots feasting on puss-filled self-inflicted wounds. They simply will not repent, even in the face of a deadly virus. Every day, one witnesses with growing frequency a reenactment of history as Americans in larger and larger numbers act more and more like storied Nephites.

“their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin. And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die.... and I saw that the day of grace was passed with them, both temporally and spiritually; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land.”³¹

“My soul,” Nephi confessed, “delighteth in the words of Isaiah.”³² “Great,” recommended our Savior, “are the words of Isaiah.”³³ Both, of course, are correct. It is a book to be highly prized. I am not sure what, exactly, they made of the book’s final words; what they heard upon listening to the work’s final dissonant notes. But, I, for one, like to think that these final words reflect the final disposition of today’s wicked brood of zombie Anti-Christ, who preach their blasphemous and entirely false doctrine that humans are to be sacrificed to America’s idolatrous god, *American Economy*. May my hopes be granted, sooner rather than later.

“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”³⁴

³¹ Mormon 2.¹³⁻¹⁵

³² 2 Nephi 25.⁵

³³ 3 Nephi 23.¹

³⁴ Isaiah 66.²