

“...The heart of the sons of men is full of evil, and madness is in their heart while they live...” (Ecclesiastes 9.3)

*Wherewith shall I come before the LORD,
and bow myself before the high God?*

*He hath shewed thee, O man, what is good;
and what doth the LORD require of thee,
but to do justly, and to love mercy,
and to walk humbly with thy God? (Micah 6.6,8)*

America's mad state of rebellion

The mad and ungodly dash for profit: of the margins of fields, profit margins, and
marginalized people
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i Introduction

“Supply and Demand.” Economists and politicians talk about it as if it were some cosmic law that exists by nature’s fiat. A scientific phenomenon as inevitable and uncontrollable as gravity. Of course, with it masquerading in scientific garb and jargon, the public buys it, hook, line, and sinker. But its bullshit. Pure propaganda. A fiction. A fabrication. A lie. A deception.

There is no scientific reason for prices to go up when demand goes up. There is no cosmic law that demands a buyer be charged more for a product because the product is necessary, desirable and/or rare. The “law” of supply and demand is of human invention. That’s it. Nothing more. It is built and maintained by greed and contempt for others. It is one of the businessman’s and businesswoman’s justifications for his or her greed. It is upheld by principles of prideful competition rather than godly cooperation. It is an act of violence against the poor and vulnerable, indeed against society at large. It is a detriment to a healthy and enduring society.

Like Jeff Bezos’ “basic market dynamics”—see how scientific that sounds?—and nearly every other economic principle of the modern world, “Supply and Demand” is more than deception camouflaged as truth. It is ungodly. It is an assault against all that is good and holy.

It is an offense against God. It is Anti-Christ.

But those who create and propagate such blasphemy have not done and do not do so in the dark. If they have or do act out of ignorance, it is willful ignorance. For they have always had and do now have available at their fingertips—on millions of library shelves, in millions of hotel bed-side nightstands, in countless trillions of computer bites—a Book. This Book leaves them without excuse.¹

For those who wish to know what actual “cosmic” economic law and principle looks like, we offer up Leviticus 19.⁹⁻¹⁰ as just one example among many. We do not offer the legal stipulation found here with the expectation that it be literally implemented in modern economies. Our world is different than the one in which it was originally introduced—our economies are far less agrarian, for example. But there are principles that flow from this ancient law and that can be fully applied in today’s world. There are principles found here that should be and must be applied if society is to endure.

Something greater than profit margins

Here, then, is the passage.

“When you harvest your fields, you should not harvest all the way to the edges of your field, or go back over and collect what was left behind during the harvesting. Nor should you go back through your vineyard and gather grapes that fell from the vines. You should leave these for the poor and for the foreigner. I am YHWH, your God” (author’s translation).

It might be helpful to first try and illustrate Yahweh’s requirement as stipulated in this passage. Imagine, if you will, an American football field. Now, imagine that field covered with the crop of your choice—corn, wheat, tomatoes, green beans, lettuce, apples, grapes,

¹ Mormons, with their “Books,” plural, are even more without excuse, for these Books are even clearer, maybe more strident, even, than the first Book.

etc. Now, imagine that the owner is directed to, 1) not attempt a second harvest to collect what might have been missed during the initial harvesting, and 2) leave three to five feet around the edges of the field unharvested. Leaving the edges of the crop unharvested, alone, amounts to roughly 5% to 8% of the crop, a little less than the LDS tithe. Now, imagine that the owner is informed that the poor are to be invited into the field to gather for themselves from whatever was left behind in the harvested portion of the field as well as from the unharvested edges. Finally, imagine that this practice is put into law.

We need not use our imagination to know how the American capitalist and businessperson, and much of the American public is likely to respond to this Biblical stipulation. This stipulation won't even go over well with our American "Christian" friends who have been captured and enslaved by the false science of American style capitalism. Though the law—and more importantly, the principles derived from it—come from the Book that they claim to love and cherish above all others, they will join their capitalistic chumps in distaining both law and principle.

"Unjust taxation!" "Redistribution of wealth!" "Socialism!"

Rather than quoting from and living by the principles of "The Good Book," America, Christian and non-Christian alike, quote and live by the principles of the likes of Chicago University's Milton Friedman, who entitled a 1970 New York Times article, "The Social Responsibility of Business is to Increase Its Profits." He goes on to proclaim—testify, really, for he and its adherents maintain the truth of the perverted ideology with all the fervor of religionists—that business has no other obligation to society, individuals, or employees.

Profit is the do all and be all. And not only profits, but profit *margins*, "increased" profits. In America, profit is the greatest and highest societal good. It is the blessing that keeps on giving. It is the highest of America's many false gods.

Such aberrant and repugnant economic ideology was adopted by the likes of Ronald Reagan, and has dominated American economic attitudes, policies, and practices for the past 40 years.

Consistent with this immoral doctrine, Friedmanesque acolytes by the tens of thousands have spent the past 40 years writing unjust economic policies, deregulation policies, and regressive business and tax legislation. Then, acting as corporate lobbyists, they have been allowed to engage in what is essentially legalized bribery to convince unethical, immoral, and greedy lawmakers to pass that selfsame corporate-written legislation into law.

Such laws have made it possible for American companies from A to Z—from Amazon to Walmart to name but two—to engage in all manner of anti-social activities, paying, as but one example, zero... ZERO!... taxes despite their billions in profits. Corporations—little more than criminal enterprises with monopolistic power—have been absolved of all responsibility to society, their sole responsibility being to the shareholder—another Friedman doctrine.

Nor do they have responsibility to their employees, according to the grand wizard. Profits and profit margins are so sacrosanct that employees are denied permission to poop. They are threatened with job loss if they dare abandon a delivery route or leave a warehouse even in the face of life-threatening storms and tornados. Pay is so meager that it is impossible to live on it. Employees are driven to government assistance—a form, really, of corporate welfare, a free lunch. Unable to afford time off work, employees go to work sick, causing more infection and more death as in the pandemic of 2020-2021. Unable to afford healthcare, employees go bankrupt, or die. The immorality and destructiveness—indeed, the murderousness—of the pernicious American economic ideology are evident in every aspect of American life and culture.

These immoral attitudes and practices are but a few examples among many that could be identified. Such obscene economic mantras as that of the wizard, Friedman, and America's immoral economic and corporate leaders, have been used to redistribute wealth upwards, giving “free lunches” to businesses and America's wealthiest “citizens.” They have been used to justify an ungodly economic inequality that is unsustainable and dangerous to American democracy. All of this in the name of corporate profit margins and stockholder gluttony.

It is of course, all madness. And it is difficult to imagine anything more at odds with the mind and will of God, his economic principles in general, and the principles that can be extrapolated from Leviticus 19.⁹⁻¹⁰. What are those principles? Here are three that come easily and immediately to mind. No doubt, one can, if they are not too far gone into the maw of avaricious American capitalism, find more.

Principles

First, the passage alerts us to the fact that in the Lord's mind, the farmer has an economic responsibility and obligation to his community and the welfare of society. This responsibility extends to sacrificing a portion of potential profit to assist society's poorer, more vulnerable citizens. In ancient society, the farmer possessed an economic influence and position in society that closely parallels today's business and corporate leaders. This passage is but one of many scriptural passages that puts the lie to economic ideologies that proclaim businesses devoid of social responsibility and have as their principal reason for being the making of profits and the enriching of owners and shareholders.

It cannot be denied that following the Lord's directive found in this Leviticus passage would have cut into the farmers profit margin. But this consideration is of no consequence to Yahweh. So, the second principle we take from Leviticus 19.⁹⁻¹⁰ is that the Creator and Governor of the universe does not give a hoot about pathetic human profit margins.

Here, one thinks of what may be to many a startling revelation that comes directly from the mouth of God. It was addressed to a small group of LDS "saints" who were delaying their relocation to Missouri from Kirtland, Ohio due to concerns over their property holdings in Kirtland. After warning the recalcitrant group to repent and identifying the sin for which they needed to repent as covetousness, God made His head-turning disclosure: "For what is property unto me, saith the Lord."²

² DC 117.⁴

Do you see how preposterous it is to think that He who possesses the entire universe cares a lick about a few acres of land or the pitifully small profit margins of humans—no matter the size and scope of those profits? Do you see how much more important it is to Him who is the Father of all that every individual be treated with respect and valued equally? No, profit is never, ever a justifiable excuse for withholding resources that could be used for the benefit of the vulnerable poor or for the welfare of society at large.

With this, we find a third principle in Leviticus 19.⁹⁻¹⁰. The Greatest Being of the cosmos cares deeply for the lowliest of beings in the cosmos. He cares deeply for the poor and vulnerable of planet earth. He hears the poor when they complain before Him.³ He involves Himself in matters related to their welfare. It is one of His purposes to provide for them. He intends “that the poor shall be exalted, in that the rich are made low.”⁴ He expects the wealthy and powerful to use their resources to partner with Him in being a blessing in the lives of the disadvantaged.

“Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.”⁵

In commanding the farmer to leave the margins of the crop for the marginalized, the Lord demonstrates that he cares far more for society’s marginalized than profit margins.

Conclusion and benediction

So, let the foolish and wicked call the doctrine of God that is found in Leviticus 19.⁹⁻¹⁰ anything they want. Let them call it “socialism” if they must. But we who know and respect and love the word of the Lord and the principles of righteousness that are found in them will

³ DC 38.¹⁶

⁴ DC 104.¹⁶

⁵ DC 104.¹⁸

pay no mind to their unhallowed hullabaloo. They will have to answer to God for their blasphemy while we shake their filth from our garments.

We remind, then, and, where necessary, warn those who claim to have taken upon them the name of Christ: There is no divine expectation that those who profess discipleship to God and claim enlightenment by His word would ever imagine that they could put private profit above the care of the poor and vulnerable. There is no divine expectation that those who claim to be disciples of Christ would ever imagine that they could righteously support public policy and practices that put profit above the care of the poor and vulnerable.

American capitalism, with its pathological obsession with profit and profit margins above all else is so at odds with the Lord's economic principles that it is no exaggeration to name it idolatrous and anti-Christ. It is gross blasphemy that the nation's self-professed Christians are some of American capitalism's most ardent proponents and greatest champions. These can only be called "false brethren," acolytes, apparently, of any and every idolator and anti-Christ who comes along and promises them oodles of mammon.

All Americans, but especially those of us who call ourselves "Christian" simply must reexamine our private attitudes and behaviors toward profit and the vulnerable poor, and, where necessary, repent. Furthermore, we must reexamine our attitudes and responses to public policy as they relate to corporate profit and the care for the vulnerable poor. We must reexamine our discipleship and be sure it is in harmony with the character of God, the ultimate servant of the vulnerable. But this is not all. We must become activists. True evangelists. We must agitate for public policy more in line with the mind and will of God and stand against those that stand in opposition to the revealed word of God.

"Haughtily, the wicked vehemently pursues those already down and out.

The poor are snared by the plans the wicked conceives.

For the wicked finds joy only in satisfying his appetites,

and calls blessed, one accumulating unjust profits—

one who holds YHWH in contempt!

The wicked, consistent with his stubborn arrogance, is unreflective.

All his plans are made with no thought of 'ēlōhîm.

The wicked are distressed by God's ways.

The loftiness of God's judgements confront him.

Anything that would restraint him he blows off.

He says to himself, "I cannot be toppled.

My future holds no misfortune."

This, while his mouth is full of injurious lies;

while misery and abuse flow from his tongue."⁶

"Who is like unto the LORD our God,

who dwelleth on high,

Who humbleth himself

to behold the things that are in heaven, and in the earth!

He raiseth up the poor out of the dust,

and lifteth the needy out of the dunghill;

That he may set him with princes,

even with the princes of his people."⁷

Even so, come, Lord Jesus!

⁶ Psalm 10.²⁻⁷, author's translation

⁷ Psalm 113.⁵⁻⁸