

# Appendices to the Monetary/Economic Problem:

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## VII: Shall there be Usury within your County?: The Pros and Cons of Usury

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### Table of Contents:

|  |          |
|--|----------|
| <b>APPENDICES TO THE MONETARY/ECONOMIC PROBLEM:</b> .....  | <b>1</b> |
| <b>VII: Shall there be Usury within your County?: The Pros and Cons of Usury</b> ....  | <b>1</b> |
| Prologue.....  | 2        |
| A: The Problem of Monetary Stagnation and Shortage (due to Stashed or “Hoarded” Savings) Exists wherever Usury does not, or is Outlawed.....                   | 3        |
| On Prophetically Avoiding Monetary Stagnation: Mohammed Forbids or Outlaws Usury (M’s Book).....   | 3        |
| The Satanic “jew’s” deliberate Perpetration (and yet “Messianic” Avoidance) of Monetary “Stagnation” .....   | 8        |
| The Official “jewish”-Amerikan “Solution” to the Stagnant Saving or Holding of Real Money (Gold and Silver) by non-Usurious Gentile Citizens: (Rob them!)..... | 12       |
| B: What the “Good Book” Teaches Us about Usury .....   | 14       |
| Moses’ Story of “Joseph,” the Predatory “Hebrew” “Speculator”.....   | 14       |
| Ten (other) “Plagues” of Moses (and/or his god) .....  | 26       |
| The Racial, “Racist” or “Nazi” Selectivity of the Mosaic or “Hebraic” “Plagues” upon Egypt.....  | 32       |
| Current “Speculative” and/or “Revolutionary” “jewish” “Plagues” against the Gentiles.....  | 34       |
| The Mosaic Prophets Jeremiah and Habakkuk on the Snares of the Wicked.....   | 38       |
| Kings David and Jesus-God on Money-Lending or Usury .....  | 41       |
| Moses on Money Lending or Usury to, for or against both “Hebrews” and “Strangers” .....  | 47       |
| Moses “Prophetically” Fashions his Lures to be Suitable and Attractive to his Predatorily Aggressive Hebrew Fish (or Piranhas) .....                           | 54       |
| To “Prophetically” Prey or not to Prey upon the Gentiles, the non-Mosites, the “Strangers” or “Foreigners” .....   | 57       |
| On the Predatory Contradictions of Moses the Egyptian .....  | 60       |
| Moses’ Cyclical Release of (of fellow-Mosites only) from Debt-Bondage every 50 (or 7) years.....   | 66       |
| C: Debt-Free Tokens are much Cheaper (to Borrow).....  | 77       |

|  |    |
|--|----|
| On Controlling, Containing or Limiting Usury (if it is to be Publicly Suffered, Tolerated, Permitted or Allowed) ..... | 83 |
| Free Competition verses Licensing of Usurers .....   | 83 |
| Legal Limits on Usurious “Interest” Rates? .....   | 97 |

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## Prologue

**The one aim of these financiers is world control by the creation of inextinguishable debts.**—(Henry Ford)

**If you’d know the value of money, go and borrow some.**—(Benjamin Franklin, from his Poor Richard’s Almanac)

**Money often costs too much.**—(Ralph Waldo Emerson)

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And whether your county is to permit “usury” (money-lending for profit) is another matter for the citizenry to decide. And though this practice would indeed “interest” or reward (and hence encourage) savers to take their money out of their hiding places for lending at “interest” to whatever “savings” banks, “bankers,” usurers or debtors they deemed trustworthy, usury yet remains usury.

Again: Is usury to be forbidden or permitted within good or Godly Gentile counties?

For even after the public distribution of an ample supply of honest (stable and debt-free) tokens—a supply more than sufficient for all county citizens to make all possibly desired exchanges or transactions within the county or marketplace—there will still be some adventurous individuals who will require or desire more money than they presently possess or have earned—perhaps to buy farmland, e.g., or to build a house, or to start a business, or some other investment. And so they shall seek to borrow money, hoping to pay for today’s borrowed money with tomorrow’s future earnings or profits. And if friends, relatives or investment partners cannot supply enough money to satisfy these borrowers (and would-be buyers or investors), what then? Shall borrowers be legally-permitted to borrow from usurers? Shall usury (money-lending for profit or “interest”) be tolerated within your county?

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What are the pros and cons of (legalized) usury?

Again on the plus or positive side, usury or the “interest” of money-lenders at least keeps coins in circulation, instead of stagnating, idling or languishing under savers’ pillows or floor planks, or buried out somewhere in their back-yards. For without the reward, profit or lure of “interest” payments, a smart saver simply wouldn’t trust a usurer, money-lender or “banker” to keep his money safe for him. Why should he? It’s too risky. And bankers or usurers have more than deserved their bad or evil reputation. And so without this reward of profit, this lure of “interest,” and if the money-saver couldn’t find a non-usurious “banker” or trustworthy money-keeper to keep his money safe (and uncirculated) for him (for a fee), he would probably risk holding and keeping his money safe himself. And hence his money would remain stagnant, idle, uncalculated.

But at any rate, the payment, profit or reward of “interest” is a necessary incentive to induce the saver to part with his savings, and to trust the “banker” to return his coins (plus “interest” profit besides or atop) whenever he asks or demands this money back, or according to their pre-agreement or contract.

But the usurer's or banker's "interest" thus paid to the "depositor" makes him a fellow-money-lender or usurer with this arch-usurer or "banker." (And there's the Shylockian rub!)

For again on the negative or minus side, usury is usury. And who was it who so briefly said: "Neither a borrower nor a lender be"?

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Let us before we proceed further, more fully consider this oft-recognized problem of monetary stagnation within a non-usurious state, marketplace or "economy."

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## A: The Problem of Monetary Stagnation and Shortage (due to Stashed or "Hoarded" Savings) Exists wherever Usury does not, or is Outlawed

All privately owned money secretly saved, stashed or buried is thereby lost to the marketplace or the "economy." For it is money taken out of public circulation. And if too much money is thus saved, stashed and placed out of public reach or circulation, (and hence in effect "lost" to the marketplace or the "economy"), there may simply not be enough money left (within the state or county) to make all publicly desired exchanges, trades, purchases and sales. And that's not good, but "deflationary" by definition, if not downright "depressing." Such is the problem of monetary shortage or "deflation," "stagnation" or "ossification." (All the more reason to coin **more** than enough tokens to make all publicly desired exchanges.)

**Now, money is a ware** [a manufactured commodity–Ed.], **and an essential means or competence. For it protects against the ossification** [stagnation–Ed.] **of resources, keeps them in flux and brings to pass their exchange. If you know a better medium of exchange, go ahead; it will yet be a "money" again.** [Max, p. 274]

But if usury is prohibited by the sovereign electorate or citizenry (as it was in old Byzantium, and is today among the Mohammedans), and hence if individual savers shall **not** (via the profit of "interest") be thus paid, rewarded or bribed and lured, enticed or coaxed into taking their secretly saved and stashed money out of hiding, and rather investing their private savings in usurious "savings and loan" banks, how then is the county or city-state to avoid this problem of monetary stagnation or ossification, money shortage or "deflation"? This is the problem and question to be considered in this chapter.

\* \* \* \* \*

## On Prophetically Avoiding Monetary Stagnation: Mohammed Forbids or Outlaws Usury

The basic economic or monetary problem is that whenever and wherever usury (money lending for profit or "interest") is outlawed, private savings or secret holdings are thereby promoted, encouraged, necessitated, thus removing many coins from circulation, thus hampering, limiting or restricting many desired trades or exchanges, thus forcing or causing bartering to occur, thus causing commercial, productive or economic stagnation.

The usurious lending of gold or silver coins keeps them in (public) circulation. And the private saving of gold and silver coins keeps them out of circulation. And there's the monetary or economic dilemma which confronted the Arabic leader: How to simultaneously discourage both

usury and private savings: How to outlaw the usurious lending of gold and silver coins while at the same time avoiding their monetary stagnation or non-circulation due to their being (privately) saved, kept, held, hidden. (Can you dig it? Probably, if you can only remember where in hell you buried it, there, “Long John Silver.” (Matt. 13:44)

Usury is thus forbidden or outlawed as evil or Satanic by Mohammed “Mustafa,” (570-633 A.D.), the Arabian “chosen one” of Mecca and Medina, within his book called “Qur-an” or “Koran,” meaning “reading” or “recitation”:

**Those who devour usury will not stand** except as stands one whom the Evil One by his touch hath driven to madness. That is because **they say: “Trade is like usury.”** [or rather usury is like trade, or usury is trade, or promotes or facilitates trade—Ed.] **But God** [via “His prophet Mohammed”—Ed.] **hath permitted trade and forbidden usury.**

**Those** [usurers—Ed.] **who after receiving direction from their Lord** [and/or His “prophet”—Ed.], **desist, shall be pardoned for the past;** their case is for God (to judge); **But those who repeat** (the [usurious—Ed.] offense) [“after receiving [divine and/or prophetic] direction”—Ed.] **are Companions of the Fire; they will abide therein (for ever). God will deprive usury of all blessing, but will give increase for deeds of charity** [i.e. debt forgiveness?—Ed.]: **for he loveth not creatures ungrateful and wicked.** [Koran 2:275-76; from the “sura” or chapter called “Baqara” or “The Heifer”]

(Note: This English translation from the original Arabic (which Mohammed dictated to his friendly scribes) is by Abdullah Yusef Ali, from 1937. And all words within parenthesis are the translator’s clarifying additions or interpolations.)

**Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver;**... [Koran 3:14-15; from the chapter or “sura” called “Imran” or “The Family”]

Again the basic problem was (is) that all saved (“hoarded”) gold and silver coins were (by definition) not in circulation, but stagnating in personal possession, thus restricting (Arabic) exchanges and trade. (Interestingly, the Arabic word translated in the Koran as “trade” is “bai,” meaning “sale” or “barter.”)

So how was this monetary stagnation to be discouraged or overcome by Mohammed “Mustafa”? How else but by punishing the saver (“hoarder” or miser) and by rewarding the spender, if only after death?

And there are **those who bury gold and silver and spent it not in the Way of God:** announce unto them a most grievous penalty—On the Day when **heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs: “This is the (treasure) which ye buried for yourselves: taste ye then the (treasure) ye buried!”** [Koran 9:34-35; from the “sura” or chapter called “Tauba” (“Repentance”) or “Baraat” (“Immunity”)]

**Woe to...who pileth up wealth and layeth it by** [“and keeps on counting it”—an alternate Eng. trans.], **thinking that his wealth would make him last for ever! By no means!** he will be sure to be thrown into that which Breaks to Pieces! [Koran 104:1-4; from “Humaza,” “The Scandal-monger”]

**Those who spend** of their goods by night and by day, in secret and in public, **have their reward with the Lord:** On them shall be no fear [of Hell fire, branding, etc.—Ed.], nor shall they grieve [after death—Ed.]. [Koran 2:274 (“The Heifer”)]

\* \* \*

See how Mohammed points the lenders toward their true “interests”! For how else can men (or women) ever be moved or persuaded to act as another desires?

**Never yet has a religion been able to dispense with “promises,” whether they referred us to the other world [like Mohammed–Ed.] or to this (“long life,” etc.) [like Moses–Ed.]; for man is mercenary and does nothing “gratis.”** [as a “favor,” for free, without charge or payment–Ed.] But how about that “doing the good for the good’s sake” without prospect of reward? As if **here too the pay** was not contained in the satisfaction that it is to afford.

**Even religion, therefore, is founded on our egoism and—exploits it;** calculated for [or on–Ed.] our **desires**, it stifles many others for the sake of one. [Max, 164-65]

For what shall it **profit** a man, if he shall gain the whole world, and lose his own soul. [Mark 8:36]

\* \* \* \* \*

And in another “prophetic” attempt to get the usurious lenders of Arabia to forgive their debtors their debts (at least the usury or “interest” thereof, if not also the “principal” debt or loan itself), and thus to liberate their bond-men from their debt-bondage:

O ye who believe! **Fear God, and give up what remains of your demand for usury**, if ye are indeed believers.

**If ye do it not, take notice of war** [against usury/usurers–Ed.] **from God and His Apostle** [Mohammed–Ed.] :

**But if ye turn back** [by returning or forgiving all your usury, interest or profit (on all loans)–Ed.], **ye shall have your capital** [“principal”–Ed.] **sums:**

**Deal not unjustly** [by demanding your usury–Ed.], **and ye shall not be dealt with unjustly** [by Mohammedan repudiation of both loan (“principal” or “capital”) and “interest,” etc.–Ed.].

**If the debtor is in a difficulty, grant him time till it is easy for him to repay** [“your capital,” “principal” or initial loan–Ed.].

**But if ye remit it by way of charity** [i.e. if you entirely forgive both the “principal” loan and all “interest” or usury–Ed.], **that is best for you if ye only knew.**

And fear the Day when ye shall be brought back to God. Then shall **every soul be paid what it earned**, and none shall be dealt with unjustly [as e.g. the usurer deals with his debtors–Ed.]. [Koran 2:278-81 (“The Heifer”)]

But otherwise non-usurious contracts (and there are to be no others) are to be held sacred and entirely payable on time as initially agreed upon or prescribed by the Mohammedan borrower or debtor:

O ye who believe! **When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties : let not the scribe refuse to write** [non-usurious contracts–Ed.] : **as God** [and “His prophet”–Ed.] **has taught him, so let** [i.e. make, coerce, compel–Ed.] **him write.**

**Let him who incurs the liability** [the borrower/debtor–Ed.] **dictate** [his non-usurious debt or contractual obligation (for the scribe to write down)–Ed.], **but let him fear his Lord God, and not diminish aught of what he owes.** [Koran 2:282]

And “what he owes” is no more than the loan itself—i.e. every penny of “principal” or “capital,” but not a penny of “interest.” For “interest” is “usury.” And (as we read above) usury is a “madness” of “the Evil One.”

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In short, each way or policy (of usury or not) has its own unique consequences and problems. Know that well, dear reader, and carefully look down each road as far as your mental eyes can see, before you choose which road to travel. And only then, dear reader, decide whether there shall or shall not be usury within your honest-money county.

Usury at least keeps money in circulation, thus avoiding stagnation.

But on the other hand, usury is usury. And besides, usurers also create monetary “deflation” by demanding more coins in return than they lends out, thus taking them out of circulation, thus deliberate creating monetary and economic stagnation any time they collectively decide to stop lending, choosing instead to “hoard” their hoards of gold or silver coins for their own evil purposes: to deliberately create their predatory “business cycles” of “inflation” and “deflation,” production and stagnation, predation and predation. (See “jews.”)

\* \* \* \* \*

And by the way, the closest Christian sayings I can find to those of Mohammed quoted above are the following:

And **forgive us our debts, as we forgive** [“as we too have forgiven”–By.] **our debtors.**—(Matt. 6:12; (cf. Koran 2:276 & 279-81)

**Lay not up for yourselves treasures upon earth**, where moth and rust doth corrupt [treasures other than gold, silver, “precious metals” or jewels–Ed.], and where thieves [or official “jewish”-Amerikan robbers–Ed.] break through and steal: **But lay up for yourselves treasures in heaven**, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: **For where your treasure is, there will your heart be also.** [Matthew 6:19-21; (cf. Koran 3:14-15)]

Jesus said unto him; If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That **a rich man shall hardly enter into the kingdom of heaven.** And again I say unto you, It is easier for a camel [or rope–Ed.] to go through the eye of a needle, than for a rich man to enter into the kingdom of God [while yet alive–Ed.].

[That’s because the “deceitfulness or riches,” sensuality, the “pleasures of (this) life,” the “lusts of other things” and/or the “cares of this world” are very distracting from the spiritual “kingdom of God or heaven” on earth. (Matt. 4:19 & Luke 8:14, see also Luke 21:34)–Ed.]

When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. [Matt. 19:21-26]

[For it is impossible for humans to save themselves. Only Jesus-God can save them, if He so decides.–Ed.]

And he [Jesus-God–Ed.] said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, (and) be merry.

**But God said unto him, (Thou) fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So (is) he that layeth up treasure for himself, and is not rich toward God.** And he said unto his disciples, Therefore I say unto you,....

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. **For where your treasure is, there will your heart be also.** [Luke 12:15-22 & :33-34; (cf. Koran 104:1-4)]

(And see Jesus-God’s joke about the almighty, self-deifying, heaven-storming “jew”-money-lender or usurer below.)

\* \* \* \* \*

And finally, let us return to one particular Mohammedan quote above:

**Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver;... [Koran 3:14-15]**

Monetary savings are herein called (or rather translated as) “hoards”—a derogatory term doubtlessly intended to discourage savings and encourage spending. (“To hoard” means to cover, conceal, hide or stash (in this case, gold and silver coins or money).

But the Arabic word here translated as “hoards” is “qantar,” the plural of “qanatar”—which was a unit of gold weight equal to 1,200 English ounces or 75 English pounds. For the least possible plural is **2** “qanatars,” and therefore 150 English pounds of gold or silver coins. And that’s a lot of golden or silver coins (to hoard or not to hoard)! And therefore Mohammed was merely condemning the “heaped-up hoards of gold and silver” of the rich, and hence **not** the “unheaped” savings of the poor or the non-rich! And that is an important distinction and a judicious consideration.

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And note the very same English term “hoard(ing)” was also (if unprophetically) used in imperial “jewish”-Amerika in 1933, when it was likewise condemned as a “crime,” but without justly exempting the “unheaped” “hordings” of the poor or the non-rich, but in fact specifically targeting them. (See above and below.)

For Mohammed’s judicious consideration was not at all propagated by the “jewish” Amerikan president (and national gold robber) F. D. Rosenvelt in March of 1933 when he likewise outlawed all “hoarding” of gold and silver, but mostly only the gold and silver of the poor and the Gentiles. “Hoarding” was defined by this predatory “jew” as owning more than 4.6 ounces or 131.8 gold of gold (i.e. \$100 worth). So compare for yourself, dear reader, the Mohammedan and “jewish” definition of “hoarding.” And the “jew,” as always, never applies his definitions (dictates or “laws”) against himself, but only against Gentiles. Is this not so?

For there were (and remain) two laws within (or rather over) “jewish”-Amerika (and elsewhere): One law for the “jews” and another for the Gentiles. And “jews” dictate or “legislate” both laws. And so “lawful” Gentiles must do what the “jews” say, command, or “legislate,” but not what they do, which is self-exceptive and often contrary. (Matt. 23:1-4)

And there is one law for those rich enough to buy the law, the “jewish” Amerikan whore. I mean her presidential, parliamentary and “judicial” prostitutes (and racial traitors) within that “jewish” nation’s (or rather empire’s) “public” offices. And there is another law for everyone else.

Such is “plutocracy,” “oligarchy” or the rule of money, and hence the rule or dominion of the “central” “jewish” makers, creators and lenders of this “beastly” debt-token monopoly-“money” of theirs. (Apo./Rev. 13:11-18)

And hence the “capitalist” “jewish” dictatorship (based upon this “beastly” “jewish” money or “capital” of theirs) which “financed,” funded or paid for the “communist” “jewish” dictatorship. And hence their Jew York City headquarters is “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND [political, “democratic,” socialistic, “communistic,” Marxist, “jewish,” Zionist or anti-Christ?–Ed.] ABOMINATIONS OF THE EARTH.” (Apo./Rev. 17:5)

And so by accepting this evil “jewish” money, or by being too weak or cowardly to refuse it, and too ignorant or truthless to create their own (honest, debt-free, non-monopoly token) money, the Gentiles of America thereby condemned themselves under this “beastly” “mark” or monopoly-money (and hence “central” bankster “authority”) of their “beastly,” Satanic, anti-Christ, “jewish” enemies...and imperial or supernational rulers. And they thereby not only condemned themselves, but also the remainder of the Gentile world. For they then dutifully became the “beastly” or imperial (and invasive, mass-murderous, conquistadorial and occupational) army of their “beastly” or imperial “Uncle” Satan, and/or Its SuperNazi sinagog. (Is this not true? See e.g. their World Wars I and II.) For the servant not only takes his master’s money (as payment), but he also obeys his or their commands.

So look out world! Beware the “jewish”-Amerikan “beast” or empire, its countless “weapons of mass destruction” or “mass-murder,” and its “beastly” “jewish” or “Israeli” head, mind or spirit, the SuperNazi “sinagog of Satan.” (Apo./Rev. 2:9 & 3:9)

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# The Satanic “jew’s” deliberate Perpetration (and yet “Messianic” Avoidance) of Monetary “Stagnation”

Now conspiratorial and supernational bankster “jews” well know this “depressing” problem and (oft-times deliberate plague) of monetary shortage and hence stagnation. For they are the plague-makers, inflictors and profiteers. (See Moses.) They often deliberately perpetrate money shortages against Gentile nations, states, economies and even moneys. I mean these Satanic SuperNazi “jews” malevolently seek to profitably manipulate Gentile moneys (in volume and hence in value) toward ultimately destroying them. And then they replace (or rather usurp or supplant) these sabotaged Gentile moneys with their own evil, “bestly” species of (debt-token, monopoly-) “money,” thereby replacing (or rather usurping or supplanting) these Gentile states and governments with their own “jewish” “capitalistic” or “jewish” “communistic” states or govt’s, ultimately heading of course toward their long-desired “messianic,” Satanic or anti-Christ world-kingdom, their supernational or SuperNazi empire or “beast,” in which, as we shall see, they plan to take careful pains that their kingdom shall never at any time be plagued with nor at all disturbed by any monetary shortage or “stagnation” whatsoever. (For what is “good” for the Gentile is evidently not quite so good for the “jew.”)

In other words, all the poisons which Satanic “jews” concoct, brew and force upon Gentile nations, they themselves of course do not drink. (E.G. “racial integration”—or rather disintegration) For they know all too well what these poisons of theirs are, having malevolently conceived, created and perpetrated them (against Gentiles).

And so of course the Satanic, SuperNazi “jews” naturally never inflict this deliberate monetary or economic sabotage or damage of theirs upon themselves, but only upon their Gentile prey, target and enemy. Yes “enemy,” for he (or they) who regards and treats another as an enemy is an enemy indeed—and regardless of whether or not this malevolent enemy is recognized as such, and hence justly opposed by Godly Gentiles. For unjust, unGodly, foolish, cowardly, mercenary or traitorous Gentiles shall, by definition, not oppose this malevolent, “messianic” or Satanic “jewish” evil. Just see e.g. the unholy bible of the Satanic “jews,” called “Talmud,” or their malevolent “Protocols of Zion” to see for yourself, dear Gentile, that you and yours are in thought and indeed their intended prey. And so I say, we Gentile prey (with God’s help) must wake up at last and finally come to know, to perceive, to recognize, to evade, avoid or oppose and hence survive our ceaseless, inveterate and Satanic “jewish” enemies. Amen?

The Satanic “jews” deliberately plague the Gentiles with problems, and then they present themselves as the solution to those problems. This is their diabolical “dialectical” method. They ruin the Gentile moneys in order to impose their own, which is of course far worse, and naturally, for all fruit is and must be of its tree. They exploit and oppress the poor working man or “proletarian,” and then they present themselves as his (Marxist or “communist”) “liberators.” They invade, conquer and occupy your homeland; they depose your king, president or chancellor, and they impose their agents, puppets or governors over you and yours; and they all the while call it “liberation.” (See their world wars I and II, etc.) (Would that they could at last be so “liberated.”) In short, they are wolves in sheep’s or shepherds’ clothing, therefore beware and be armed, dear Gentiles. (Matt. 7:15-20 & Luke 22:35-38)

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And again to concentrate on one malevolent or evil thing which this Satanic “jew” perpetrates upon us Gentiles: He deliberately stagnates “our” money by withdrawing it from circulation. He does this to personally profit from all the consequent harm and misery thereby done to us Gentiles (via this monetary “deflation” and consequent economic “depression” of his). And he does this also to prepare the way for the monetary, economic, political and military collapse and prostration of all the Gentile nations, of the entire Gentile world, thus paving the

road toward his ultimate “messianic” or Satanic goal of world-conquest, of his supernatural or SuperNazi Marxist or “communist” “revolution,” of his violent, mass-murderous, malevolent and “racist” usurpation and supersession of all Gentile rulers, races and nations by his very own imperial or “beastly” “jewish” king, race and nation. And that’s not a very nice, loving or “humanitarian” goal or intention at all, is it?

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For evidence of the malevolent “jewish” intent of deliberately sabotaging the “economies” of the Gentile nations by massive withdrawals of money from their national circulations—and hence the consequent stagnation of all that money thus abruptly and inexplicably withdrawn—(and aside from reviewing the recent disastrous monetary or economic history of Gentile nation states, before or after the advent or rise of the (“jewish”) “central” banksters)—I need only quote from the enemy himself. And so from the Satanic plot, plan or conspiracy of the Satanic or “messianic” “jew” to conquer and forever rule over God’s Gentile globe: From the Protocols of the Learned Elders of Zion of this would-be imperial, SuperNazi, “beastly” anti-Christ:

**Economic crises have been produced by us for [?] the goyim** [lit. “cattle,” i.e. Gentiles–Ed.] **by no other means that the withdrawal of money** [i.e. gold, the “fractional” basis of all “paper-gold,” or paper-money-promises to pay gold on demand–Ed.] **from circulation. Huge capitals** [i.e. hoarded piles of gold–Ed.] **have stagnated, withdrawing money from** [Gentile–Ed.] **States which were constantly obliged to apply to these same stagnant capitals** [i.e. the owners of this deliberately withdrawn gold; the economic saboteurs; the supernatural “jewish” banksters–Ed.] **for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals....** [again from Satanic protocol #20]

(For “The borrower is servant to the lender.”—Proverbs 22:7)

**Thanks to such methods**, [of “jew”-suggested government overspending, war-mongering, etc.–Ed.] allowed by the carelessness of **the goy States**, their **treasuries are empty. The period of** [supernatural “jewish”–Ed.] **loans supervenes, and that has** swallowed up remainders [i.e. government surpluses or excesses of annual tax “income” after subtracting their (yearly) expenditures–Ed.] and **brought all the goy States to bankruptcy. You** [“jewish” initiates–Ed.] **understand perfectly that economic arrangements of this kind, which have been suggested to the goyim by us, cannot be carried on by us.** [pr. #20]

I.E. the Satanic “jew” of course well knows what great harms or evils he is thus doing to us Gentiles. And so we Gentiles likewise need to know what great evils or harms this evil or Satanic “jew” is deliberately doing to us too, and exactly how Satan’s bastard is doing it. (John 8:44) And therefore some knowing and Godly (or Satanic) “jew” or Gentile should write us all a book, a letter or a “protocol” or something. Don’t you think?

But hark! The SuperNazi hate-monger continues:

In the present state of knowledge and the direction we have given to its development [via the “jewish” media monopoly–Ed.], **the people, blindly believing things in print** [i.e. the “jewish” media monopoly–Ed.] **cherishes**—(thanks to promptings intended to mislead and to its own ignorance)—**a blind hatred towards** [whatever the Satanic “jew” misleads them to hate; see e.g. Germans or Arabs, Christians or Mohammedans–Ed.] **all** conditions which it considers **above itself**, for it has no understanding of [natural inequality—among individuals, families, nations and races—and hence of–Ed.] the meaning of class and condition.

**This hatred** [of “jew”-misdirected Gentile mobs–Ed.] **will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create** by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, **a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.**

**Ours they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.** [from Satanic protocol #3]

And via this “universal economic crises” of his, and during the ensuing chaos, this “messianic” or Satanic “jewish” monster or “beast” plans to install or inaugurate his imperial, SuperNazi or “beastly” throne over all the prostrate Gentile nations.

But when this eternal, “messianic” or Satanic “jew” shall at long last come into his “beastly” world-kingdom or empire, (or so he imagines), he plans **not** to borrow his money—as this wily and malevolent “jew” had always suggested, advised and misled (and thus ruined) the Gentiles, who have always thus foolishly borrowed from this usurious, predatory “jew.” (But no, at that “messianic” time the Satanic “jew” shall instead create and employ his very own debt-free paper-money, of his very own debt-free stamp.) And this imperious “king of the Jews” plans to circulate nearly **all** of his “beastly,” imperial monopoly-money at **all** times: either by spending it or lending it (into circulation).

In other words, there shall be no monetary stagnation within the evil empire of this anti-Christ “beast.” For again this poisoner never drinks his very own poison.

Again from his Satanic “jewish” protocol #20,

[“When we come into our kingdom...”] **Stagnation of money will not be allowed by us** and therefore **there will be no State interest-bearing paper** [i.e. government borrowings, loans, bonds—Ed], except a one-per-cent. series, **so that there will be no payment to leeches that suck all the strength out of the State.** [Hear, see, perceive, dear reader, how well the “jew” knows himself!—Ed.] The right to issue interest-bearing paper [i.e. bonds or I.O.U.’s in exchange for money loaned—Ed.] will be given exclusively to industrial companies who will find no difficulty in paying [back all contractually due “interest” and “principal”—Ed.] out of profits, whereas the State does not make interest [profit—Ed.] on borrowed money like these companies, **for the State borrows to spend** [on “public works”—Ed.] **and not to use in operations** [i.e. in production, and hence profit-making—from which to “make” and pay all due “interest” to its money-lenders or bond-buyers—Ed.].

Industrial papers [i.e. corporate bonds—Ed.] will be bought also by **the government** which [from being as now a payer of tributary loan operations] **will be transformed into a lender of money at a profit. This measure will stop the stagnation of money** [within the treasury of the “messianic,” imperial and SuperNazi “jewish” “State”—Ed.], **parasitic profits, and idleness** [of usurious money-lenders or Shylocks—Ed.]—**all of which were useful for us** [“jews”—Ed.] **among the goyim** [Gentiles—Ed.] **so long as they were independent but are not desirable under our** [“messianic” or Satanic—Ed.] **rule.** [#20]

In this way this “messianic” “jew” will tolerate none of his (debt-free) paper-money to ever lie unused, uncirculating or stagnant within his imperial treasury. (For again the anti-Christ well knows the incalculable damage he has thereby historically inflicted upon the Gentile nations.) And so he instead plans to always circulate nearly all of his (debt-free token) money: either by spending it on “public works,” or else (in times of treasury surpluses) by loaning it out (at “interest”) to profitable “industrial companies.”

In other words, unlike the volatile debt-token, monopoly-money which this SuperNazi “jew” lent to the Gentile nations before their “jewish” conquest, this “messianic” anti-Christ “beast” intends that his imperial monopoly-money shall be perpetually stable, tranquil, unchangeable, invariable. It shall always retain its value. It shall neither rise nor fall in amount or volume (and hence in value). It shall neither “inflate” nor “deflate.” It shall never be speculated upon.

For though all these evil “jewish” things or malevolent “jewish” tactics “were useful for us among the goyim so long as they were independent” of, or unconquered by these SuperNazi “jews,” they shall no longer be “desirable under our [“beastly” or imperial, “messianic” or Satanic—Ed.] rule.”

For the anti-Christ intend their imperial money shall never vary nor stagnate.

**The State exchequer** [or treasurer of this planned or intended “beastly” or imperial world kingdom of these conspiratorial, SuperNazi, Satanic and/or “messianic” “jews”—Ed.] **will have to**

**maintain a definite complement of reserve sums** [of exactly what percent of the total imperial money, “mark,” “stamp” or currency?–Ed.], **and all that is collected** [as taxes–Ed.] **above that complement must be returned into circulation** [either via gov’t spending on “public works” or via bond-loans to (profitable) “industrial companies”–Ed.]. **From these** [tax-“collected”–Ed.] **sums will be organized public works....**

**On no account should so much as a single unit above the definite** and freely estimated [“reserve” or emergency–Ed.] **sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; stagnation of the lubricant may stop the regular working of the mechanism.** [An apt metaphor indeed!–Ed.]

**The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation.** [#20]

An explanation and/or translation of this last line, if you please:

The “token of exchange” was the Gentile gold or silver coin. The “interest-bearing paper” “substitution” (or substituted) for this actual golden “token of exchange” was, is and remains the debt-paper-money created, printed and loaned by “jewish” banksters into national Gentile existence and circulation. This “interest-bearing paper” of these “jews” “has produced exactly this stagnation” by requiring or demanding more (gold and silver) money be returned to them than was ever lent out by them (to these poor, “jew”-ensnared Gentile nations and individuals).

For this “jewish” debt-money must contractually be returned in its entirety (or “principal”), and then some (or “interest”). And there goes all the oil or “lubricant” out of the “State machinery” or national engine, and then some. And hence reduction, disappearance, evaporation, stagnation or “deflation” of the Gentile nation’s money; and hence commercial inability, inactivity or stagnation; and hence productive inactivity, idleness or stagnation; (For why produce what others can’t possibly buy for lack of money?); and hence national economic “depression”: all knowingly and deliberately caused by this “substitution of [“jewish”–Ed.] interest-bearing paper for a part of the [national Gentile–Ed.] token of exchange.” Do you see?

The “jew’s” “interest-bearing paper” or debt-token paper-money is a trap or snare set for Gentiles. It creates monetary, commercial and productive (or “economic”) stagnation. More of this debt-money is demanded in return (i.e. “principal” & “interest”) than was ever lent out (“principal”). Hence the money is mysteriously and inexplicably evaporated or drained out of the national Gentile marketplace or economy, or, in other words, the oil or “lubricant” is thus underhandedly drained out of the national Gentile engine or “machinery.”

\* \* \*

And this same result of national Gentile stagnation (monetarily, productively, economically) is also deliberately caused by the Satanic “jew’s” calculated withdrawal of the “fractional” gold “basis” for all his (thus multiplied) “paper-gold,” paper-money, or “interest-bearing paper”-money.

You [“jewish” initiates–Ed.] are aware that **the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as far as possible.** [from Satanic protocol protocol #20]

And again,

**Economic crises have been produced by us for [?] the goyim** [lit. “cattle,” i.e. Gentiles–Ed.] **by no other means that the withdrawal of money** [i.e. gold, the “fractional” basis of all “paper-gold,” or paper-money-promises to pay gold on demand–Ed.] **from circulation. Huge capitals** [i.e. hoarded piles of gold–Ed.] **have stagnated, withdrawing money from** [Gentile–Ed.] **States which were constantly obliged to apply to these same stagnant capitals** [i.e. the owners of this deliberately withdrawn gold; the economic saboteurs; the supernatural “jewish” banksters–Ed.] **for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals....** [#20]

And so once again we see the Satanic “jew” well knows what harms or evils he’s inflicting upon us Gentiles, and “exactly” how and why he’s inflicting, causing or “producing” them. And therefore we Gentiles well need to know all these things too. But why don’t we? Why aren’t these things of intense “public interest” taught in “public” schools and transmitted over the “public” airwaves?

Because these “public” things clearly aren’t “public,” but “jewish,” and hence private, and hence kept from us...like our former gold or silver coins. “Our” “public”-schools, -airwaves and -resources, “our” “public”-“representatives” and -“servants,” and “our” “public”-money and -treasury are all in fact private “jewish” properties. Is this not obviously and demonstrably so? For control is 9/10ths of possession, and “possession is 9/10ths of the law,” or legal ownership.

\* \* \* \* \*

## The Official “jewish”-Amerikan “Solution” to the Stagnant Saving or Holding of Real Money (Gold and Silver) by non-Usurious Gentile Citizens: (Rob them!)

Yes indeed, the official, imperious, non-prophetic and entirely “jewish”-Amerikan “solution” to this “economic” problem of monetary stagnation, partly due to the private and secretive saving of real and true money (gold and silver coin) by common and non-usurious Gentile citizens, was the following: Ten years in jail, a fine of 10,000 gold or silver “dollars,” or both.

(I’m not kidding. This was actually decreed by president Roosevelt in 1933. See above.)

As aforementioned, this saving of real money (gold and silver coin) was presidentially criminalized or demonized as “hoarding.” The saver, if only he were not at the same time a money-lender, usurer or bankster, was officially condemned as a “hoarder.” For the “hoarder” was keeping his gold and silver safe from the greedy hands of the “jewish”-Amerikan “central” banksters, who had fraudulently printed up and lent out far more paper-promises to pay gold or silver “to the bearer on demand” than they had gold and silver to pay.

And so rather than publicly confessing their guilt, and begging the public’s forgiveness for their “fractional” (or rather multiple) paper-money fraud—fraudulently “based” upon their “fraction” of real money (gold and silver coin)—the “jewish”-Amerika’s “central” banksters instead had their presidential or “executive” agent condemn and criminalize (via “executive order”) all American savers of real and true money as “hoarders.” And they also evidently instructed him to command the American public (under presidential pain of ten years imprisonment, a fine of ten thousand golden or silver dollars, or both) to surrender all their gold and silver coins to these very same “central” banksters—to be “paid” or “compensated” for it at the “official price” of 20.67 pieces of “central” bankster paper for every ounce of gold, (i.e. 20.67 entirely worthless or purely-paper-“dollars”); and one-half (.501) of an irredeemable or “fiat”-paper-“dollar” for every dutifully, cowardly and foolishly surrendered ounce of silver. (Bummer!)

And so rather than publicly blaming themselves and begging forgiveness for their crime of counterfeiting all their false and fraudulent paper-money, the “jewish” “central” banksters chose instead to blame their victims, the Gentile American public. (How typical or characteristic of them! (And have you heard their “holocaust” slanders against the Germans they so Satanically holocausted, “genocided,” mass-murdered?) And so (via their president Roosevelt) they publicly accused, tried and condemned the public for this brand new crime which they had invented of saving, keeping or “hoarding” real money: gold and silver. And then the banksters (again through their presidential “executive”) robbed the public of all that gold and silver they were privately keeping safe (or “hoarding”) for themselves, or else keeping safe from these banksters (because they wisely didn’t trust their fraudulent paper-money). And this “legal” or official gold and silver

robbery happened so that these “central” banksters could spend or lend, or keep, hold or “hoard” all those gold and silver coins instead of all their rightful owners.

And these “jewish” “central” banksters didn’t even need these gold and silver coins of the Gentiles to “redeem” their far too fraudulent paper-money, far too fraudulent to ever redeem. For they also at that time had their presidential executive, Roosevelt, officially declare their debt-paper-money to be legally irredeemable, mere “fiat,” mere debt-token, paper-money.

And so in 1933 “jewish”-Amerika’s “central” banksters (via their treasonous president’s decree, and the official approval of their treasonous parliament (or “congress”) and “supreme” court) “legally” forced or coerced the American public to do involuntarily what they had all along coaxed, enticed, pestered or badgered them to do voluntarily: i.e. to exchange or trade their real and true (gold and silver) money for this counterfeit “jewish” paper-“money,” this sham “paper-gold,” this fraudulent “central” bankster, debt-token, monopoly-money.

\* \* \* \* \*

If you are honest and possess gold or silver, then you simply pay or hand over your gold or silver. But if you have neither gold nor silver, and you are honest trader, then you either do without your desire, or you presently ask the seller for trust or “credit” to pay your gold or silver later. But if you are a shameless thieving son of Satan, you “pay” in false or fraudulent paper-promises to pay the gold or silver you owe, which therefore you seldom to never ever actually pay. And when you have saturated or wall-papered the market with your fraudulent, “golden” I.O.U.’s, then your thieving ends and your robbery begins via the “executive orders” of your treasonous “public’ officials.

How’d you like to live in such a dark and evil state or kingdom of official tyranny, “public” despotism and/or “legal” predation?

\* \* \* \* \*

Note: the “official [“jewish”-Amerikan] price” of a ounce of gold is presently 44.22 “central” bankster pieces of paper, or 44.22 pure-paper-“dollars.” (Its real value, by the way, is over 400 “central” bankster “notes.”)

So let all savers, holders or “hoarders” of real money within “jewish”-Amerika beware! The “central” banksters (via their traitorous national puppet-gov’t) may thus officially rob and “compensate” you once again! Why not? What’s to stop them? The “constitution”? It’s an old, officially ignored and discarded piece of paper. “Public” officials or “representatives”? They’re the traitorous bastards who officiated at the first gold robbery, and ever since!

\* \* \* \* \*

And so that’s the “jewish”-Amerikan “solution” to the stagnation of real money (gold and silver): To officially rob the savers for their monetary “crime” of saving or “hoarding” their money! I.E. for not lending it out for usury or “interest.” Their “crime” was (is) not being usurers! What would Mohammed, Moses or Jesus say about that, dear reader?

And yet Americans say that Mohammedans have no freedom! But at least Mohammedans are free to possess, save, hold or stagnate real money. And their prophet at least never robbed the greatest savers or most covetous Arabic sinners for the monetary “crime” of loving and hence “hoarding” the “things they covet:” including their “heaped-up hoards of gold and silver.” [Koran 3:14-15] Can you dig it?

The Mohammedan perspective is non-usurious or non-“jewish.” In other words, both usury and excessive saving or hoarding of real money (gold and silver) is bad.

But the Amerikan perspective is entirely usurious or “jewish.” In other words, usury is good, but the saving or hoarding of real money (by non-usurers or Gentiles) is bad.

And this again is because “jewish”-Amerika’s “central” banksters are both her kings and her (economic) prophets. And this is so simply because Amerika is a great whore who sells herself (her “public” offices) for money. And not even for real and true money, but for false or token or paper-money. And for the worse possible kind or species of this money: for “bestly,” “jewish,” debt-token monopoly-money. For “jewish”-Amerika is a very cheap and stupid whore.

And surely no one has more such “money” than those who print it. And therefore the “central” banksters always win the public auctions of Amerikan “public” offices. And therefore

they buy, and own, and control, manage or pimp all the official national whores, traitors and public enemies who occupy them, i.e. all “jewish”-Amerikan “public” office(s). (See e.g. “jewish”-Amerika’s “presidents,” parliaments or “congresses,” and don’t forget all her “supreme court justices.” See how they suck!)

And **there’s** the “special relationship” between Amerika and “Israel,” between a whore and her pimp, between the “jewish”-Amerikan “whore of Babylon” and her Satanic, “jewish” anti-Christ whore-master, her “beastly” or imperial, supernatural or SuperNazi lord and god. Isn’t that a “special relationship,” dear reader? God thinks so too! (Apo./Rev. 17:1-18)

\* \* \* \* \*

## B: What the “Good Book” Teaches Us about Usury

### Moses’ Story of “Joseph,” the Predatory “Hebrew” “Speculator”

(Note: “Speculation” or “to speculate” is derived from the Roman word “spectare,” which means “to see.” To see what? To see or to watch prices rise and fall for to buy and sell at the most profitable time. To “speculate” means to watch the rising or falling prices of things in order to buy and sell them at the most advantageous moment. (See “stock exchange.”) The aim is to “buy low and sell high”—i.e. to buy things at the lowest possible price, and to sell them at the highest possible price, in order to thus make or take the greatest possible profit out of the “market.”)

And all this happens according to the simple truth or natural “law of supply and demand.” The more plentiful desirable things are, the less they cost; and the scarcer, the more. Plentiful desirable things are cheap, while scarce (desirable things) are expensive. Think of water by a lake or stream as compared with water in a desert. Consider fresh fruit or vegetables both in summer and in winter; consider their relative plenitude and scarcity, and hence their relative prices or costs. (Surely a fresh tomato costs much more in the dead of winter, and a gallon of water in the center of Sinai. Or so commands the “law of supply and demand.”)

And to “make a corner in the market” means to almost entirely buy up or otherwise control or monopolize a vital or desirable commodity, whereby all who would buy that commodity must therefore buy from that monopolist...and at whatever extortionate price he commands or dictates, and according to his own personal law of supply and demand. I mean he will charge every bit as much as “the market will bear,” or his buyers will spend, or he can possibly extract from them. For such is monopoly or the “seller’s market” wherein all buyers must pay that one seller’s price, or simply do without.)

But for how long can you, I or the Egyptian do without food? (All the more reason, therefore, to “patriotically” keep the farm in the family.)

(And as for the definition, meaning or etymology of “Hebrew,” see below.)

\* \* \* \* \*

Methinks this “Hebrew,” “Israelite” or “jewish” trait of monetary, commodity or “economic” manipulation, entrapment and predatoriness was well personified in Moses’ story of Joseph the “Hebrew” speculator who (either for his master pharaoh, as written, or else for his own selfish gain, as not) “cornered” the Egyptian grain or “corn” market during a famine, thus monopolizing the grain supply for the very purpose of charging extortionate prices during a (perhaps partly artificially-created) shortage of this most vital necessity, food.

And though, as you may have heard, Moses “prophetically” denies it (via his obvious fable about a lone, abandoned, kidnapped and enslaved “Hebrew” left to fend for himself within a strange land, and arising therein to rule over that land via nothing but his own personal wisdom and the miraculous power of Moses’ desert mountain god (Gen. 37:—41:), methinks “Joseph” is actually a composite character or personified type of “Hebrew” who had arisen (with others of his

predatory species or kind) to become the speculative, commercial or economic kings of Egypt, politically second or subordinate only to the pharaoh himself, if not actually above him, at least economically, if not also monetarily.

And this underhanded, manipulative, exploitative and predatory kind or species of “Hebrew” “speculation,” dispossession and domination or enslavement of their Gentile hosts is what naturally generates that kind of “reactionary” alarm and resentment of which Moses relates in Exodus 1:6-10, and reproduced below.

\* \* \*

Anyway, back to Moses’ “speculative” “Hebrew” slave, who rises to pharaoh’s height by virtue of his divine wisdom. Or does he, really and truly?

**And Pharaoh said unto Joseph**,...(there is) none so discreet [“intelligent”–By.] and wise as thou (art): Thou shalt be over my house [“steward of my palace”–By.], and **according unto thy word shall all my people be ruled**: only in [“by”–By.] the throne will I be greater than thou. And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt. And Pharaoh took [“off”–By.] his ring from his hand, and put it upon Joseph’s hand.... And he made him to ride in a [“his”–By.] second chariot which he had; and they cried [“out ‘Abrec’ ”–By.] before him, [meaning–Ed.] Bow the knee: and he made him (ruler) over all the land of Egypt. **And Pharaoh said unto Joseph**, [“As sure as”–By.] I (am) Pharaoh, and **without thee** [“your authorization”–By.] **shall no man lift up his hand or foot in all the land of Egypt**. [Genesis 41:39-44]

Question: Was “Joseph” really and truly placed in that supreme position of power over all Egypt by the hand of pharaoh himself, the “divine” king of Egypt? Was this “Hebrew slave” really so far below pharaoh before his remarkable (if not miraculous) ascension to (political) power over all the Egyptians save pharaoh himself? Did this incredible rise of this “enslaved” “Hebrew” foreigner truly occur **because** of pharaoh, or in **spite** of him?

(41:40), “only in [“by”–By.] the throne will I be greater than thou.” (?) Does this mean that only imaginably, only officially, only figuratively was pharaoh over the “Hebrew”—as e.g. the European kings are only imaginably, only pseudo-officially or as figure-heads the rulers of “their” respective realms, when in fact they are subject to “their” parliaments, and therefore to “their” more (or rather most) royal “central” bankster “jews”?

Methinks Moses’ tale of how “Joseph” came to power (as a dream interpreter) is a “prophetic” device intended to “miraculously” explain this (personified, metaphoric, symbolic or composite?) “Hebrew’s” political and economic dominance over the state or kingdom of Egypt. (Is that OK with you, dear reader?)

(“But that’s clearly not what Moses wrote.”)

(Yeah I noticed. But all together now: “He who believes because ‘it is written’ is a fool in his folly.”—Redbeard)

In Moses’ book the “Hebrew” reigns as king with pharaoh because he can interpret the pharaoh’s dreams, and therefore **before** he monopolizes Egypt’s corn or grain supply. But in my book it’s the other way around. Methinks the “Hebrew’s” political power is a result of his economic power, and not vice-versa.

Methinks Moses simply placed the “Hebrew” chariot before the horse. The “Hebrew’s” horse is his “speculation” or manipulation of the vital commodities within the Egyptian “market economy,” leading directly to his predation, dispossession and domination of the Egyptian nation. And the “Hebrew’s” chariot is his political power directly stemming and following therefrom. The “Hebrew” steals and buys his way to the throne of power over the Gentile; the throne is not given to him, and least of all by pharaoh. On the contrary, it is the Gentile aristocrats who are the greatest opponents and obstacles to “Hebrew” or “jewish” conquest or domination of Gentile states.

I simply refer you to History, to the Satanic “jewish” bible or Talmud: (“Kill the best of the Gentiles.” etc.; “aristos”[crat] by the way, is Greek for “best”); and to the Satanic plot of the SuperNazi “jews” entitled The Protocols of the Learned Elders of Zion.

But here and now let these two little quotes suffice:

...this [cynical “jewish” slogan or mantra of “Liberty, Equality, Fraternity”—Ed.] helped us to **our triumph**: it enabled us to grasp, among other things, the master card—the **destruction of the privileges, or in other words of the very existence of the aristocracy of the goyim**, [“goy” (singular) and “goyim” (plural) is a derogatory “jewish” word for Gentiles meaning “cattle, beasts, livestock,” (human) “animals” owned as property by “jews.” (“...goyim...our livestock cattle.”—pr. 19)—Ed.] **that class which was the only defense peoples and countries had against us. On the ruins of the goyim we have set up the aristocracy of the educated class headed up by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us**, and in knowledge, for which our learned elders provide the motive force. [from Satanic protocol #1]

**Remember the French Revolution, to which it is we who gave the name of “Great”; the secrets of its preparations are well known to us, for it was wholly the work of our hands.**

...**The people under our guidance** [blood-red communist agents or mass-murderous, Marxist revolutionaries—Ed.] **have annihilated** [mass-murdered (as in France and Russia)—Ed.] **the** [Gentile, Christian—Ed.] **aristocracy, who were their** [the common people’s—Ed.] **one and only defense and foster-mother** for the sake of their own [aristocratic—Ed.] advantage—which is inseparably bound up with the well-being of the people. **Nowadays**, with the destruction of the aristocracy, **the** [common Gentile—Ed.] **people have fallen into the grips of merciless money-grinding scoundrels** [i.e. these very “jewish” banksters or “capitalists”—Ed.] **who have laid a pitiless and cruel yoke upon the necks of the workers.**

**We** [Marxist “jews” then—Ed.] **appear on the scene as the alleged saviors of the worker from this** [“capitalist”—Ed.] **oppression, and we suggest that he should enter the ranks of our fighting forces—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry.** [See “FreeMasonry”—Ed.] **The** [Gentile—Ed.] **aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers were well fed, healthy and strong. We** [“royal” or “messianic” “jews”—Ed.] **are interested in just the opposite—in the diminution—the killing out of the goyim** [i.e. Gentiles, “jew”-owned human “cattle” or livestock—Ed.]. **Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own** [Gentile—Ed.] **authorities either strength or energy to set against our will.** [See e.g. the chronic food-shortage and endless bread lines of the “jews” “Soviet Union”—Ed.] **Hunger gives capital** [i.e. “jewish” money—Ed.] **the right** [i.e. power or “authority”—Ed.] **to rule the** [Gentile—Ed.] **worker more surely than it was given to the aristocracy by the legal authority of kings.**

**By want and the envy and hatred which it engenders we shall move the mobs, and with their hands we shall wipe out all those who hinder us on our way.** [from Satanic protocol #3]

\* \* \* \* \*

And here is Moses the Egyptian’s story of Joseph the “Hebrew” “speculator” or predator’s market monopolization or crafty “cornering” of damn near all of ancient Egypt’s grain or “corn.” (Genesis 40: to 42:6)

Moses tells us how Joseph’s monopolization, speculation, profiteering and domination proceeded from dream (or desire?) to practical reality.

Remember, the purpose of “speculation” is to steal “legitimately,” to reap without sowing, to be paid without working, to exploit the labor and produce of others by buying it low and selling it high. The method of speculation is to buy a necessary commodity (such as non-perishable foodstuffs) when it is most plentiful and hence cheap, and to hold on to it until it is most scarce and hence expensive, and then to sell it, thereby reaping the greatest possible profit.

Methinks in the same way that Moses covered up the “Hebrew” mass-murder of Egyptian children (via the invention of his mythical “angel of death”), Moses covered up this “Hebrew” speculation, market manipulation and economic predation via his invention of the story of Joseph’s interpretation of the pharaoh’s dream, predicting seven years of plenty followed by seven years of famine. And so Moses’ Joseph counsels pharaoh to hoard the grain during the seven plenteous years to prepare for and to survive through the subsequent seven years of famine. Now Moses’ Joseph at this time is pharaoh’s is loyal and obedient servant, and not his economic

master, to whom pharaoh must defer, in e.g. telling his subjects that they must pay whatever extortionate price(s) Joseph the grain monopolist dictates. (See below.)

But I think the historic truth (which Moses is deliberately and “prophetically” covering up) is that the leaders of the Hebrew foreigners in Egypt had in fact deliberately “cornered” the Egyptian grain, corn or food market, and then created artificial shortages (by refusing to sell and/or charging extortionate prices) in order to best squeeze the collective breath or suck the national life-blood out of Egypt, and thereby to steal, extort or rob the property and the liberty or self-ownership of all the Egypt people unfortunately fallen under their economic (and hence political) power of these predatory “Hebrew” foreigners.

**And he** [the Hebrew “speculator,” “Joseph”–Ed.] **gathered up** [bought up?–Ed.] **all the food** of the seven years, which were **in the land of Egypt**, and laid up the food in the cities: the food of the field, which (was) round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for (it was) without number. [Gen. 41:48-9]

[“...and he collected all the foodstuffs of seven years that there were in Egypt, and put foodstuffs in the cities, putting in a city the foodstuffs of the countryside surrounding it. And Joseph accumulated grain in vast quantity, like the sand of the seashore, till they lift off keeping accounts because there was no counting it.”–By.]

And the seven years of plenteousness [“abundance”–By.], that was in the land of Egypt, were ended. **And the seven years of dearth** [“famine”–By.] **began to come, according as Joseph had said** [had divinely and prophetically predicted, or had demonically and predatorily perpetrated?–Ed.] **: and the dearth was in all lands** [“countries”–By.]; but in all the land of Egypt there was bread.

**And when all the land of Egypt was famished** [“grew hungry”–By.], **the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.** [“you are to do as he tells you”–By.] And the famine was over all the face of the earth: **and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.** [Remember the natural law of supply and demand.–Ed.]

[“And the famine pressed hard in Egypt, and all the earth were coming to Egypt to Joseph to buy grain, because the famine pressed hard all over the earth.”–By.]

And all countries came into Egypt to Joseph for to buy (corn) [“grain”–By.]; because that the famine was (so) sore in all lands... [Gen. 41:53-7]

Enter Joseph’s treacherous brothers, sent by their father Jacob/“Israel” from famished Canaan to buy Egyptian grain, and who inexplicably do not recognize their brother, Joseph, their father’s favorite, whom in their jealousy they had sold into slavery some years before (their brother’s “miraculous” rise to supreme power over all of pharaoh’s Egypt).

**And the sons of Israel** [Jacob, Joseph’s father–Ed.] **came to buy (corn) among those** [other buyers–Ed.] **that came** [to Egypt’s “jew”-cornered or -monopolized food market–Ed.] **: for the famine** [and/or “speculative” shortage–Ed.] **was in the land. And Joseph (was) the governor over the land, (and)** [or because?–Ed.] **he it was who** [bought, hoarded? and–Ed.] **sold to all the** [hungry, starving–Ed.] **people of the land:...** [Gen 42:5-6]

[“**And Joseph was the dictator of the country** [and the marketplace?–Ed.], **the one who sold to the populace,...**”–By.]

(For he who has all the food dictates all the rules.)

Now after making them sweat a bit, Joseph, his father Jacob/Israel’s favorite son, reveals himself to his brothers, who had sold him into slavery. Joseph forgives his brothers and invites them to live sumptuously with him in Egypt as his guests.

Haste ye, and **go up to my father**, [Jacob/“Israel”–Ed.] **and say unto him, Thus saith thy son Joseph, God** [or predatory speculation?–Ed.] **hath made me lord** [“master”–By.] **of all Egypt: come down unto me**, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me [“live in Goshen and be near me”–By.] .... **And there will I nourish** [“support”–By.] **thee;...** [Gen. 45:9-11]

And so that Mosaic scion formerly cut off or cast out had since become the most shady family tree. (Can you dig it?)

Have you, dear reader, likewise found the predatory and presumptuous “Hebrew” or “jew” making himself at home within your house, city or country, making free with your property, seizing and opening your door (of immigration), and, as if he were master, pharaoh or god of your house, city or country, and thereby inviting in those whom he thinks can help him usurp total control over all your house, city, country?

\* \* \* \* \*

So much for commodity manipulation, “cornering,” “speculation” or predation. Now for doing the very same to that all-important commodity which trumps, masters, moves and measures or prices all others: money.

Now comes a money-drought or famine which Moses explains as happening because all the people’s money was exchanged for food from Joseph. (No mention is made of extortionate prices for the food. But I think we readers can do the Mosaic math.) But is that the only reason for the money drought? Or is it the malevolent and secret work of the “Hebrew”?

**And Joseph gathered up** [“picked up”–By.] **all the money that was found** [i.e. to be acquired or extorted–Ed.] **in the land of Egypt and in the land of Canaan, for the corn** [“grain”–By.] **which they bought:** and Joseph brought the money into Pharaoh's house. [?] **And when money failed** [“came to an end”–By.] **in the land of Egypt and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.** [Genesis 47:14-15]

[“**Hand us out some bread: why should we die before your face because the money is gone?**”–By.]

Note, dear reader, not merely “our money,” but the money” “is gone” or “faileth.”

Question: Is this not the heights (or rather depths) of the money-drought, -famine, -deflation or “depression” phase of the monetary speculator’s “business cycle”? Is this not the “killing season” or “bargain-hunting” phase of the money-speculator’s predatory cycle?

And so in Moses’ story, Joseph is indeed identified as the money vacuum—but as an unwitting money vacuum. (Don’t you just hate it when that happens to you, dear reader, when you wake up in the morning with all the money in the country by your bedside or within your household?) And so Moses’ “Joseph” is unwitting but certainly not unwilling to thus own or acquire all the money in Egypt, or surely he would have given most of this money back to the starving Egyptians he got it from. (Oops I forgot; it’s not Joseph’s money at all to give or not to give, but pharaoh’s! Believe that one, dear reader, and Moses will tell you another, and another.)

\* \* \*

(But “why should we die...because the money is gone?” Exactly, and this is applicable to every people suffering through every money “deflation” (and hence economic “depression”) throughout all History. Why should the citizenry starve? Why should they have (or rather be forced) to lose their farms, houses, properties, etc. simply because there is no money (whether specie or token) for them to conduct their businesses, to make their deals, trades, exchanges? Why should the public collectively allow, tolerate or suffer some sociopathic predator(s) to take away (or “deflate”) their public money?

Why should the public not create their own money?

Because some public enemy (some president, parliament and/or “supreme court justice”) has officially granted so-and-so a monopoly over the public money, which thereby becomes private money, and is thus subject to this monopolist’s manipulation, “inflation” and “deflation”? (See e.g. “central banking corporations” and/or “central banksters.”)

And if the poor moneyless public have neither gold nor silver to coin as their public money, then why should they not collectively create a token money: a brand-new, honest, ample, stable, trustworthy, debt-free, non-monopoly, token money? Why not? Lack of knowledge?

Do you know what I mean, dear reader, and exactly how to do so? If not, then someone ought to write a book or something, don't you think? But I digress.)

\* \* \*

And so after Joseph the "Hebrew" foreigner had (ill-?) gotten or acquired all the Egyptians' money, Moses tells us he then proceeded to likewise acquire all their livestock, land and houses as well. And then Joseph evicts them from the land that **was** theirs—making them move out of the country to the cities. But some of these monetarily dispossessed farmers are allowed to remain on their (ex)-land as sharecroppers for the new owner: whether this new lord of the land be pharaoh (as written) or this (composite or metaphorical?) "Hebrew" character named "Joseph" (as not written by Moses).

**And Joseph said, Give your cattle; and I will give you ["bread"—By.] for your cattle, if money fail. ["Hand in your stock and I will give you bread for your stock if the money is gone."—By.]** And they brought their cattle ["stock"—By.] unto Joseph: **and Joseph gave them bread (in exchange) for horses, and for the flocks, and for the cattle of the herds, and for the asses:** and he fed them with bread for all their cattle ["stock"—By.] for that year.

When that year was ended, they came unto him the second ["next"—By.] year, and said unto him, **We will not hide (it) from my lord, how that our money is spent;**

**["We will not conceal from your highness that the money is gone and the stock of cattle, gone to your highness;"]—By.] [Gen. 47:16-18]**

Is this comic Mosaic irony, or merely a further "prophetically" deceitful cover-up of the truth? (As if the victims of a marketplace speculator and/or money-hoarder could possibly hide from him what in fact he had deliberately hoarded, hidden and kept from them: first, all their grain, and now, secondly, all their money—(not to mention all their livestock!)

At any rate, as we've just read, in Moses' ridiculous story Joseph needs to be informed by the starving Egyptians that they have no money left to buy his (or pharaoh's) food—as if Joseph (the receiver or taker and keeper of hoarder of all money in Egypt) didn't already know this!—as if he had no idea he had all Egypt's money in his (or pharaoh's) possession!—as if he hadn't made it happen in the first place!—as if all the money within Egypt (indeed the world) were not the beloved or "sacred" (and hoarded) object of "Joseph's" "devout" or "religious" longing, manipulation, speculation or predation!—as if all this ill-gotten money of his were somehow acquired and hoarded by accident, by "windfall," or by some miraculous, "prophetic" or Mosaic "act of God."

Question: Did Joseph also deliberately hoard or withdraw and hence "deflate" all this money of Egypt?—thus making it more scarce and hence more expensive to acquire?—thus causing a "depression" in the land?—a money "failure" in Egypt (and Canaan too, according to Moses)?

In other words, is this predatory "Hebrew" foreigner not doing to Egypt's money what he presumably formerly did to Egypt's grain: i.e. to "speculate" upon it, to prey with it, to acquire, manipulate and publicly withhold it?

**...my lord also hath our herds of cattle; there is not aught left in the [speculative, manipulative, predatory—Ed.] sight of my lord; but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto ["slaves to the"—By.] Pharaoh [and hence not the "Hebrew"?—Ed.] :and give (us) seed, that we may live, and not die, that the land be not desolate.**

**And Joseph bought all the land of Egypt for Pharaoh [?]; for the Egyptians sold every man his field, because the famine [i.e. the artificial "Hebrew" shortage of food and money?—Ed.] prevailed over them ["was pressing them hard"—By.] :** so the land became Pharaoh's [and therefore not the "Hebrew's" ?—Ed.].

**And as for the people, he [i.e. Joseph—Ed.] removed them to cities** from (one) end of the borders of Egypt even to the (other) end thereof. **["...the people he reduced to serfdom from one end of Egypt to the other."—By.;** (There's a whopping divergence in translation for us dear readers. But which is more correct?)—Ed.]

**Only the land of the priests bought he** [i.e. Joseph (with “bread”)–Ed.] **not** [**Only the priests’ land he did not buy.**–By.]; **for the priests had a portion (assigned them) of Pharaoh,** and did eat their portion which Pharaoh gave them: **wherefore they sold not their lands.** [Gen. 47:18-22]

For (according to Moses) they were Pharaoh’s lands, and hence not the priests’ to sell.

Does this not mean that some land in Egypt was legally beyond, excluded or exempt from “Hebrew” “speculation”? That the economic or monetary predations of the “Hebrew” were somewhat curtailed by pharaoh? That the pharaoh’s lands, which included the lands he granted or leased to his priesthood, were therefore not theirs to sell to the “Hebrew,” nor for the “Hebrew” to buy. For again they were the lands of the pharaoh which therefore could not be sold nor bought by anyone else, including the nearly almighty “Hebrew,” without whose permission or authorization “no man lift[ed] up his hand or foot in all the land of Egypt.” [Genesis 41:44]

(Note dear reader how, along with his monotheism (see the one, true and only god of the pharaoh Akhenaton, a.k.a. Amenhotep IV, 18<sup>th</sup> dynasty, circa 1375 B.C.) Moses the Egyptian also borrowed and transplanted this idea, example or tradition of the Egyptian priesthood from his homeland into Sinai, and eventually into Palestine/“Canaan.” But Moses’ priesthood are allotted and till no land of their own by their Egyptian “pharaoh,” “prophet” or god, but are due a tenth or “tithe” of all the yearly “increase” of all the other 11 (or 12) Mosaic “tribes.” (See Moses’ priestly “Levite” “tribe,” of which he claimed to be a member, if not the “pharaoh,” “bishop,” “pope,” “pontifex maximus” (highest priest) or god thereof. See Exodus 2:1-3, 4:14 & 32:25-28—not to mention “**Leviticus**”)

And now note, dear reader, what a sociopathic and predatory king Moses makes pharaoh out to be, instead of methinks the real and true culprit (in my book), and Moses’ favored character and literary or “prophetic” son, Joseph the “Hebrew” predator or speculator.

**Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh:** lo, (here is) seed for you, and you shall sow the land. And it shall come to pass in the increase, that **you shall give the fifth (part) unto Pharaoh, and four parts** [of your yearly profits or “increase”–Ed.] **shall be your own,** for seed of the field, and for your food, and for them of your households, and for food for your little ones.

**And they said, Thou** [Joseph–Ed.] **hast saved our lives:** let us find grace in the sight of my lord, **and we will be** Pharaoh’s servants [**“You have saved our lives; we thank your highness, and we will be slaves to the Pharaoh.”**–By.; (and hence not slaves bought and owned by the predatory or “speculative” Hebrew(s)?–Ed.). **And Joseph made it a law over the land of Egypt unto this day, (that) Pharaoh should have the fifth (part);** except the land of the priests only, (which) became not Pharaoh’s. [Gen. 47:23-26]

If true, that’s not a such a bad deal, that sharecroppers should pay out only one-fifth or 20% of their yearly profits or “increase” to their landlord, keeping the remaining 80% as their own. In Moses’ kingdom (as aforementioned above) all his subjects were to be taxed 1/2 of that or 10%, which was to go to support his priestly or “Levite” “tribe.”

But note, dear reader, that not pharaoh but Joseph is granting his (dispossessed, impoverished and enslaved) subjects this generous deal. And yet this Joseph was the very one who had dispossessed, impoverished and enslaved them! In other words, Joseph, who up to this time has been acting like a predatory “jew” (or “Hebrew”), is now being generous with “pharaoh’s” property.

Two things: How “jewish” of Joseph to give away the property of Gentiles as if it were his own, (see e.g. their “welfare states”), or to invite strangers to come into other people’s homes, or foreigners to emigrate into Gentile states—(as in Gen. 45:9-11 above).

And what a remarkable change of heart, to go from heartless speculator or predator to generous benefactor of the Egyptian people! For he who was their “Hebrew” devourer had now become their savior (from the big, bad pharaoh). For did they not say: “You [Joseph–Ed.] have

saved our lives; we thank your highness, and we will be slaves to the Pharaoh.” But methinks mesmells a big, fat Mosaic rat somewhere within this Mosaic grain-barn, deal or “covenant” (also).

Again, was corn speculation “Joseph’s” only means to come to own all Egypt, all cattle and all the Egyptians besides (as human cattle, “goyim,” livestock or slaves)? Or did “Joseph” also speculate on the money? You know: by acquiring it, hoarding it, making it scarce, reselling it? And was the money gold and silver (specie) only? Or was there any token money?—which is inflatable to infinity. Was the Hebrew tolerated to introduce token money? or papyrus promises to pay real gold or silver?—which are also inflatable. Was the Hebrew a money-lender or money speculator? Moses does not say so. But I wouldn’t be surprised. For they all end up entirely dispossessed and having to sell themselves to Joseph as bondmen and sharecroppers on the very farmland they once owned before the coming of the Hebrew locust plague.

**And Israel** [I.E. Jacob and company, immigrants from Canaan, invited into Egypt by her “Hebrew” master, owner and (land)lord. (Gen. 45:9-11)–Ed.] **dwelt in the land of Egypt** in the country of Goshen; **and they had possessions** [“held real estate”–By.] **therein, and grew** [“bred”–By.], **and multiplied exceedingly**. [Gen. 47:27]

(Here again Byington gives us crucial information absent in the King James translation. But as all this “Hebrew” is Greek to me, I know not which the truer be.)

Yeah I’ll bet “Israel” “held real estate” in Egypt. But how did they possibly wrest it from pharaoh, the alleged landlord and enslaver of all Egypt, by “Joseph’s” “Hebrew” hand—but methinks also (and especially) by Moses’ “prophetic” pen? And just how did the “Hebrews” come to acquire this Egyptian land or “real estate”: honorably or dishonorably, fairly or unfairly? By honest gain, or by theft, subterfuge, predation or “speculation”: as did their “Hebrew” “son” and “brother” who invited them as his predatory kind(red) to come join him (in his Egyptian predations)? (Gen. 45:9-11)

\* \* \* \* \*

And so we see, according to the “prophetic” word or pen of Moses, which, as we all well know, cannot possibly fail, lie or deceive (those with “prophetic” ears to hear and/or eyes to see), it is indeed the “Hebrew” who economically, commercially, speculatively, monetarily and predatorily dispossessed and enslaved the Egyptians—(and hence not vice-versa, as Moses later tries to convince us). And yet Moses would have us all believe that the “Hebrew” foreigner perpetrated all these evils not for himself, but rather for pharaoh, who therefore must have been most evil indeed. (All together now: “Bad pharaoh! Bad pharaoh!”)

But what kind or “species” of a home-grown Gentile ruler (other than some gigantic or titanic public enemy, traitor or tyrant) would deliberately dispossess and enslave his own kind (his own race, his own people) like some invasive foreign conquistador or some Greek on (or rather in) a wooden horse?

Indeed, the acquiescence, cowardice and cooperation (and therefore the treachery) of Gentile rulers is vitally necessary (indeed preredquired) for “Hebrew” or “jew” dispossession and domination of Gentile nations. Is this not so?

(See e.g. the royal or kingly “chartering” of “national” (i.e. monopoly) “banks of issue” (i.e. money-creation). Or see the presidential, parliamentary and “supremely judicial” “legislation” or “authorization” of “central” banks—which “legislative” [and “supremely” traitorous] “acts” are in fact royal coronations or installations of “central” banksters as the new (and “jew”) corporate kings presently reigning supreme over the Gentile nations, states or kingdoms. For this magic, miraculous, “prophetic,” royal or “central” power to create monopoly-money out of nothing but mere paper or cheap metal is indeed supreme in any and all lands who believe or “credit” these abominable “jewish” lies! And who possesses this supreme or royal power? And who (are the traitors who) gave it to them, and who presently help them keep it? And what a royal or “central” bummer for all us monetarily, economically and commercially cheated, dispossessed, impoverished and enslaved “commoners”!)

But was pharaoh as big a traitorous rat to his own Egyptian people as Moses (the underappreciated, dishonored and resentful Egyptian nobleman?—Ex. 7:1 & :5; 10:3 & :16; 14:4 & :17-18; 11:3 & :8) “prophetically” paints him out to be? Or am I essentially (if unprophetically) correct in smelling a gigantic, all-devouring “Hebrew” rat within the Egyptian granary? For according to Moses only the lands and possessions of the pharaoh’s “house” (family dynasty) and of his priestly class escape the greedy grasp of this all-grasping “Hebrew.” But all the other (and lower) classes are dispossessed and enslaved by this (or rather these) “Hebrew” foreigner(s). But was all this really and truly done for pharaoh’s sake and rather than for the “Hebrew’s’ ”?—whose possessions, “real estate” and numbers “grew and multiplied exceedingly.” (Gen. 47:27) For how could this have happened if all the land (thanks to Moses’ “Joseph”) was really and truly in pharaoh’s hand?

\* \* \* \* \*

And later, and as aforementioned, a more nationalistic or “nazi” pharaoh, one more loyal (or less traitorous) to his people, his kingdom, his dynasty and his crown, ascended the throne of Egypt; a pharaoh neither subordinate to nor in treacherous league with these stateless, predatory “supernazi” “Hebrew” foreigner(s), a pharaoh “who knew not Joseph.” And so of course this good or loyal pharaoh naturally fears the disloyal, hostile and exceedingly predatory power of these “Hebrew” wolves or locusts ceaselessly devouring his people, their labor and their substance, and so of course and he naturally wants them out of his country—as you or I would naturally want a deeply imbedded “Hebrew” thorn be taken out of the wounded, bleeding side of our family, tribe, people, race or nation, or a blood-sucking, predatory, vampiric, “jew” be separated from their wounded and bleeding necks.

For the new pharaoh fears “Israelite” treachery and alliance with his enemies. Is that apprehension rational, prudent, realistic? Or has the “Hebrew” or “jew” ever been loyal to any Gentile host which they ever came to devour as locust? And by the way they come for no other reason. Truly the loyalty of a Satanic “jew” to a Gentile is the “loyalty” of a predator to its prey.

**And Joseph died**, and all his brethren [“brothers”—By.], and all that generation [of “Hebrews”—Ed.]. **And the children of Israel** [or Jacob, Joseph’s father—Ed.] **were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.**

[“**and the sons of Israel bred and swarmed** [like Moses’ “prophetic” (and metaphoric?) plague of flies, locusts, frogs and/or mass-murderers?—Ed.] **and multiplied, and grew very numerous indeed, and the country was full of them.**”—By.] [Exodus 1:6-7]

But were the “Hebrews/Israelites” really numerically and hence physically stronger than the Egyptians (as Moses says)? Or were they merely monetarily or economically and hence politically stronger than the Egyptians (which Moses also suggests)? (For though he “prophetically” says so, Moses wasn’t really talking about the entirety of Egypt, but an eastern province thereof called “Goshen” (Gen. 45:10 & 47:27 above), located in the eastern Nile river delta, not far from the Mediterranean sea to the north, and the largely deserted wilderness of the arid Sinai peninsula to the east.

**Now there arose a new king over Egypt, which knew not Joseph. And he said unto his people, Behold the people of the children of Israel (are) more** [“numerous”—By.] **and mightier** [“greater”—By.] **than we: Come on, let us deal wisely** [“use shrewd policy”—By.] **with them; lest they multiply** [but they already had, just three verses earlier (1:6)—Ed.], **and it come to pass, that, when there falleth out any war, they join also unto our enemies** [“reinforce our ill-wishers”—By.], **and fight against** [“attack”—By.] **us, and so** [let us now—Ed.] **get them up out of the land** [“country”—By.]. [Exodus 1:8-10]

What a most unkind and slanderous thing for Moses’ new pharaoh to say about those most loyal of immigrants and most selfless (delightful and enjoyable) of subjects by which any (and all) (Gentile) aristocracies, races, nations or states can ever be divinely or prophetically blessed and

profited...with “compound interest” besides or atop. I of course mean the “Hebrews,” the “Israelites” and/or the “jews”? We Gentiles just can’t get enough of this “Hebrew” blessedness.

(Believe that one and these predatory, mass-murderous and Satanic bastards or “prophetic” adoptees of Moses the Egyptian will tell you yet another, and another, and another. For theirs is an inexhaustible supply of Mosaic or “prophetic” lies and Beelzebubic plaguing flies.)

And so of course the Egyptian(s) naturally wanted this human plague of all-devouring, all-murdering, all-destroying locusts to be gone from them as soon as possible, and henceforth to leave them and theirs in their former peace and prosperity. (What Gentiles wouldn’t...or don’t? For who wants to be the racial or national hosts to (and hence the prey of) Satan’s “chosen people”? John 8:44)

And so of course pharaoh (and all the Goshen Egyptians?) wanted these treacherous, untrustworthy, predatory, insatiable, more powerful, “numerous” and “mighty” “Hebrews” out of their country as soon as possible, safely away from them and theirs, banished out of Egypt into some far away other place(s) wherein these foreign, predatory, violent and murderous “Hebrews” would thus be forced to plot, foment and instigate their international wars and invasions, their “revolutions” and their “divine” or “angelic” “mass-murders” (of Gentile nations) from a “safe” distance. But no distance from such as these is truly safe or sufficient—as surely as long-armed “jewish” “SuperNazis” from within their imperial Amerika, and especially their Jew York City, (“the mother of harlots and abominations of the earth”—Apo./Rev. 17:5-6), conspired and plotted against Christian “mother” Russia, Europe and Lord Adolf Hitler’s blessedly prosperous Germany, because blessedly purged and cleansed of these voracious foreign predators. (Matt. 13:41-43)

\* \* \* \* \*

And so Moses the Egyptian nobleman arrives on the scene in Goshen as the one and only man (or god) “prophetically” capable of getting rid of these monstrous “Hebrews.” And so he does. He actually delivers his Egyptian people from this “Hebrew” plague. But that’s not how he tells it. For Moses had “prophetic” plans for this foreign human plague: to be their one and only (“monotheistic”) Egyptian god (Exodus 4:16 & 7:1); to make them his “chosen” people; to “prophetically” transform them from the Satanic, murderous, predatory bastards they were into a godly Mosite people. (“Get the picture?” “Yes we see.”)

But “prophetic” mission un-accomplished! And Man-child was he bitterly disappointed to be unable to bridge the all-too wide and uncrossable chasm between his “prophetic” imagination and “stiff-necked” “Hebrew” reality! (“Prophetic” bummer!)

Yes indeed, in Moses’ story he is **not** the “prophetic” liberator of the Egyptians from the “Hebrews,” but rather of the “Hebrews” from the Egyptians. And he likewise tells a ridiculous tale to explain how he, an Egyptian, became (or actually unknowingly always was) a Hebrew. (Exodus 2:1-14)

“Who made you a prince [“captain”—By.] and a judge over us?” said the “Hebrew” to the Egyptian nobleman (or “prince”). Who indeed but the “prince” himself? Perhaps some desert mountain god, or maybe some talking burning bush? Really and truly, or merely “prophetically”?

(Again see Freud’s Moses and Monotheism on this Mosaic reversal of the archetypical myth of the misplaced hero who must first discover his true identity in order to fulfill his fate. Usually it’s the nobleman who is raised among commoners (and not vice-versa, as here in Moses’ self-myth), and often to save the royal infant’s life from threatened, jealous, murderous kings. E.G. see “great” king Herod seeking the life of that most royal “son of David” the Bethlehemite.)

\* \* \* \* \*

And likewise in Moses’ “prophetic” version of events the great, mighty, wealthy and numerous “Hebrews” go from riches to rags, from dominance to enslavement seemingly overnight by a “new king over Egypt, which knew not Joseph.” (Ex. 1:8-9) And thus they desperately need a deliverer from their Egyptian oppressor. But who on earth can do the job?

Enter Moses the Egyptian nobleman who (otherwise) inexplicably left his homeland to become a god to those foreign “Hebrew” pie-rats who had metaphorically devoured his people’s storehouses, and had economically, commercially and/or monetarily stole, robbed or otherwise “acquired” nearly all their substance, properties, lands and liberties.

See Moses in “prophetic” words (if not in actual deeds) do what even mighty pharaoh could not. Hence glory to the former over the latter. (Exodus 7:1 & :5; 10:3 & :16; 14:4 & :17-18; 11:3 & :8) And which was the real pharaoh, king or god-man of Egypt? For as we can all read (and even believe) unto this day, Moses was thus able to smite, “swallow” or overcome pharaoh’s royal staff or power with his very own...but really and truly, or merely symbolically, metaphorically or “prophetically”? (Ex. 7:9-12)

And so once again enter Moses, stage left. Exit Hebrews, stage right. Fade to blazing desert sun. Cue Chuck Heston. Console Yule Brenner. (“His god is God.”) Alight the burning bush. For thus had this fabulous “prophetic” myth of Moses lived on and on unto this very latter day.

(“I’m the burning bush!/ I’m the burning fire!/ I’m the bleeding volcano!”—the Rolling Stones)

Can ya dig it, dear reader, faithfully and without doubt? For otherwise, “when you’re old, when you’re old, nobody will know,/ that you was a beauty, a sweet, sweet beauty,/ a sweet, sweet beauty but so, so, cold.”

\* \* \*

And note also, if you will, how in both Moses’ screenplay and Chuckster’s photoplay (very loosely based upon the former) the “Hebrews” do not leave Egypt as empty-handed slaves but as her commercial, economic and/or monetary conquerors or owners, dispossessors, plunderers or “spoilers.” But at least in this particular point surely that’s because they were, but surely not as explained away by Moses nor as portrayed, depicted or depicted by the “jewish” Hollywood of C. B. DeMille and co.

(“But if so, then why did these successful and rapacious “Hebrew” predators and plunderers ever leave their prostrate and spread-eagled Egyptian hostess?”)

Why else but for the (“prophetic” Mosaic) promise of even greater plunder elsewhere? For one can only lure human predators (“prophetically” or otherwise) with ever greater human prey (than they presently enjoy, stalk, assault, kill and devour).

(Or did they instead prefer to leave Egypt go out to “serve” or “hold a feast” for Moses’ (hungry?) desert mountain god? (Ex. 8:1, 9:1, :13 & 12:29-33; 5:1 & 10:9) Believe that one, dear reader, and Moses the “prophetic” Egyptian will tell you yet another.)

Anyway, when these predatory “Hebrews” found the “promised land” of Moses not quite so promising (i.e. easy to invade, dispossess and plunder), they all as one wanted to return to Egypt at once. (Numbers 14:1-5, also Exodus 16:2-3) Is this not so? So just do the math: If they had truly been abject slaves in Egypt, why then should they not have offered to become the slaves of the “Canaanites” instead—(i.e. those whom the “Hebrews” had predatorily (if not “prophetically”) hoped to displace and dispossess)—rather than to trudge back across the desert to re-become the slaves of the Egyptians? For at least it would have saved the “Hebrews” the return trip across the parched and thirsty “wilderness” of Sinai, as well as any further dealings with its mass-murderous mountain god, and/or the “prophetic” “god” of Moses. (Exodus 32:25-28) (“Know what I mean, Verne?” and/or “YHWH”?)

\* \* \* \* \*

And so of course that underhanded and predatory “Hebrew” dispossession and domination of their Egyptian host(s) naturally caused that kind of alarm and resentment among the dispossessed and enslaved host-residents of Egypt, as is evident in Exodus 1:6-10 above. I mean that sly or underhanded “Hebrew” predation so vaguely described (above) by Moses in his “prophetic” story of his (typical, symbolic or composite?) “Hebrew” character, “Joseph.” So “prophetic” a story in fact the Historical truth is almost indecipherable, indiscernible or undiscoverable even to this very latter day, by most any post-Mosite, for whatever reason looking under that particular “prophetic” Rock (Deut. 32:1-44), such as e.g. rooting among the entrails and origins of Mosite, “Hebrew,” “Israelite” or “jewish” usury.

But in Moses’ story, the unnamed pharaoh “who knew not Joseph” (who perhaps would not be a traitor to his Egyptian people, nor the royal servant or official agent or subordinate of those “Hebrew” foreigners who’d somehow inexplicably become “mightier” than the Egyptians), does not want them to leave his Egypt, (much less weighted down with any (portable) Egyptian property,

loot, booty, plunder or spoils), but rather to stay and remain in his Egypt as his slaves. For in Moses' story this unnamed pharaoh enslaves the "Hebrews," apparently after dispossessing, taxing or otherwise robbing them out of whatever "real estate" "possessions" they had somehow acquired and "held" in Gen. 47:27. (Exodus 1:11-14)

And yet these supposedly or allegedly enslaved "Hebrews" leave Egypt loaded down with silver and gold. This is after the ten plagues of Moses (or his god) upon their country, and especially the tenth, the terrifying mass-murder of all Egyptian "first-borns." Meaning what: (the murder of) one out of every five Egyptians or so?

\* \* \* \* \*

And lo and behold, the "Hebrews" do not leave Egypt empty-handed. They do not depart poor and propertyless as slaves by definition generally are. So Moses therefore has to "prophetically" account for this "sudden" accumulation of Egyptian wealth by "Hebrew" "slaves." And so he does. And vwalla, poof, abracadabra and/or open-says-a-me! This silver and golden full-handedness of the exiting "Hebrews" was none other than the divine will of the Sinai mountain god, don't you know—as retroactively written years later in the desert by the god's Mosaic prophet, if not its mythical creator. (See or hear his or its "Genesis.")

**And I** [Moses' god, I AM—Ed.] **will give this** ["Hebrew" or Mosite—Ed.] **people favour in the sight** ["eyes"—By.] **of the Egyptians; and it shall come to pass, that, when ye** [i.e. Moses & his "chosen people"—Ed.] **go** [out of Egypt—Ed.], **ye shall not go empty** ["-handed"—By.]. [Exodus 3:21]

And [lo and behold, and true to his word, after nine "plagues"—Ed.] the Lord gave the ["Hebrew" or Mosite—Ed.] people favour in the sight of the Egyptians. [Ex. 11:2—Ed.]

And so Moses "prophetically" fills the hands his followers with precious booty via an **overnight** looting spree or "spoiling" of the Egyptians—(rather than the long-time systematic theft or predation methinks personified or symbolized above in Moses' story of "Joseph")—a "spoiling" which Moses also inexplicably euphemizes as a "borrowing" of Egyptian wealth, thus voluntarily lent, and not at all robbed or stolen.

And the Lord said unto Moses....Speak now in the ears of the people, and **let every** ["Hebrew"—Ed.] **man borrow of his** [Egyptian—Ed.] **neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.** [Exodus 11:1-2]

["Give the ["Hebrew"—Ed.] people the word **to ask their** [Egyptian—Ed.] **acquaintances for articles of silver and of gold.**"—By.]

**And the children of Israel did according to the word of Moses** [the "prophetic" Egyptian eater of "Hebrew" sins, predations, murders and mass-murders?—Ed.]; **and they borrowed** [?] **of the Egyptians jewels of silver, and jewels of gold, and raiment:** And the Lord gave the people favour in the sight of the Egyptians, so that **they lent unto them (such things as they required** [?]). **And they spoiled** [robbed, pillaged or sacked? or thieved, cheated, speculated or ripped-off?—Ed.] **the Egyptians.** [Exodus 12:35-36]

["**And the sons of Israel** [i.e. Jacob the supplanter—Ed.] **did as Moses had said, and asked** [?] **the Egyptians for articles of gold and silver and clothing,** and Jehovah gave the people favor in the eyes of the Egyptians, **and they handed them over; and they despoiled the Egyptians.**"—By.]

\* \* \*

(Now, if we dear readers can just figure out or estimate the total Egyptian gold and silver wealth thus "lent" out to the "Hebrews," and the year of this "loan," and the accumulated

“compound interest” (at a modest or reasonable rate of under 5%, mind you; after all, we’re not the predatory descendants of this “speculative” or economic “Hebrew” cannibal whom Moses named “Joseph”) from that time unto this, we can then present modern “Israel” (who, unless I’m mistaken, “prophetically” claim to be Mosites, “Hebrews” or “Israelites,” with a “divine [i.e. Mosaic] right” to Palestine, etc.) with this long overdue bill of these “Hebrew” debtors’ debt (“principal” plus “compound interest”), which they therefore owe can now at long last begin to pay back to the Egyptians. Wouldn’t that bill of debt be most “interesting,” dear Egyptian readers? And shall we demand these “reparations” from the “Israelites” or “Israelis” indirectly via their Jew N. Org.? (You know that paragon of international “jewish” “justice,” (see e.g. the Jew N’s accomplishments in Palestine, Lebanon, Iraq, etc.) Or shall we instead present the bill personally, directly, and immediately? For time, tide and “interest” wait for no man. So it’s far better that these faithful Mosites pay the entirety of the debt now rather than waiting to pay even more later. Don’t you think?

And let’s not forget what the “Israelites” owe the Palestinians for similarly “borrowing” Palestine...twice.)

\* \* \*

But judging from what Moses wrote about the usurious practices of his extremely predatory (even cannibalistic, self-enslaving or brother-devouring) “Hebrews” (see below), this “lending” may have been the other way around (i.e. from “Hebrews” to Egyptians), and long-lived, and cumulative or “compound,” and one of the true explanations for this “greater” and “mightier” “Hebrew” power and/or wealth (Ex. 1:9), and of this less-than-divine or prophetic “spoiling” of the Egyptians.

Again this “spoiling” may primarily have been the characteristic predatory lending and speculation of the “Hebrew.” At any rate, I’m sure all this “Hebrew” looting, “borrowing” or “spoiling” was not entirely overnight, as prophetically” reported by our man in Goshen, but rather a long, gradual and cumulative predation extending over each and every year the predatory “Hebrew” (“Joseph” and co.) spent in the land of Egypt.

For wherever they go and whatever they do, predators must remain predators. How can predators ever ease being predators so long as predation and murder remain in their genes, blood, natures, characters? (John 8:44) You can take the predator out of the jungle, but you can’t take the jungle out of the predator. Nor can you change the predators’ spots via “education” or a change of “environment.” Moses tried and Moses failed. You too will also fail. So why even try?

\* \* \* \* \*

## Ten (other) “Plagues” of Moses (and/or his god)

(But mostly on the tenth and last “prophetic” “plague” of Moses the Egyptian (and/or his Sinai mountain “god”) who methinks was a sin-eater (most “prophetic” or “divine”) of those predatory, mass-murderous “Hebrew” swine whom he took out of his homeland once upon an ancient time.)

\* \* \* \* \*

According to Moses (and/or his god), Moses, via his magic wand, “stick” (By.) or “rod,” sends ten accursed “plagues” against Egypt: bloody waters, frogs, lice, flies, livestock pestilence or disease, boils or blisters on man and beast, hail, locusts, darkness and the mass-murder of all Egyptian first-borns, even among their livestock. But the mass-murderous tenth and last “plague” of Moses was the kicker whereby the big, bad enslaving pharaoh let Moses’ (adopted) people go.

(One can only speculate how “wondrous” the eleventh “plague” of Moses (or his god) might have been, if pharaoh’s “heart” had yet remained “hardened” by Moses’ mountain god, in order that the god might continue to “multiply [its] signs and wonders,” and in order to show or prove its divinity to the Egyptians, that they may “know that I (am) the Lord.” In other words, (according to Moses, who cannot tell a lie, even unto this very day), if only the Sinai mountain god hadn’t been so vain (as to “harden pharaoh’s heart” in order to have opportunity to show its “wonders” or

rather excuse to inflict its “plagues”), its “Hebrews” could have left Egypt without any fuss whatsoever. Can you believe that, dear reader? Me neither.)

**And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.... And I will harden Pharaoh’s heart, and multiply my signs and wonders in the land of Egypt.** Pharaoh will not hearken unto you, [so–Ed.] **that I may lay my hand upon Egypt, and bring forth mine armies, (and) my people the children of Israel,** out of the land of Egypt by great judgments. **And the Egyptians shall know that I (am) the Lord,** when I stretch forth mine hand upon Egypt, and bring our the children of Israel from among them. [Ex. 7:1-5]

Prophetic question: Are “mine armies” anything other than “my people the children of Israel”? Methinks so, but let’s ask Byington also.

“...and I will put my hand on Egypt and bring out of Egypt by great judgments **my armies, my people, the sons of Israel;** and the Egyptians shall know that I am Jehovah when I stretch my hand our over Egypt and bring the sons of Israel out from among them.”—[By. (7:4-5)]

See, dear reader, how the added or interpolated “(and)” of the K.J.V. gets in the way of understanding the text, by dividing or separating “mine armies” from “my people,” when perhaps the two are (or were) one and the same—(like Moses and his Sinai mountain god?).

\* \* \* \* \*

According to Moses, it isn’t that pharaoh and the Egyptians want the predatory “Hebrew” foreigners to leave their homeland in peace and prosperity, but that the Egyptians won’t let them go, because they are holding and exploiting them as slaves. Question: Is this Historically true, or merely “prophetically” true? In other words, is this yet another “prophetic” or “holy” lie of Moses the Egyptian?

And the Lord said unto Moses [after its ninth plague upon Egypt–Ed.], Yet will I bring one plague (more) upon **Pharaoh**, and upon Egypt: afterwards he will let you go hence: **when he shall let (you) go, he shall surely thrust you out hence altogether.** [Exodus 11:1]  
[“**When he does let you go he will altogether expel you from here.**”–By.]

Hmmm, perplexing! Who wants to depart or to separate from whom? Who’s trying to force whom to go or to let go? Who is the real and true “plague” or “curse” here? Who is trying to get away from whom? And why? Who’s the predator and who’s the prey: the Egyptians or those “Josephine” “Hebrew” foreigners?

But according to Moses, Egypt’s big, bad, enslaving pharaoh indeed lets his poor, enslaved, adoptive or “chosen” “Hebrew” people go, but only after his tenth and final “plague” upon the Egyptians: the mass-murder of all their first-borns, even of their cattle, and all by the bloody hand of Moses’ invisible Sinai mountain god.

**And** it came to pass, that **at midnight the Lord smote all** [“struck every” –By.; (i.e. mass-murdered)–Ed.] **the firstborn** [non- “Hebrews”–Ed.] **in the land of Egypt...and all the firstborn of cattle.** [Ex. 12:29]

And thus the mass-murderous god of Moses apparently had power to distinguish the first-borns from all the rest of the Egyptians. Can you believe that, dear reader? (For even the Penguin, Batman’s arch-rival, had to first consult the public records.)

Really the first-borns, and all in one night, like some mass-murderous “Hebrew” Santa Claus? I doubt it! Surely this is a “prophetic” admission that the “Hebrews” were an terrible and a murderous people, (John 8:44), the like of which not only Egypt but all the world is not yet blessedly rid. (See e.g. “cow mutilations,” Marxism and/or “communism.”) But where in hell or

Hades is Moses now that we need him most of all to deliver us all from this evil personified, this mass-murderous, predatory “Hebrew” people!

At any rate, as Moses tells it, after his tenth and mass-murderous “Hebrew” “plague” upon Egypt, the supposedly enslaved “Hebrews” were not only free to leave Egypt, but, as we’ve just read, they were (or “shall be”) “altogether thrust out” or “expelled” from Egypt.

And again, according to Moses, after the mass-murder...

**the Egyptians** [“insisted”–By.] were urgent **upon the** [“Hebrew”–Ed.] **people, that they might send them out of the land** [“country”–By.] **in** [“all”–By.] **haste** [i.e. get rid of them all, once and for all time–Ed.]; **for they said**, [if we don’t–Ed.] **We (be) all dead (men)** [rather than just merely their “firstborn,” i.e. a large fraction or percentage of the Egyptian populace?–Ed.]. (Exodus 12:33]

And according to Moses, he “prophetically” forewarned the Egyptians that this “prophetic” or “divine” mass-murder was going to happen,

And Moses said [in pharaoh’s court–Ed.], **Thus saith the Lord, About midnight will I go out** [“among the Egyptians”–By.] into the midst of Egypt: **And all the firstborn in the land of Egypt shall die**, from the firstborn of Pharaoh that sitteth [“who was to sit”–By.] upon his throne, even unto the firstborn of the maid-servant that (is) behind the mill; **and all the firstborn of beasts. And there shall be a great cry** [“outcry”–By.] **throughout all the land of Egypt**, such as there [“never was nor will be again”–By.] was none like it, nor shall be like it any more.

**But against any of the children of Israel shall not a** [Egyptian?–Ed.] **dog move his tongue, against** [“Hebrew”?–Ed.] **man or beast**:... [But do slaves own beasts, in Egypt or elsewhere? (Yet see Ex. 9:3-7)–Ed.]

[“**but against any of the sons of Israel not a dog shall put out his tongue**, [whether that Egyptian ‘dog’ be?–Ed.] **man or beast**,”–By.; (Why? Because all the barking, biting, attack “dogs” were “Hebrews”? And because these vicious dogs, like their (at least spiritual) “descendants” today, did not tolerate truth nor criticism to ever be spoken of them?)–Ed.]

...:that ye may [“all”–By.] **know** how **that, the Lord** [“distinguishes”–By.] doth put a difference, **between the Egyptians and Israel[ites]**–By.]. (But isn’t that distinguishment or “discrimination” “racist,” “nazi,” or “jewish,” or something exceedingly evil, hateful or Satanic?–Ed.)

**And all these thy servants** [of pharaoh’s court, then listening to this speech of Moses–Ed.] **shall come down unto me, and bow down themselves unto me** [Moses–Ed.], saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

[“**And all these officers of yours will come down to me and do me** [Moses–Ed.] **reverence** and say ‘Go out, you and all the people you have at your back’; and after that I will go out. And he went out from Pharaoh’s presence in an angry mood.”–By.] [Ex. 11:4-8]

Methinks Moses the Egyptian didn’t think he got enough respect from his countrymen. And you, dear reader?

**For I** [Moses’ mountain god, or rather Moses the mountain god–Ed.] **will pass through the land of Egypt this night, and will smite all the** [“strike dead every”–By.] **firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt** I will execute judgment[s–By.]: I (am) the Lord. And the blood shall be to you for a token [or sign–Ed.] upon the houses where ye (are) [i.e. a sign to “me” that these are not Egyptian houses. But if the god of Moses could distinguish the first-borns of the Egyptians and their cattle from those of the “Hebrews,” why then would it need bloody signs or “tokens” on door or houses to thus warn it away from mass-murdering “Hebrews” along with the Egyptians?–Ed.]: **and when I see the blood** [smeared upon your doors, as if mass-murderous “Hebrew” Death had already “visited” therein–Ed.], **I will pass over you, and the plague shall not be upon you to destroy (you), when I smite the land of Egypt** [“and there shall not be any ravaging calamity among you when I am smiting in Egypt.”–By.].

And this [“pass over”–By.] day shall be unto you for a memorial [“commemoration”–By.]; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an

ordinance for ever. [“generation after generation you shall keep it as a perpetual institution.”—By.] [Ex. 12:12-14]

The “religious” celebration of mass-murder, genocide and the “holocaust” of the Egyptians? What demonic kind or species of “religion” is this?

Jesus-God tried to replace this abominable, ritualistic “passover” of Moses with something much less mass-murderous, but no less evil or Satanic: i.e. deicide. (“Do this in remembrance of me.”—Luke 22:19)

But to go from ritualistic genocide to deicide is hardly progress in my little book, except that it points us to the true and heavenly Manna of God instead of the false and earthly manna of Moses’ Sinai mountain god, to the eternal and heavenly Life instead of the temporary and worldly, and to Jesus the Christ instead of Moses the Egyptian.

**For the Lord will pass through to smite the Egyptians; and when he seeth the [smear] lamb’s—Ed.] blood on the lintel, and on the two side posts, the Lord will pass over the [“Hebrew”—Ed.] door, and will not suffer the destroyer [“ravager”—By.] [shouldn’t that be plural?—as in the (Hebrew) “destroyers,” “ravagers,” mass-murderers or terrorists?—Ed.] to come in unto your houses to smite (you). [Exodus 12:23]**

And by the bloody way, what’s the “prophetic” difference between “the Lord” and “the destroyer” or “ravager” (of the houses of the Egyptians)? For the former “will not suffer” the latter “to come in unto your [“Hebrew”—Ed.] houses to smite (you).” Yet surely in context the two are one, unless the former is the Mosaic god and the latter its “angelic” “Hebrew” mass-murderer(s), thus “prophetically” taking or washing those red seas of Egyptian blood from the hands of the “Lord” [of?] Moses?

And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of **the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses** [“and brought our homes off safe”—By.]. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they [Do what: keep the Mosaic “passover” ritual, or mass-murder the Egyptians and their livestock?—Ed.].

[“And the people bowed down and did reverence; and the sons of Israel went and did it [?] : as Jehovah had commanded Moses and Aaron, so they did.”—By.]

And it came to pass, that **at midnight the Lord** [i.e. the invisible mountain god of Moses—Ed.] **smote all** [“struck every”—Ed.] **the firstborn in the land of Egypt**, from the firstborn [“crown prince”—Ed.] of Pharaoh that sat on [“was to sit on”—By.] his throne unto the firstborn of the captive [“prisoners of war”—By.] that (was) in the dungeon; **and all the firstborn of cattle.**

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; **and there was a great cry** [“outcry”—By.] **in Egypt; for (there was) not a house where (there was) not one** [“somebody”—By.] **dead.**

**And he** [pharaoh—Ed.] **called for Moses and Aaron by night, and said, Rise up** [“Off with you, get out from among my people”—By.], (and) **get you forth from among my people**, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

[I.E. I and my people shall be as blessed and served by the absence of your “Hebrews” as we are presently cursed by their predatory and mass-murderous presence? Or by their blessed absence from us they can at last stop cursing us via their most accursed presence?—Ed.]

**And the Egyptians were urgent upon the** [“Hebrew”—Ed.] **people, that they might send them out of the land in haste; for they said, [if we don’t—Ed.] We (be) all dead (men).**

[“**And the Egyptians insisted on sending the** [“Hebrew”—Ed.] **people out of the country in all haste, because they thought ‘We are all dead men’;...**” —By]

[Ex. 12:25-33]

Translation: “If we Egyptians don’t liberate ourselves from (or somehow get rid of) these evil, predatory, mass-murderous ‘Hebrew’ foreigners, they will likewise murder us all, as they have already murdered so many of us and of our poor, defenseless children. But who among us possibly can and will deliver us poor, bloodied Egyptians from these monstrous, mass-murderous, ‘Hebrew’ dogs or demons?”

Indeed how can sheep ever be safe from (human, “Hebrew,” Marxist or “jewish”) wolves except via the separation of the former or the expulsion of the latter?

(Enter Moses the Egyptian “prince” or nobleman: For “If he can’t do it, nobody can.”)

(You go Moses! And take your adoptive or “chosen” “Hebrew” people with you.)

\* \* \* \* \*

But seriously, really and truly, and therefore neither “prophetically” or Mosaically: Why this smearing of blood upon “Hebrew” doors?

For surely Moses’ miraculous, mass-murderous and mythical “Lord,” mountain god or “angel of death” would have miraculously known if the Egyptian prey he mass-murderously sought were behind these, those or any other closed doors. And hence he would never have needed a sign to warn him away—or rather to deceive him away, thinking he had already bloody “visited” therein.

So what does this ancient bloody sign of Moses really and truly signify?

But if the Egyptians and the Hebrews were living together as equals within an “integrated” community—instead of the presumably “segregated” slave-quarters vaguely depicted by Moses—the Hebrew mass-murderers would need to know which homes were Hebrew and which not, and hence some Hebrew secret sign on the outside of Hebrew doors or door-frames (such as “jews” use to this day) was necessary to warn the mass-murderers away.

And surely this secret sign by which murderous the Hebrews could recognize each others homes was not the bloody sign depicted by Moses. For this is no secret or private sign known only to Hebrews, but an open or public sign intended to send a Hebrew message to the bloodied Egyptians.

The bloody-red door signs signify or indicate (falsely) that those inside have been bloodied also, and therefore are victims too. And therefore they signify that those therein could not have been the mass-murderers of the Egyptians, or of their “firstborns.”

And so if used at all, the bloody Hebrew door signs were intended to divert suspicion away from the guilty Hebrew party. (See what I mean?)

Or they may merely be symbolic of the fact that the Hebrews collectively denied what they collectively did to the Egyptians. (But of course they would. For what’s the alternative but to admit or confess their bloody genocidal guilt?)

But perhaps it was denied with a “miraculous,” “prophetic” (or rather demonic) twist to publicly acknowledge that it really and truly happened—as it would perhaps have been far too difficult for them at that particularly bloody time to publicly deny that their bloody genocide of the Egyptians happened at all—unlike how the mass-murderous “jews” denied at the time (and hence ever afterwards) their 20th century genocide or mass-murders of the Slavs, the Germans and the Japanese.

And so maybe the Hebrews really did suggest to the Egyptians that their mass-murders of their “firstborns” were “one of God’s miracles.” By such a stratagem they would be publicly denying their genocidal guilt, while yet acknowledging the genocide, and yet without condemning it, but even tacitly approving it (as “one of God’s miracles”). (See what I mean?)

\* \* \*

And so once again: Why this smearing of blood upon “Hebrew” doors?

Why else but because the “Hebrews” lived freely among the Egyptians; that they were “integrated” within the Egyptian society; and hence that they were not slaves forced to live separately within some fictional, imaginary or “prophetic” slave quarter or “ghetto.” And so clearly, the “Hebrew” mass-murderers had to know which houses to “visit,” i.e. to enter and slaughter, and which to peaceably pass by. (And see Satanic protocol #3 below.)

(For similarly Satanic and bloody scenes, with demonic, witchy or magic signs painted in the blood of the murdered victims, see e.g. Charles Manson's "Helter-Skelter," or the room where the ("jewish") Bolsheviks butchered the Germanic Romanovs.)

("Mister Manson's murder madness, changed the mood from glad to sadness.")

And note how the mood likewise changed in Egypt, as Moses the Egyptian (retroactively?) "predicted" it would.

And the Lord said unto Moses [after its ninth plague upon Egypt-Ed.], Yet will I bring one plague (more) upon **Pharaoh**, and upon Egypt: afterwards he will let you go hence: **when he shall let (you) go, he shall surely thrust you out hence altogether.** [Exodus 11:1]

["**When he does let you go he will altogether expel you from here.**"-By.]

For surely the Egyptians would no longer tolerate nor suffer these monstrous, mass-murderous "Hebrews" to live among them. How "intolerant" of them, don't you think? Imagine the gall or "hootsba" of Gentiles to thus decline to be consumed or devoured by bloody "Hebrew" wolves! As if the former were not made by God to be the prey or slaves of the latter! As if the latter had a Good Shepherd to defend them from the former! (John 10:1-18) That's not a very "religious" position for a Gentile to take towards "God's [or rather Satan's-Ed.] chosen people," don't you think? (John 8:44)

And isn't it interesting, dear reader, how one man's (or prophet's) God is another man's Devil? And what does this ancient prophetic opposition presently portend for modern man?

\* \* \* \* \*

And by the way, this mass-murder of first-born Egyptians by "Hebrews" was "prophetically" (and most likely retroactively) "justified" in Exodus 1:15-22, wherein it is **pharaoh** who seeks to murder all new-born "Hebrew" males, including the mythical baby Moses himself (Ex. 2:1-14). And so this is years before the "Hebrews" (if not the invisible, mass-murderous ghost-god of Moses) "prophetically" "retaliate" by mass-murdering the Egyptians.

How "prophetically" neat, clean and sanitized! But did pharaoh really and truly start or initiate this genocide? And did Moses really "prophetically" command this retributive or retaliative "Hebraic" genocide or "holocaust" of the Egyptians? I don't say so. What do you say, dear reader?

(And likewise note how to this day the "jews" ceaselessly and slanderously accuse the Germans of "holocausting" them, thus attributing their own "jewish" sins to their own "jewish" victims, the Germans. For thus is genocide or mass-murder evidently best hid: i.e. under incessant bombardments of slanderous accusations of "mass-murder," "genocide" and/or "holocaust.")

Methinks Moses did not "prophetically" call for it, but (retroactively) justified or sanitized this "Hebrew" genocide or "holocaust" of the Egyptians. And why? Methinks Moses was an idealistic, self-sacrificial eater of "Hebrew" sins who imagined he could deliver his Egyptian people (from these murderous foreigners), and could (given enough time) "prophetically" transform these adopted or "chosen" "Hebrew" people of his into something less intolerable, abominable, predatory and mass-murderous. But of course he naturally and genetically could not. And of course Moses was a self-damning "prophetic" fool to ever imagine he ever could.

And he bitterly regretted his crazy decision to even try, but was afterwards stuck with it (and them) because his Egyptian "honor" or reputation was at stake. (Again it's in his writings, although "prophetically" disguised to all but the initiated. Ex. 32:9-14, Num. 14:10-20 & Ex. 32:26) (Can you "prophetically" dig it, mien "Levites"?)

Remember for Moses it was all about his personal honor or repute. (Ex. 7:1 & :5; 10:3 & :16; 14:4 & :17-18; 11:3 & :8) And so Moses hoisted himself upon his own "prophetic" petard. ("Prophetic" bumper! I hate when that happens!)

And so only after forty intolerable years with did or could Moses at long last get away from these adoptive or "chosen people" of his. And very good riddance! And so Moses left his "Hebrew" bastards (along with his writings within his holy box within his holy tent) with a "prophetic" and/or "musical" metaphor about a "prophetic" fool (whom he personally knew all-too-well, at

least as well as his mountain god) who had vainly tried to suck honey from a rock, to draw water from a stone, to derive obedience from “stiff-necks,” gratitude from ingrates, or Godness from a Godless people. Know what I mean, metaphorically speaking? (See Deut. 32:, etc.)

\* \* \* \* \*

For more on these euphemistic, mass-murderous “plagues” of Moses, and for their meaning or etymology, see Strong’s Hebrew concordance #5061, transliterated “nega” and meaning a “**blow** (fig.) **infliction**” and also #4347 “makkah” (sing.) & “makkeh” (pl.) also meaning “**blow**” or “**blows**”).

And for similarly euphemistic and mass-murderous Mosaic “plagues,” see Deut. 28:58-61, 29:21-28 & Levi. 26:21 (#4373); and also Exodus 11:1, 12:13, 32:25-35; Num. 14:36-37, 16:42-50, 25:1-9, 31:9-18 (#5061).

\* \* \* \* \*

Anyway, according to Moses, and after 430 years “sojourning” within Egypt, even to the day (in “prophetic” “fact”—Ex. 12:40-41), the “Hebrew” “exodus” of “Joseph’s” “brethren” and/or Moses’ “chosen” adopted or people thus begins:

**And the children of Israel** [i.e. Jacob the supplanter—Ed.] **journeyed** from Rameses to Succoth, about six hundred thousand on foot (that were) men, beside children. **And a mixed multitude went up also with them;** and flocks, and herds, (even) very much cattle. [Exodus 12:37-38]

[“...and a great mass of drifters too went up with them, and sheep and goats and cows, an immense drove of stock.”—By.]

This “mixed multitude” of “drifters” is methinks a true reference (not to Moses’ myth of twelve homogenous families of the twelve sons of Jacob/Israel, but) to the actual polyglot horde of disparate “Hebrew” nomads or “drifters” of which I mentioned earlier, and which Moses’ tasked himself to unify via his “prophetic” myths, his personal example(s) and his violent cullings of this mass-murderous, “stiff-necked” “Hebrew” herd of his. (See Ex. 32:25-28, etc.)

But alas, Moses found he couldn’t knock no Mosism into their “stiff-necked” “Hebrew” skulls. And so therefore at long last he abandoned them in Moab, with a metaphor about a “prophetic” fool who imagined he could draw water from a desert stone, honey from “Hebrew,” or Mosism from an “Israelite.” (“Prophetic” bummer!)

(And see below for David Daiches’ explanation or “etymology” of the word “Hebrew” as something like “donkey men” or “caravan men.” They were predatory nomads.)

\* \* \* \* \*

(And we’ve already noted how Moses’ “Hebrews” did not leave Egypt empty-handed, nor without “loot” or “spoil.” But how did they really come to possess it: by “Hebrew” hook or “Hebrew” crook,” by “speculation” or predation?—and what’s the essential difference?)

\* \* \* \* \*

## The Racial, “Racist” or “Nazi” Selectivity of the Mosaic or “Hebraic” “Plagues” upon Egypt

As in Moses “testimony” of the bloody door signs to ward off the mass-murdering Hebrew “angel[s] of death,” (see above), likewise his “prophetic” “plagues” (or at least the “plagues” of flies, livestock pestilence, hail, darkness, and mass-murder) were inflicted over all the land or country of Egypt (Ex. 7:21, 8:6, :17, :22-24; 9:4-7, :9-11, :22-26, 10:12-15, :21-23), with the “prophetic” exception of the province of Goshen, “in which my people dwell.”

Can you believe that, dear reader? Me neither. And yet it was “prophetically” written (or rather translated) thus:

Else, if thou wilt not let my people go, behold, I will send swarms (of flies) upon thee, and upon thy servants [“officers”—By.], and upon thy people, and into thy houses [“families”—By.]: and **the houses of the Egyptians shall be full of swarms (of flies), and also the ground whereon**

**they (are). And I will sever in that day the land of Goshen, in which my people dwell, that no swarms (of flies) shall be there,** to the end thou mayest know that I (am) the Lord in the midst of the earth.

[**“And on that day I will distinguish the country of Goshen, on which my people stands, by not letting any ‘arob flies there,** that you may know that I Jehovah am in the country.”–By.]

**And I will put a division** [“set a redemption”–By.] **between my people and thy people:** tomorrow shall this sign [“token”–By.] be.

And the Lord did so; and there came a grievous swarm [“an enormous number”–By.] (of flies) into the house of Pharaoh, and (into) his servants’ houses, and into all the land of Egypt; the land was corrupted [ruined”–By.] by reason of the swarm of flies. [Ex. 8:21-24]

Behold, the hand of the Lord is upon thy cattle [[live]“stock”–By.] which (is) in the field, upon the horses, upon the asses [“donkeys”–By.], upon the camels, upon the oxen [“cows”–By.], and upon the sheep [“and goats”–By.]: there shall be a very grievous murrain [“a very severe outbreak of disease”–By.].

**And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all (that is) the children’s of Israel.**

[**“And Jehovah will distinguish between the Israelites’ stock and the Egyptians’ stock, and of all that belongs to the sons of Israel nothing shall die.”**–By.; (Why? Simply because they will not wastefully destroy their own livestock, only yours, dear Gentile? And see modern-day “cattle mutilations.”)–Ed.]

...And the Lord did that thing on the morrow, **and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.**

[**“and all the Egyptians’ stock died, but of the stock that belonged to the sons of Israel not one died.”**–By.]

**And Pharaoh sent** [his servants to check–Ed.], **and, behold, there was not one of the cattle of the Israelites dead.**

[**“And the Pharaoh sent and found that of the Israelites’ stock not one had died;”**–By.] [Ex. 9:3-7]

And just what, dear reader, did pharaoh conclude from that? And was pharaoh’s or Moses’ explanation correct?

And the hail smote [“struck down”–By.] throughout all the land of Egypt all that (was) in the field, both man and beast; and the hail smote every herb of the field, and brake [“broke the branches of”] every tree of the field. **Only in the land of Goshen, where the children of Israel (were), was there no hail.** [Ex. 9:25-26]

**And Moses stretched forth his hand toward heaven** [“the sky”–By.]; **and there was a thick [“murky”–By.] darkness in all the land of Egypt** [“for”–By.] **three days:** They saw not one another [“one man could not see another”–By.], neither rose any from his place for three days: **but** [“all”–By.] **the children of Israel had light in their dwellings.** [Ex. 10:22-23]

But had the Egyptian no oil lamps nor candles to likewise have “light in their dwellings” at night?

\* \* \* \* \*

And in light of what we’ve hopefully learned of Moses’ “speculative” “Hebrew” (symbolic, representative or composite?) character, “Joseph,” perhaps Moses had these predatory or all-devouring “Hebrews” in mind when thus he (metaphorically?) wrote of the (“Hebrew?”) “plague” of locusts over Egypt. For note how he got his directions right. For east is east and west is west, and the “Hebrew” “plague” upon Egypt came indeed from the east.

**And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts** [“grasshoppers”–Ed.], that they **may come up upon** [“over”–By.] **the land of Egypt, and eat every herb of the land** [“ground”–By.], even all that the hail hath left. **And Moses stretched forth his rod** [(magic –Ed.) “stick”–By.] over the land of Egypt, **and the Lord brought** [“directed”–By.] **an**

**east wind upon the land** all that day, and all (that) night [cf. Gen. 45:9-11-Ed.]; **(and)** when it was morning, **the east wind brought the** ["Hebrew"?-Ed.] **locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts** ["territory"-By.] **of Egypt** ["in a great mass"-By.]: **very grievous (were they); before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened** [cf. Ex. 1:6-7-Ed.]; **and they did eat every herb of the land, and all the fruit of the trees** which the hail had left: **and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.** [And hence "famine" reigned once again in the land of the pharaoh. But was its name also "Joseph" or "Hebrew"?-Ed.]

**Then Pharaoh** called for Moses and Aaron in haste; and he **said, I have sinned** against the Lord your God, and **against you** [i.e. Moses; If so, was this not pharonic music to the proud ears of that slighted, neglected, disregarded, under-appreciated, passed-over Egyptian nobleman?-Ed.]. **Now therefore forgive, I pray thee, my sin** only this once, and entreat ["intercede with"-Ed.] the Lord your God, that he may take away from me this death only ["that he may rid me of just this death"-By.]. And he ["Moses"-By] went out from Pharaoh, and entreated the Lord. **And the Lord turned** ["brought round"-By.] **a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts** ["territory"-By.] **of Egypt.** [Ex. 10:12-19]

\* \* \* \* \*

## Current "Speculative" and/or "Revolutionary" "jewish" "Plagues" against the Gentiles

(As the ancient "Hebrews" mass-murdered their Egyptian hosts, so likewise the Marxist, "communist" "Russian" "jews" "biologically exterminated" their Russian hosts, and the French "jews" mass-murdered their French hosts, according to their ancient self-commandment written within their Satanic "jewish" bible, Talmud: "Kill the best of the Gentiles." (The word "aristocrat" is from the Greek word for "best," "aristos.") Hence the mass-murderous "jews" "kill the best of the Gentiles," they mass-murder the "aristocrats," (see the [anti-] "French" or [anti-] "Russian" "revolutions" or "jewish" usurpations) and all other Gentiles good or Godly enough to draw, elicit or "deserve" their collective, racial or "racist" hatred. Note what the "jews" did to the French and Russian kings, their families and heirs. They were "biologically exterminated." Is this not so?)

\* \* \* \* \*

And as the ancient mass-murder of Gentile first-borns and/or children by "Hebrews" reminds me of the modern mass-murder of pre-born Gentile children by "jews."

For just note how the on-going "abortion" genocide or "holocaust" of Gentiles in the womb is largely a "jewish" political endeavor, and a most profitable and murderous "jewish" business. Call it "jewish" "mass-murder incorporated"! I refer to the largely "jewish" mass-murder, genocide or holocaust of Gentile children in their mothers' wombs. In "jewish"-Amerika over one million pre-born Gentile children are thus holocausted every year. And since the Amerikan "supreme court" officially approved or "blessed" this mass-murderous policy, so far over forty million Gentiles have thus been murdered in this real and true "holocaust"—as distinct from that slanderous and phony one of which the "jews" slander, "try" and officially murder patriotic Germans who were good enough to fight the "jews" and their allied agents or proxies during world war II. And of course the "jews" say nothing against this real and true "holocaust" ("burnt" Satanic "offering") of Gentile children, and a great deal for it. And they also profit greatly by it because they own and operate these real and true death camps of houses, these abortuaries. And finally, Germans were "tried," "convicted" and "executed" for the "crime against humanity" and "genocide" of offering voluntary abortions free of charge to Slavic women outside of Germany during world war II. (Abortion was then a crime within Germany.) And therefore Satanic "jews" have once again condemned themselves.

(“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”—Matt. 7:1-2)

\* \* \* \* \*

And for more about “Hebrew,” “Israelite” and/or “jewish” “plagues,” see e.g. their modern monetary, economic and/or political evils, perpetrations, sabotages, murders and mass-murders. I mean the deliberate “jewish” creation, perpetration and infliction of malevolent monetary and commodity shortages intended (besides the usual predatory profiteering) to foment economic (and hence social and political) crises, toward the “jewish” robbery, spoiling, plundering, dispossessing, mass-murder and “revolution,” usurpation, conquest or takeover of **all** Gentile nations worldwide, toward their Satanic or “messianic” “New [Jew] World Order”:

From “protocol” #4 of the Satanic “jewish” plot against humanity:

**...it is indispensable for us to undermine all faith, to tear out of the minds of the goyim** [Gentile animals, livestock or “cattle”–Ed.] **the very principle of Godhead and the spirit, and to put in its place** arithmetical calculations and **material needs** [or (“jewish”) doggie desires (See e.g. “jew” T.V., radio, cinema, print, etc.)–Ed.].

In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the [Gentile–Ed.] nations will be swallowed up in pursuit of gain and in the race for it will not take note of their common [“jewish”–Ed.] foe. But again, **in order that** freedom [i.e. emancipated “jews”–Ed.] **may once** [and–Ed.] **for all** [“messianic,” “jewish” or Satanic time–Ed.] **disintegrate and ruin the communities of the goyim, we must put industry on a speculative basis** [i.e. buying Gentile industry (stocks and bonds) low and selling them high via the “jewish” manipulation of the money-volume or amount within Gentile nations–Ed.] **: as a result, what is withdrawn from the land by industry will slip through their hands and pass into speculation, that is, to our** [“jewish”–Ed.] **classes.**

[Out of Egypt you can take the “Hebrew” (with all his “speculative” plunder or booty besides), but you cannot take the Devil out of the “jew.” For as the fruit is known by its tree, and the actor by his acts, so is the father known by his progeny.—(John 8:44)–Ed.]

The intensified struggle for superiority [of “jewish” money or “capital” over Gentile workers or “proletariat”–Ed.], and [“jewish” monetary–Ed.] **shocks delivered to** [Gentile–Ed.] **economic life** will create, nay, have already created disenchanting, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion [as if God and race-loyal Gentile politicians were guilty of this dark and “jewish” (monetary/economic) sabotage—as if these “jewish” “business cycles” of “inflation” and “deflation,” “depression,” stagnation and ruination were malevolent or evil acts of God instead of God’s eternal Enemy’s and Its demonic spawn (John 8:44)–Ed.]. **Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give.** [pr. 4]

**The wheels of the machinery of all** [Gentile–Ed.] **States is—Gold.** The science of political economy invented by our learned elders has for long past been giving royal prestige to capital [i.e. gold or “jewish” “money”–Ed.]

**Capital** [i.e. “jewish” “money”–Ed.], if it is to cooperate untrammelled, **must be free to establish a monopoly of industry and trade: this is already being put into execution by an unseen** [supernatural “jewish”–Ed.] **hand in all quarters of the world. This freedom** [to establish “jewish” monopoly (and esp. in money—which buys all else for sale in the marketplace or “economy”)–Ed.] **will give political force to those** [“jews”–Ed.] **engaged in industry, and that will help to oppress the** [Gentile–Ed.] **people.** [pr. 5]

\* \* \* \* \*

But hark! The SuperNazi hate-monger continues:

From Protocol #3 of the sinagog of Satan’s “messianic” plot to conquer God’s world for their very Satanic own:

In the present state of knowledge and the direction we have given to its development [via the “jewish” media monopoly–Ed.], **the people, blindly believing things in print** [i.e. the “jewish” media monopoly–Ed.] **cherishes**—(thanks to promptings intended to mislead and to its own ignorance)—**a blind hatred towards** [whatever the Satanic “jew” misleads them to hate (See “Germans or Arabs, Christians or Mohammedans)–Ed.] **all conditions which it considers above itself**, for it has no understanding of [natural inequality (among individuals, families, nations and races) and hence–Ed.] the meaning of class and condition.

**This hatred** [of “jew”-misdirected Gentile mobs–Ed.] **will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create** by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, **a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.**

**Ours they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.** [#3]

\* \* \* \* \*

Again see Moses’ story of “Joseph” in “Hebrew” in Egypt above, and of the mass-murderous passing of this “Hebrew” death.)

Does this sound familiar? If not see Moses’ the Egyptian’s tale about smearing animal blood on “jewish” door posts so the “the Lord” and/or the “angel of Death” (i.e. his mass-murderous “jews”) would peaceably pass by. (See Exodus 12:7, :21-23 & :29-30)

Behold, dear reader, the evil “measures taken to protect their own”:

**For the Lord will pass through to smite the Egyptians; and** when he seeth the [smeared lamb’s–Ed.] blood on the lintel, and on the two side posts, the Lord will pass over the door, and **will not suffer the destroyer** [“ravager”–By.] [shouldn’t that be plural?—as in the (Hebrew) “destroyers,” “ravagers,” terrorists and mass-murderers?–Ed.] **to come in unto your houses to smite (you).** [Exodus 12:23]

**And** it came to pass, that **at midnight the Lord smote all** [“struck every” –By.; (i.e. mass-murdered)–Ed.] **the firstborn** [non- “Hebrews”–Ed.] **in the land of Egypt...and all the firstborn of cattle.** [Ex. 12:29]

Now just whose God-damned, mass-murderous Lord-god is that? Surely the god of mass-murderous “nazi” (or rather “super-nazi”) demons! And hence no god of mine!

And the mass-murderous terror apparently worked. For only then does Moses’ pharaoh urge the Hebrews to go—as if he had ever wanted them to stay therein, and thus continue to “plague” his kingdom...and Moses’ homeland. (Ex. 11:1 & 12:33 above)

(Remember what happened to Charles Lindberg’s firstborn son? And that hapless German whom the “jews” scapegoated for his murder?)

Truly Satan’s mass-murderous children have historically survived even unto this especially-bloody latter day. (John 8:44) For unto this very day we historically see the bloody tracks of this predatory, mass-murderous, “jewish” “golem” and Satanic, “messianic” or anti-Christ beast.

It is in these times that the predatory “jew” is most noticeable. This for him is clearly hunting season. (See e.g. the bloody “English,” “French,” “Russian” and “Spanish” (but really “jewish”) “revolutions.”)

(See also D. Eckhart’s Bolshevism from Moses to Lenin.)

As in Moses “testimony” of the bloody door signs to ward off the mass-murdering Hebrew “angel[s] of death,” (see above), these cyclical and deliberate acts of economic and monetary sabotage and “revolutionary” terror and mass-murder harm and terrify only the Gentile and never the “jew”—and are in fact perpetrated by the “jew” to profit from the Gentile’s loss. It is disguised

theft and predation; the Gentile's property loss is the "jew's" gain, and the genocides of their aristocrats are the ascensions and inaugurations of "jews" as the new corporate kings of the Gentile nation-states. (See their "central" banks. And see (if you can through their corporate masks) the major stockholders thereof.) Ask your president, parliament, "supreme court," treasurer and stock exchange commissioner to give you their names and addresses, so that you may "redress your grievances" with them.

Again, these harmful, "revolutionary," "speculative" and cyclically "depressing" monetary, commercial and/or economic "acts of God" simply never touch the "jews," simply because they are not acts of God, and because "Ours they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own."

\* \* \* \* \*

American novelist, writer, speaker and humorist, Mark Twain (a.k.a. Samuel L. Clemens, 1835-1910) wrote the following article, "Concerning the Jews," which was published in September of 1899 in Harper's Monthly Magazine:

(Note: To "make a corner in the market" means to almost entirely buy up or otherwise control or monopolize a vital or desirable commodity, whereby all who would buy that commodity must therefore buy from that monopolist...and at whatever extortionate price he commands or dictates, and according to his own personal law of supply and demand. I mean he will charge every bit as much as "the market will bear," or his buyers will spend, or he can possibly extract from them. For such is monopoly or the "seller's market" wherein all buyers must pay that one seller's price, or simply do without.)

Can fanaticism alone account for persecution of the Jews? It is now my conviction that it is responsible for hardly any of it. In this connection **I call to mind Genesis, chapter 47.**

**We have all read the story of the years of plenty and the years of famine in Egypt, and now Joseph with that opportunity made a corner in broken hearts, and the crusts of the poor, and human liberty—a corner whereby he took the nation's money all away, to the last penny; took a nation's livestock all away, to the last hoof; took a nation's land away, to the last acre. Then took the nation itself, buying it for bread, man by man, woman by woman, child by child, till all were slaves; a corner which took everything, leaving nothing,** a corner so stupendous that, by comparison with it, the most gigantic corners in subsequent history are but baby things; for it dealt in hundreds of millions of bushels, and its profits were reckoned by hundreds of millions of dollars, and it was a disaster so crushing that its effects have not wholly disappeared from Egypt today, more than 3,000 years after the event.[?]

**Was Joseph [or rather Moses?—Ed.] establishing a character for his race which would survive long in Egypt, and in time would his name be familiarly used to express that character—like Shylock's? It is hardly to be doubted. Let us remember that this was centuries before the Crucifixion!**

**In the U.S. cotton states, after the war [of the northern "federalists" or imperialists against state sovereignty and succession—Ed.] ... the Jew came down in force, set up shop on the plantation, supplied all the negro's wants on credit, and at the end of the season was the proprietor of the negro's share of the present crop and part of the next one.** Before long, the whites detested the Jew.

**The Jew is being legislated out of Russia.** The reason is not concealed. The movement was instituted **because the Christian peasant stood no chance against his commercial abilities.[?]** **The Jew was always ready to lend on a crop. When settlement day came, he owned the crop; the next year he owned the farm—like Joseph.**

**In the England of John's time everybody got into debt to the Jew. He gathered all lucrative enterprises into his hands. He was the King of Commerce. He had to be banished from the realm. For like reasons, Spain had to banish him 400 years ago, and Austria a couple of centuries later.**

**In all ages Christian Europe has been obliged to curtail his activities. If he entered upon a trade, the Christian had to retire from it.** If he set up as a doctor, he took the business. **If he exploited agriculture [os "speculated" on the land—Ed.], the other farmers had to get at something else. The law had to step in to save the Christian from the poor-house.** Still, almost bereft of employments [i.e. forbidden from certain businesses, such as usury or land speculation—

Ed.], he found ways to make money. ***Even to get rich.*** This history has a most sordid and practical commercial look. **Religious prejudices may account for one part of it, but not for the other nine.**

Protestants have persecuted Catholics—but they did not take their livelihoods away from them. Catholics have persecuted Protestants—but they never closed agriculture and the handicrafts against them. **I feel convinced that the Crucifixion has not much to do with the world's attitude toward the Jew; that the reasons for it are much older than that event** [i.e. the “jew” himself—Ed.]...

**I am convinced that the persecution of the Jew is not in any large degree due to religious prejudice. No, the Jew is a money-getter. He made it the end and aim of his life. He was at it in Rome. He has been at it ever since. His success has made the whole human race his enemy.**

You will say that the Jew is everywhere numerically feeble. When I read in the *Cyclopedia Britannica* that the Jewish population in the United States was 250,000 I wrote the editor and explained to him that I was personally acquainted with more Jews than that, and that his figures were without doubt a misprint for 25,000,000. [The joker or “humorist” strikes again.—Ed.] **People told me that they had reasons to suspect that for business reasons** [i.e. so that they might be trusted by unwary Gentiles, until their almost inevitable betrayal—Ed.], **many Jews did not report themselves as Jews. It looks plausible.** I am strongly of the opinion that we have an immense Jewish population in America. I am assured by men competent to speak that the **Jews are exceedingly active in** [American—Ed.] **politics...**

(See e.g. that most un-“civil” war of 1861-65—of super-state, “federal” or imperial tyranny against independent state sovereignty.)

\* \* \* \* \*

## The Mosaic Prophets Jeremiah and Habakkuk on the Snares of the Wicked

Hear the Mosaic prophet, Jeremiah, (late 7th century to early 6th cen. B.C.) lament the predatory, malevolent, evil or “wicked” seed, nature, character and intentions of the leaders of his “Hebrew” people or “Israelite” nation:

**Neither say they in their heart, Let us now fear the Lord our God,** that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest [“who gives rain, fall rains and spring rains in season, keeping for us the system of harvest-time. Your offenses have deranged these...”—By.]. Your iniquities have turned away these (things), and your sins have withholden good (things) from you.

**For among my** [Mosite, “Hebrew” or “Israelite”—Ed.] **people are found** [“miscreants”—By.] **wicked (men): they lay wait, as he that setteth snares** [for birds—Ed.]; **they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit** [e.g. monetary deceit(s)?—Ed.]; **therefore they are become great, and waxen rich.** [See Apo./Rev. 18:1-5)—Ed.]

[“**their** [dynastic, Rothschild, banking?—Ed.] **houses are full of swindle; that is how they have become great and rich and fat. They have thought, and also wrought, wicked things:**”—By.]

**They are waxen fat, they overpass the deeds of the wicked:...yet they prosper;** and the right of the needy [whom they have wrongfully, “deceitfully,” “swindled,” dispossessed, thieved, “foreclosed,” “evicted” and thus legally-robbed?—Ed.] they do not judge [“nor vindicated poor men’s rights”—By.; (e.g. to have honest money and hence not be deceived, swindled, cheated, thieved, legally-robbed of their lives, liberties, children, homes and businesses?—Ed.).]

Shall I not visit for these (things)? saith the Lord: **shall not my soul be avenged on such a nation as this?**

[“**Am I not** to punish these things, quoth Jehovah, or not **to have my revenge on such a nation as this?**”—By.] [Jeremiah 5:24-29]

(Yes please do! You go “Jehovah,” YHWH and/or whatever!)

\* \* \* \* \*

Now hear, if you will, good advice from a proverbial father to his proverbial son. But do not wait for, nor trust that the traps of the wicked shall somehow entrap the trappers themselves. For this is almost surely merely wishful thinking. And therefore you will have a very long and fruitless wait. And you and yours will be long gone before your trappers, predators and devourers ever are.

My son, if sinners entice thee, consent thou not. **If they say**, Come with us, **let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as** [“like”–By.] **the grave; and whole, as those that go down into the pit** [“world below”–By.] : We shall find all precious substance [“**We shall come across all sorts of valuable goods,**”–By.], **we shall fill our houses with spoil** [“booty”–By.]: **Cast in thy lot among us; let us all have one purse:** [“**You shall get an even split, we will have one** [“communal,” “communistic,” Marxist, “Hebrew,” “Israeli” or “jewish”—Ed] **purse for all.**”–By.]

[So you see “communism” is nothing new. For “communism” is really as old as the “jew.” Unlike this good “jew” and his goodly son, the predatory and “communist” “jew” are one. But so long as shall live this predatory “jew,” so long therefore shall his “communism” too.–Ed.]

My son, walk not thou in the way [“on a road”–By.] with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. [See e.g. their “red terror” or “holocaust(s)” of Godly Gentiles.–Ed.]

**Surely in vain the net is spread** in the sight of any bird. [“For it is for nothing that the net flutters before the eyes of any bird,”–By.; (Yes if the bird is aware of the awaiting net he or she will surely not fly therein. But who will point out to the Gentiles e.g. the “jewish” traps awaiting them? : their “beastly” debt-token, monopoly-money, e.g.?)

**And they** [these predatory man-trappers–Ed.] **lay wait** [“are laying ambushes”–By.] **for their (own) blood; they lurk privily [“setting traps”–By.] for their (own) lives. [?] So (are) the ways of** [“Such is the fate of”–By.] **every one that is greedy of gain;** [“it takes its owners’ life.”–By.] **(which) taketh away the life of the owners thereof.** [Proverbs 1:10-19]

Yeah I (proverbially) wish. I fervently wish all the evil Evil does to others would at last return unto Itself, to bite Itself in the ass. (Call it consequence or “karma.”) But it ain’t ever happened yet, so don’t hold your breath awaiting. And so surely this impotent threat (this wishful whistling past the Devil’s people’s gaping “pit” or graveyard) does not at all assure, convince, protect nor satisfy Its/their victims. For it hasn’t ever stopped Evil’s (nor Its “chosen people’s”) predations yet, nor has it ever save their victims from their violent claws, jaws and bellies—except maybe for a while in Germany not so long ago.

Surely the Devil and Its predatory, Marxist or “communistic” spawn laugh at such impotent, silent, proverbial thunders—such heartfelt pleas to God for mercy, protection and justice from Satan and Its kindred, such fruitless prayers for divine deliverance from Evil. We wish and we pray, but we seldom to never ever receive. (Bummer!)

But after long centuries, indeed millenniums, of successful Satanist predation upon Gentile humanity, when in hell or earth is God, Justice, Retribution or Karma finally ever going to spring the “trap” which catches and punishes these “greedy” and murderous sons of Satan? (John 8:44) For we’re all still patiently awaiting our deliverance from Evil! Or does “God help[s] those who help [and/or defend] themselves”?

Should we expect heavenly angels to descend from the sky to save us from Evil and Its earthly demons? I don’t say so. What do you say? But whatever you say or do, don’t hold your breath awaiting.

(“But it’s in the bible!”)

Yes, and “He who believes because ‘it is written’ is a fool in his folly.”—(Redbeard)

One must learn to distinguish false from true. God’s “angels” couldn’t even save God Himself. How much less then me or you? (John 18:33 & :36)

\* \* \* \* \*

Now hear, if you will, the Mosaic prophet Habakkuk (from the late 7th century B.C.) ask God why He always tolerates Evil. And then he listens for an answer...which eventually comes, but refers to a much later time.

(Go figure what takes God so God-damned long to stop Evil! Maybe God is not so powerful as we imagine, or have been misled to believe.) (And see Matthew 13:24-30)

**(Thou [god of Moses–Ed.] art) of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, (and) holdest thy tongue when the wicked devoureth (the man that is) more righteous than he? And makest men as the fishes of the sea, as the creeping things, (that have) no [protective–Ed.] ruler over them? They [these predatory trappers of mankind–Ed.] take up all of them with the angle [hook–Ed.], they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their [predatory–Ed.] net [and/or their “beastly” debt-token, monopoly-money?–Ed.], and burn incense unto their drag; because by them their portion (is) fat, and their meat plenteous. Shall they therefore [be forced by you (god of Moses) to–Ed.] empty their net, and not spare [and not be divinely allowed, permitted or tolerated–Ed.] continually to slay the nations? [Habakkuk 1:13-17]**

**["Why should you [God–Ed.], too clean-eyed to see wickedness and unable to look at mischief, look on at faithless men, [and–Ed.] lie still while a rascal chews up a more honest man, and have made mankind like fish in the sea, like insects without a government or [protector–Ed.]? he [Evil?–Ed.] brings them all up with a hook, hauls them in in his net, gathers them in his seine. Therefore he is glad and gay [for all his worldly plunder and prey–Ed.]; therefore he sacrifices to his net and burns incense to his seine [rather than to any god of Moses–Ed.], because by those his takings are fat and his diet rich; is he therefore to empty his net and [or (is he to)–Ed.] be always killing nations unsparingly?"—Byington translation]**

And Habakkuk 2:1-14,

I will stand upon my watch, and set me upon the tower, and will watch to see what he [i.e. the Mosaic god–Ed.] will say unto me, and what I shall answer when I am reproved. [2:1]

["I will stand at my post and station myself on guard and be on the lookout to see what he will say by me and what response I shall make to my reproach."—By.]

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run [hurry–Ed.] that readeth it. For the vision (is) yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. [Yes, but who among us can wait hundreds, even thousands, of years for earthly Salvation or Deliverance from Evil? Surely these faithful must die in hope, but hopefully not within a vain hope.–Ed.]

["And Jehovah answered me and said ‘Write a vision and set it forth clearly on the tablets to be read swiftly; for there is yet a vision for the date, to depose of the end, and it will not lie. If it delays, wait for it; for come it will, and not be belated.’”–By.; (I.E. when Salvation finally comes at last, He could not possibly have arrived any sooner? And if so, then what’s standing in God way for so God-damned long? Was it Satan, Its “chosen people,” and all those useless, cowardly, luke-warm mediocrities who failed in their day to oppose them both? (John 8:44, 15:1-2 & Apo./Rev. 3:15-16)–Ed.] [2:2-3]

Behold, his soul (which) is lifted up [vainly self-exalted?–Ed.] is not upright in him: but the just [man–Ed.] shall live by his faith.

Yea also, because he transgresseth by wine, **(he is) a proud man, neither keepeth at home, who enlargeth his desire as hell, and (is) as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:**

**["how much less shall a faithless brute be pleasing [to God–Ed.], a haughty man, who has distended his appetite like the grave, being like death insatiable, and has gathered in all the nations and swept up all the peoples!"—By.; (Whereto?: Into the supernatural or imperial “net” or “drag” of this “haughty” and “insatiable” man, this “faithless brute,” this “messianic” beast or Satanic spider whose SuperNazi or imperial web or net thus “gathering or sweeping in all the**

nations or peoples” of the earth is composed of none other than his “beastly,” “jewish,” debt-token monopoly-money? (Apo./Rev. 13:11-18 & 17:15-18) Is this the “faithless brute” Habakkuk was (is) prophetically referring to?—Ed.] [2:4-5]

Shall not all these [victimized nations and peoples—Ed.] take up a parable against him [the SuperNazi predator—Ed.], and a taunting proverb against him, and say, **Woe to him that increaseth (that which) is not his!** how long? and to him that ladeth himself with thick clay! [Compare with By. below. Surely K.J.V. dropped the biblical ball again!—Ed.] **Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men’s blood, and (for) the violence of the land, of the city, and of all that dwell therein.** [Apo./Rev. 17:15 to 18:8]—Ed.] **Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! hast consulted shame to thy house by cutting off many people, and hast sinned (against) thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!** [(“iniquity” means “in- [or not] equality”) In other words, the “faithless brute,” the “insatiable,” Satanic, “haughty” “jew” self-deifyingly (or demonically) places himself far above all other living beings: above all Gentile “nations” or “peoples,” and especially over God Himself. (See the gospels: e.g. Matt. 21:33-46, John 12:47-54, etc.)—Ed.]

[“Shall not all these strike up a lay of him and propound a satire on him, and say ‘Ha, **you who amass—for how long?—what is not yours, and load yourself up with things you have taken in pawn! Will not your creditors stand up suddenly and your worriers wake, and you be for their pillaging? Because you have despoiled many nations, all the rest of the peoples shall despoil you, for bloodshed of men and outrage to earth, town and all who live in it.** Ha, you who make hurtful winnings for your house, placing your nest aloft, to come off safe out of the clutch of disaster! **You have contrived shame for your house, maiming many peoples and letting your life be the forfeit; for stones will cry out from walls, and joists out of woodwork will back them up. Ha, you who build a city by bloodshed and found a town by foul play!**’”—By.] [See e.g. Satan’s “queen-whore” cities of Jerusalem, “Israel” and Jew York City, Amerika. (See Apo./Rev. 17: & 18:—Ed.) [2:6-12]

Behold, (is it) not of the Lord of hosts that the people [which people: the imperialists or the nationalists? the SuperNazis or the “Nazis”? the “beasts” or the humans? the Satanic “jews” or the Gentiles?—Ed.] shall labour in the very fire, and the people shall [gainlessly, hopelessly—Ed.] weary themselves for very vanity? **For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.** [Really? How? Will the Lord at that time or “in His day” have an international broadcast station, a publishing house, a web-site or something?—Ed.]

[**(Is not that** [city built on “bloodshed” and “iniquity,” that Jew York, “Babylon” and/or Jerusalem?—Ed.] **from Jehovah of Armies?)** [I don’t know, but it surely isn’t from God, and it surely **is** from Satan and Its demon-seeds or sons, Its fiendish spawn and kindred spirits. (John 8:44)—Ed.] **‘And** [captive Getntile?—Ed.] **peoples toil to feed fire** [of the hellish, “beastly,” imperialistic, “messianic” or Satanic “jew”?—Ed.], **and folk upon folk spends itself bootlessly.’ (For the earth shall be full of knowledge of Jehovah’s glory like water that covers a sea.)**—By.] [2:13-14]

(Again the foregoing was Habakkuk 2:1-14)

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## Kings David and Jesus-God on Money-Lending or Usury

Jesus-God expressed His divine view on usury and the usurer while telling a parable (or symbolic story) about how the property of the world is His, and how all the possessors of His worldly property will be called, upon His return, to give an accounting of how they did or did not,

administer, manage or steward His property in His interests, and in the furtherance of His cause and of His people, i.e. people most like Himself, most Godlike or Christlike. Now in this story, one unfaithful, useless and unprofitable servant complains that his returned Lord is a hard and predatory man who “reaps where he does not sow,” who does not himself create or earn a thing but rather exploits the labor of others, taking to Himself their hard-won earnings and properties, like some absentee landlord exploiting poor sharecroppers. Jesus implies that this behavior of which the returning Lord is accused is of the predatory nature and character of a usurer. And so Jesus has the master of this story reply thus to his accusative servant:

**Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed** [methinks a question mark (?) belongs here, and so does Byington; see below–Ed.] : **Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.**

[“...You lazy villain, you knew, did you, that I harvest where I did not sow and pick up where I did not drop? then you ought to have deposited my money with the bankers, and when I came I should have got my property with interest.”–By.] [Matthew 25: 26-27]

Was the Lord God not suggesting that usurers in fact reap where they sow not, and pick up the good things (of others) which they themselves did not “drop,” earn, make or create? (See also Luke 19:12-27, esp. :20-23)

And another [servant–Ed.] came, saying, Lord, behold, here is thy pound [“mina”–By.], which I have kept laid up in a napkin [“handkerchief”–By.]: For **I feared thee, because thou art an austere** [“stiff”–By.] **man: thou takest up that thou layedst not down, and reapest that thou didst not sow** [“you take up what you did not put down and harvest what you did not sow.”–By.]. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant [“you villain”–By.]. **Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury** [“collected it with interest”–By.]? [Luke 19:20-23]

A “mina” is said to have been a unit of weight (and hence of money) equal to 1/60<sup>th</sup> of a “talent,” which was a measure of weight of about 57 pounds. So here the K.J.V. was “right on the money” in calling a “mina” a “pound.”

\* \* \* \* \*

And Jesus-God of course also well-knew the harsh penalties awaiting those who over-owed the “jew.” For not only was the “defaulter’s” pledged or “mortgaged” property confiscated and sold by the usurer, but if more money were yet owed, the debtor was apparently jailed at a rate of so-many “farthings,” “mites” or “coppers” per day, week, month or year. (See “debtors’ prison.”)

And it sounds to me like the “jew”-judges were in sympathy (if not in secret league) with the “jew”-usurers. Or perhaps they simply were all one and the same predatory group, party and race. For Jesus-God thus advises the “defaulted” debtor:

[“**Be quick to make friends with your antagonist while you are on the road to court with him, for fear...**”–By.] Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time [you are behind in your payments, or in loan “default”–Ed.] **the adversary deliver thee to the judge, and the judge deliver thee to the officer** [bailiff, jailer–Ed.], **and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out hence** [“get out from there”–By.], **till thou has paid the uttermost farthing** [“the last copper [coin–Ed.]”–By.]. [Matt. 5:25-26]

And why not? Because God is the heartless judge in the story? (Matt. 6:12 & :14-15) Hell no! Because the Satanic “jew” is heartlessly predatory, and so this “jew” (whether “Satan” the “adversary,” or a “jew”-usurer, or the “judge” or “officer”) has no mercy nor debt-forgiveness whatsoever: no, not even a farthing’s worth.

Compare and/or contrast the preceding with the following:

Yea, and why not even of yourselves judge ye not what is right. **When thou goest with thine adversary to [“appear before”–By.] the magistrate, (as thou art) in the way, give diligence that thou mayest be delivered from him** [“make an object to get clear of him on the road”—By; (i.e. ask, plead or beg for more time to pay, for better terms, a lower usury rate, “refinancing,” etc.)–Ed.]; lest he hale thee [“**for fear he should drag you**”–By.] **to the judge, and the judge deliver thee [“hand you over”–By.] to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart hence, till thou hast paid the very last mite** [“copper [coin–Ed.]”–By.]. [Luke 12:57-59]

For again your heartless “jew”-judge, dear reader, shall surely have as little mercy as your usurious “jew” “adversary,” lender or creditor, who thus “hales” or “drags” you before this judge for your failure to repay your loan on time. (Bummer!) For the two are perhaps one and the same “jew,” i.e. of the same mind, intend, conspiracy against humanity. (See “freemasons,” “counselors for foreign relations,” etc.)

(And for all those who were wondering, “two mites...make a farthing” (Mark 12:42), and a farthing’s no big thing, but 1/4 of a penny, which was 1/12 of a shilling, which was 1/20 of a pound of silver. And so a “mite” is  $(1/2 \times 1/4 \times 1/12 \times 1/20 =) 1/1920$  of a pound of silver, or 1/120 of an ounce, or 0.238 (less than 1/4) of a gram of silver.)

\* \* \* \* \*

(“Neither a borrower nor a lender be.”—William Shakespeare, from his Hamlet, Prince of Denmark. ’Twas the parting advice of Polinus, the “Lord Chancellor,” to Laertes, his school-bound son.)

In Luke 6:34-35 Lord Jesus-God likewise says that one should not lend, but should give away freely to those who ask, expecting nothing in return “save” the Lord’s infinitely more profitable, heavenly (and “interesting”?) reward.

“For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?”—(Mark 8:36-37) Perhaps so many pounds, kilograms or tons of weighted gold or silver? But if your (or my) soul is of more value or worth than all the material world, then how many earths of pure gold or silver would it take to equal or buy back your soul? At any rate, forget about it, you’ll never get enough.

And again in Luke 7:41-43 above Lord Jesus God pointed out that borrowers who are forgiven their debts love their lenders to the extent of their debt, and hence their lenders’ gift.

So what about debtors who are not forgiven their debts? How do they feel about their unforgiving lenders?—their heartless, loveless, confiscating or “foreclosing” creditors?

\* \* \* \* \*

And let’s not forget “the Lord’s prayer,”

And **forgive us our debts, as we forgive** [“as we too have forgiven”–By.] **our debtors.**—(Matt. 6:12; also :14-15)

Matt. 18:21-35,

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till [“up to”–By.] seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants [“For this reason the Reign of Heaven resembles a king who wanted to have an accounting with his servants;”–By.], And when he had begun [“his accounting”–By.] to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him [“did him reverence”–By.], saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with

compassion, and loosed him, and forgave him the debt. [“And that servant’s master was moved to pity, and set him at liberty and released him from the loan.”—By.] But the same servant went out, and found one of his fellowservants, which owed him an hundred pence [“denarii”—By.]: and he laid hands on him, and took (him) by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought [“appealed to”—By.] him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison till he should pay the debt. So when his fellowservant saw what was done, they were very sorry [“greatly grieved”—By.], and came and told unto their lord all that was done [“informed their master of all that had happened”—By.]. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: [“‘You villain, I released you from all that debt, since you had appealed to me;’”—By] Shouldest not thou also have had compassion [“taken pity”—By.] on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors [“and in his anger his master hended him over to the torturers”—By.], till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. [Matt. 18:21-35]

A “talent” was an ancient measure of weight of around 57 pounds. The bad, pitiless servant owed his master ten thousand of these weights (in silver, gold or whatever), an enormous sum.

Twenty-five silver “denarii” equaled one “denarius,” a Roman gold coin. And so the hard, hearless servant was owed 100 denarii or 4 denarius, a small sum.

And perhaps the story assumes both debtors had the money to pay their debts, but simply refused to. For otherwise how should they have earned the money to repay their loans or debts while in jail or on the torture table? Or perhaps the payment was to be tendered in their (debtor) pain, blood, “torment.”

Methinks the average creditor, lender, lord or master would much rather have the gold or silver than his debtor’s blood. And yet a Lord or Master who valued the souls of his servants even more than this, might counsel them to buy of Him gold tried in the fire, that they might be rich in spirit, and hence deserving of His salvation, which cannot be bought with gold nor silver, not even with hundreds of thousands of talents thereof. (Apo./Rev. 3:18)

(But surely the bishop of Rome can be bribed...to let you into “Saint Peter’s basilica,” or someplace equally mundane or pedestrian. But all his “holy” gold or silver won’t save his wicked ass, dear reader. And you and he can count on that.)

\* \* \* \* \*

Jesus-God to a pharisee named Simon:

There was a certain creditor [“lender”—By.] which had two debtors: the one owed five hundred pence [“denarii”—By.], and the other fifty. And when they had nothing to pay, he frankly forgave them both [“he gave them both a release”—By.]. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that (he), to whom he forgave most. And he [Jesus—Ed.] said unto him, Thou hast rightly judged. (Luke 7:41-42)

The main point was (is) that Jesus-God is our creditor and we are His debtors, that love is more valuable than money, and that love for God is (in God’s eyes and words) the most valuable, worthy or precious thing a man or woman can ever possess.

The Creator is the rightful Owner of His world, but usurious and conquistadorial “jews” have stolen and usurped His earthly kingdom from Him. And these demons of Satan would even murder God to keep His world in their demonic possession. (Matt. 21:33-46) And you know what? They did!

But Jesus-God even jokes of these Godless, thieving, God-imposter “jew” usurers who would (and indeed have) usurped His worldly kingdom, and would even usurp God’s unearthly kingdom of Heaven if they and their father, Satan, only could. (John 8:44)

From Luke’s gospel, 16:1-14,

And he [Jesus-God-Ed.] said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods [“that the steward was throwing away his property”-By.]. And he called him, and said unto him, How is it that I hear this of thee? [“what is this I hear about you? Hand in the accounts...”-By.] give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures [“a thousand gallons”-By.] of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. [“Here is your note; sit right down and write ‘five hundred.’”-By.] Then said he to another, And how much owest thou? And he said, An hundred measures [“a thousand bushels”-By.] of wheat. And he said unto him, Take thy bill, and write fourscore. [“Here is your note; write ‘eight-hundred.’”-By.]

[“And the master praised the fraudulent steward for having done sagaciously,”-By.] And the lord commended the unjust steward, because he had done wisely: **for the children of this world** [and of their Dark Father Satan (John 8:44 & 12:31-36)-Ed.] **are in their generaton wiser than the children of Light.**

And I [Jesus-God-Ed.] say unto you, **Make** to yourselves **friends of the mammon** [i.e. money-Ed.] **of unrighteousness** [usurious lenders or loan-sharks, and other economic predators-Ed.]; **that, when ye fail** [i.e. “default” on your loans, and are by these usurers “foreclosed” and “evicted” or “put out of” your homes-Ed.], **they may receive you into everlasting habitations.**

[“And I tell you, **get friends for yourselves out of fraudulent money** [does debt-token money not qualify as “fraudulent money”?-Ed.], **that when it gives out** [mysteriously evaporates or dries up?-Ed.] **they** [i.e. “friends of the mammon of unrighteousness” and/or “fraudulent money’s” fraudulent, usurious, demonic, “jewish” source-Ed.] **may receive you into the eternal habitations.**”-By.] [Luke 16:9]

This is a divine joke! Who says God has no sense of humor? For usurers are heartless and friendless predators. And usurers often act(ed) as if they owned the world, as if the world revolved around them and their usurious spider web, and as though they thought they were God Himself—or at least very much wanted to be. But even enough to kill God to usurp His place, His throne, His world-“vineyard” or kingdom? (If so, how very “jewish” of them!) (Matt. 21:33-46 & Luke 19:12-27)

But hark, the divine lesson continues...

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. [“and **he who is fraudulent about a trifle is also fraudulent about a great thing. So if you have not proved faithful about fraudulent money who will entrust you with the real?**”-By.] **If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true (riches)?** [Who but a “religious” fool would give you gold or silver for your fraudulent temple tokens?-Ed.] **If therefore ye have not been faithful in that which is another man’s** [“vineyard” and/or kingdom (Matt. 21:33-46)-Ed.], **who shall give you that which is your own?**

**No servant** [however “public,” “representative,” parliamentary, presidential, judicial, etc.-Ed.] **can serve two masters** [i.e. both God and Satan; Christ and anti-Christ; Gentile and “jew”; the national Gentile public and the “central” “jewish” crown-Ed.] : for either he will hate the one, and love the other; or else he will hold to [“be attentive to”-By.] the one, and despise the other. **Ye cannot serve God and mammon.** [“**you cannot belong to God and money.**”-By.]

**And the Pharisees** [“being money lovers”-By.] also, **who were covetous**, [and who “religiously” insisted on exchanging their “fraudulent money” for “real”—i.e. their cheap-metal money, their worthless (yet “sacred”) temple tokens for the “profane” (and yet “coveted”) gold and silver coins of the devotees of the god of their glorious golden temple-Ed.] **heard all these things: and they derided** [“sneered at”-By.] **him.** [Luke 16:1-14]

(And recall that verse about officious, lawyerly, heartless, predatory, parasitic and pharisaic “jews” “devouring widows’ houses.”—(Matt 23:14, Mark 12:40 & Luke 20:47)

And note how Byington deftly picked up what the king James' translators had dropped:

If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true (riches)? [Luke 16:11

["So if you have not proved faithful about [your-Ed.]fraudulent ["holy" temple-Ed.] money who will entrust you with the real?"-By.]

Or who'd entrust real money, golden, silver and true, to some fraudulent, usurious, temple "jew"? The same sort of fool who'd let out his vineyard to such a untrustworthy person or people. (Matt. 21:33-46)

**No servant can serve two masters:** for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and mammon.** ["**you cannot belong to God and money.**"—By] [Luke 16:13]

Once again Byington somewhat clears up the fog and confusion which King James' translators left behind them, thus bringing us that much closer to the literal meaning, the original Truth:

No one can belong to both God **and** to Satan or Its "money" or Its anti-Christ or Satanic "jew." I mean that counterfeiting fraud and predatory usurer with all his "notes" of indebtedness by which he "owns," intimidates, dispossesses, exploits or enslaves his Gentile debtors; that monetary fraud and spider; that snare-maker, web-weaver and trap-springer; that limitless fountain of "fraudulent money" and/or "unrighteous mammon." How can anyone possibly belong to that monetary "beast" or monster and also to God?

See e.g. his/their SuperNazi, "beastly" or imperial debt-token, monopoly-money. (Apo./Rev. 13:1-18) Is all this not precisely so? Or do I misunderstand or misread the book?

\* \* \* \* \*

And even old king David of Jerusalem, who reigned approx. from 1002 to 962 B.C., (and of whom the "jews" make much, and desire to usurp like they do Moses and God), and who conquered and expanded the little kingdom of the Israelites, and who brought the holy box or "ark" of the god of Moses into his captured royal city of Jerusalem, thus spoke (or sang) against usury and the usurer in his fiveteenth song (or "psalm"):

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?...**He (that) putteth not out his money to usury** ["on interest"—By.].... **shall never be moved** [from the presence of the Mosaic god-Ed.]. [song or "psalm" #15:1 & :5]

And so according to king David of ancient "Israel," usurers are rejected out of hand by the god of Moses, and are thus cast out from his divine presence, blessedness and protection.

And yet the past and present dynastic princes of the "jews," (the "Rothschilds" and their ilk, kind or kindred, who claim some kind of connection to this David, and whom all the lesser "jews" revere as their aristocrats) are kings precisely by usury (over all Gentiles who foolishly credit(ed) their debt-tokens, and/or worship(ed) their monopoly-money "mark(s).") (Apo./Rev. 13:15-18) And through their imperial or "beastly" "mark(s)" they make war upon all humanity, and in their world wars against the nations these "beastly" "jewish" SuperNazis invade, conquer, mass-murder and occupy the Gentile races and nations of God's globe. So go figure.

And therefore, if true to his song, would the "Israelite" king David not throw such usurpatious enemies off his (or rather Moses') royal chair, and silence their slanders against him in their claiming him to be their king, i.e. as not merely one of their usurious and Godless kind, but in fact their most royal prince and king, as the alleged leader and prototype of all these "jewish" usurers whom, according to this very king David, the god of Moses would not even tolerate in his presence? (Matt. 23:2 & John 5:44-47)

For are these usuriously vile persons not condemned in king David's eyes? (#15:4)—who is therefore certainly no king of theirs, though to this day they abuse or slander his name, and Moses', and God's! (Is this not so, or don't I know?)

\* \* \* \* \*

## Moses on Money Lending or Usury to, for or against both “Hebrews” and “Strangers”

So many money counterfeiters, lenders and usurers claim to be faithful followers of Moses. (So let us see, dear reader, if this be truly so.)

\* \* \* \* \*

By way of introduction: To those readers who simply don't know, Moses was almost certainly an Egyptian of the upper class who (for some reason circa 1275 B.C.) tasked himself with leading an exodus of foreigners out of his homeland toward a “land of milk and honey” in the east, which he had “prophetically” promised them as a lure to entice them to depart from his Egyptian homeland, and to obey him along the way toward their new and promised homeland.

(They didn't, and hence Moses eventually abandoned these “stiff-necks” (who would neither bow, obey nor defer to him nor his god (and what's the difference?) in Moab, east of the Jordan river and this “promised land” of Canaan.)

But these recalcitrant, “stiff-necked,” pseudo-“followers” of Moses left Egypt indeed with great spoils, loot, booty or plunder of gold, silver and livestock. (But how did they really and truly come to acquire it?)

\* \* \* \* \*

And these Egyptian foreigners (or rather foreigners in Egypt) were variously called “Habiru,” “Hapiru,” “Apiru,” and later “Hebrew.”

From David Daiches' Moses: The Man And His Vision; Praeger Publishers: New York, 1975; pg. 19-20,

The word appears not to be the name of a race or a nation, but of a class of people who worked the caravan routes of the Middle East; the word probably means something like donkey-men or caravan-men, perhaps originally dusty men.... They traveled and traded with their families and their flocks and herds, never settling for long in one place.

...The Patriarchs appear to have been this sort of people, though of course the term 'Apiru' referred to a much larger class of people, to a heterogeneous band of stateless wanderers who sometimes posed a threat to settled cities and civilizations.

Sounds like dangerous and predatory nomads to me.

One dictionary claims “Hebrew” is from the Aramaic word 'Ebrai and the Hebrew word 'ibhri, meaning “one from across” (the river). (But which one?) Another dictionary claims “Hebrew” is derived from an Aramaic word meaning “one from beyond.”

And so apparently “Hebrew” was a term fit for foreigners, strangers, immigrants, sojourners, travelers, merchants, migrants, nomads, raiders, marauders, invaders, etc.

(And yet according to Strong's concordance, the word “Hebrew” (#5680) simply means an Eberite, a descendant of Eber the Shemite, first mentioned by Moses in Genesis 10:21)

So go figure!

\* \* \* \* \*

Here's a “prophetic” clue and a hint as to the true identity of the “Hebrews”—whom Moses renamed “Israelites” after his kingpin character, Jacob: Simply see Moses' slanderous genesis, genealogy and pseudo-etymology of the “Canaanites” (Genesis 9:18-24); the “Edomites” (i.e. Esauites) (Gen. 25:21-26); the Moabites and the Ammonites (Gen. 19:36-38). They four tribes or nations were all the alleged descendants of “patriarchs” whom Moses had “prophetically” cursed via his mythological history.

The **father** of the first patriarch saw Noah, his drunken grandfather, naked. (?) The second “patriarch” had his birthright stolen from him by his guileful brother, Jacob the supplanter, and he also married outside of the tribe. (Gen. 25:21-34, 27:1-46; 26:34-35, 28:8-9 & 36:1-9) And the third and fourth tribes were the descendants of incest between Abraham’s drunken nephew Lot and his two Sodomite daughters. (Don’t you just hate when that happens, dear reader? You have a few drinks and the next thing you know you’re riding your daughters, or vice-versa.)

And why this slanderous Mosaic genesis? Simply because these peoples or nations were human obstructions in the way of Moses’ “chosen” people’s “prophetic” march to (and settlement of) that Canaanite land of “milk and honey” which Moses promised these predatory “Hebrew” foreigners or strangers to lure them out of his Egyptian homeland. And that’s why.)

And so these human obstructions had to be “prophetically” demonized before they could be mass-murdered, “genocided” or “holocausted” and displaced and supplanted by Moses’ “Hebrews”—whom Moses evidently (and correctly) thought were capable of such unspeakable atrocities against fellow human beings. (See e.g. Deut. 20:10-18, 7:1-2 & :22-24, 2:33-35 & 3:3-7; Numbers 21:2 & :34-5 & 31:7-18)

And so Moses “prophetically” demonized these (Canaanite, Edomite, Moabite and Ammonite) tribes via the mythological patriarchs he gave or assigned to them—as he “prophetically” divinized his “chosen people” by the mythological patriarchs (Abraham, Isaac and Jacob) he gave or assigned to them.

In other words, the Canaanites, Edomites, Moabites and Ammonites are the alleged descendants of those mythological patriarchs whom Moses (and/or his mountain god) did **not** make a divine contract or “covenant” with. (Bummer.)

\* \* \*

And what, dear reader, does these “prophetic” sayings mean?

“Your mission bells were wrought by ancient men./  
The roots were formed by twisted roots./ Your roots were  
twisted then.”—(Bernie Taupin) (Can you dig it?)

And “He who believes because ‘it is written’ is a fool in his  
folly.”—(Prof. R. Redbeard)

\* \* \*

The “prophet” Moses was a mixture of the false and the true, from his “stiff-necked” “Hebrews” to these anti-Christ “jews.” (John 8:44)

(Prove that I lie—all ye howling, wailing, snapping, snarling, biting, anti-Moses and anti-Jesus whore-dogs.) (Deut. 23:17-18 & Matt. 23:2-39)

In other words, dear readers, we simply cannot uncritically, mindlessly or thoughtlessly accept the words of Moses as the gospel truth. For Moses wrote mythology, not history. Therefore when reading Moses, one must take care to distinguish the one from the other, the false from the true.

For genuine truth-seekers must weigh, try, test or prove everything, and hold on only to what is provably or demonstrably true. (1 Thess. 5:21 & 1 John 4:1) (And this is only enlightened selfishness. For houses built on sand, mythology or “prophetic” lies cannot possibly last.)

\* \* \*

And so the origin and identity of the “Hebrews” or “Israelites” is almost certainly otherwise than written by Moses the Egyptian.

And Moses is the only source of nearly all the things he wrote. There is little to no outside contemporary support or historical verification for the sayings of Moses. And so their trustworthiness stands or falls with Moses’ truthfulness. (He must therefore be read with critical caution, even skepticism.)

(But for a refreshing, fearless and honest attempt to perceive and depict the “prophetic” man behind these Mosaic myths, see Sigmund Freud’s Moses and Monotheism. (It’s Egyptian, by the way, and Mosaic only by adoption, as were his “chosen people.”)

(Freud was and is a modern “jewish” arch-leader or patriarch (if not prophet): right up there with Karl Marx the “communist,” and Theo. Herzl (?), the author, originator or disseminator of the anonymous Protocols of the Learned Elders of Zion.)

\* \* \* \* \*

And in this same far-less-than truly prophetic spirit, “Israel” was a Mosaic coinage or invention meaning something like “he who [fights with and] prevails over God.” Hence yet another clue as to Moses’ true feelings about his “Hebrews” or “Israelites”—(not to mention the “jews,” whom Moses never knew, but which name or word is derived from “Judah,” one of Jacob/“Israel’s” twelve patriarchal or tribal sons).

As is to be expected from Moses, his names of things have symbolic meaning (to him—and thus also to us too if truly we seek to understand him). Strong’s Hebrew and Chaldee Dictionary says “**Yisrael**” (#3478) means “**he will rule as God**” and is “a symbolical name of Jacob; also (typically) of his posterity:—Israel.”

(“**Yisrael**” is derived from the primitive Hebrew verb root, “**sawraw**” (#8280 “**to prevail**”); and also from **’el** (#410)—(meaning the noun(s) “**strength**” or “**deity**,” and especially the “**Almighty**”; and also the adjective “**mighty**”)—**’el** being a shortened form of **’ayil** (#352)—meaning “**strength**”).

Moses hereby changes the name of his character Jacob (son of Isaac son of Abraham) to “Israel”:

And he said unto him, What (is) thy name? And he said, Jacob. And he said, **Thy name shall be called no more Jacob, but Israel** [“because you have struggled with God and with men and succeeded.”—By.] : **for as a prince hast thou power with God and with men, and hast prevailed.** [Genesis 32:27-28]

The one who herein changes Jacob’s name to “Israel” is none other than the god of Moses, who loses a mythical wrestling match with Jacob, which involves testicle grabbing, squeezing and/or “ball-busting.”

(The way it reads today, the god grabbed Jacob’s balls. But methinks that must be a later editorial “corruption,” thus making out the god to be the dirty-fighter, and not Jacob. For surely the “Israelites” “busted” Moses’ balls, and not vice-versa. And surely that was Moses’ metaphoric meaning, symbolic “truth” or “prophetic” point in this little story of his.)

And so here again we see can’t safely accept the “testimony” of Moses as Historical truth. These are “prophetic” myths, symbolic stories, fictional parables presented as historical facts. Simply put, these are “holy” lies or “prophetic” metaphors.

Genesis 32:24-32,

**And Jacob** was left alone; and there **wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched** [“**his groin**”—By.] the hollow of his thigh; **and the hollow of Jacob’s** [“**groin was sprained**”—By.] thigh was out of joint, **as he wrestled with him.**

[I.E. This dirty-fighting “man” (“God” and/or dream-angel) both squeezed and yanked Jacob’s “hollow” testicles right “out of joint.” Ouch! Is this truly the way Moses wrote this story, or has it been “edited” to make Jacob the injured party, and the other “man” the dirty fighter, the testicle grabber, squeezer and/or “ball buster”? For it makes no sense this way. For the “Israelites” busted Moses balls, and not vice-versa. (See what I mean?)—Ed.]

**And he said, Let me go, for the day breaketh** [“because the dawn has come up”—By.; (when all dreams must end or all ghosts must leave)—Ed.]. **And he said, I will not let thee go, except thou bless me.**

**And he said unto him, What (is) thy name? And he said, Jacob** [i.e. “the supplanter” or usurper—Ed.]. **And he said, Thy name shall be called no more Jacob, but Israel:** for as a prince hast thou power with God and with men, and hast prevailed [“because you have struggled with God and with men [and/or Moses the “God-man”?—Ed.] and succeeded.”—By.].

And Jacob asked (him), and said, Tell (me), I pray thee, thy name. And he said, Wherefore (is) it (that) thou dost ask after my name?

[Do you wish to perpetually summon me by conjury to your beck and your call and your service unfree? (Judges 13:18)—Ed.]

And he blessed him there. **And Jacob** [**“named”**—By.] called the name of **the place Peniel** [i.e. **“face of God”**—(Strong’s Hebrew/Chaldee dictionary #6439)—Ed.] : **for I have seen God face to face, and my life is preserved** [“and came off with my life.”—By.]. [I.E. the “man” (in the dream) was “God”—i.e. Moses the Egyptian?—Ed.] And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. [“And the sun rose on him as he limped over Peniel on his lame thigh.”—By.]

Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob’s thigh in the sinew that shrank.

[“That is why to this day the sons of Israel [i.e. Jacob the supplanter of Moses the Egyptian—Ed.] never eat the nasheh-sinew, which is over the groin, because he [“God”—Ed.] touched Jacob’s groin on the nasheh-sinew.”—By.] [Genesis 32:24-32

Note, dear reader, the story as presented in the Bible claims **not** that Jacob extorted the “God-man’s” blessing by squeezing and/or yanking his divine testicles or angelic “balls”—(which I believe is how Moses actually wrote this mythical parable or symbolic story). But it says the opposite, that the angel-god-man squeezed and yanked Jacob’s balls, but yet still could not prevail over the mightier Jacob, the “prevailer over God.” Thus in the present Bible it is not Jacob but the Mosaic god-man who is the dirty-fighter. But this is almost surely a later anti-Mosaic, “Hebrew” or “Israelite” “corruption.” For again I strongly suspect this biblical story is the anti-thesis of the Mosaic original—having suffered a later “edition” (shall we say?) by “Jacob’s” descendants.

Metaphoric interpretation or explanation: Moses the Egyptian wrestled or struggled with “Jacob” (for forty years or so) and lost. For “Jacob” had Moses by the balls. Moses couldn’t get away from him/them. He couldn’t get the better of them. They “prevailed” over him. Try as he “prophetically” might, Moses couldn’t change or transform them, as he first imagined or hoped he could. He couldn’t make them like him. He couldn’t transform his “Hebrews” into Mosites.

Poor Moses couldn’t go forward to Canaan with them and of course he could never go back to Egypt as long as they were still with him. For his entire purpose was to deliver his homeland from these predatory “Hebrews,” and also to thereby earn “honor” in the sight of Egypt, pharaoh and her ruling class. He couldn’t abandon them and he couldn’t kill them all. But he wanted to. (Exodus 32:7-14 & Num. 14:7-20)

Moses’ first “Final Solution” (like Lord’s Hitler’s) was to deliver his Gentile homeland from these predatory foreigners. He wanted to separate these evil people from his people, and thus to plague some other people with them—as the Gentiles were recently glad to see their “jews” depart for Palestine. (“Better you and yours than me and mine.”) But when the “Hebrews” failed to take Canaan/Palestine, the land Moses had promised them to lure them out of his homeland, they were desirous to returning to Egypt, and he was stuck with them. And he wanted neither. And so Moses’ second “Final Solution” (unlike Lord Hitler’s) was to mass-murder them all in the desert of Sinai. But he thought better of it, or despaired of accomplishing it. And so he chose the lesser of the two evils: to stay with them and keep them from Egypt until he could possibly get away from them.

And so Moses was stuck with his “chosen people” for forty years in the desert of Sinai by a well or oasis called “Kadesh.” (Mosaic bummer.) The poor man wasn’t able to abandon his “chosen people” until he was sure they would not be returning to his homeland. And so Moses finally abandoned them as soon as he possibly could—in Moab east of Jordan and his “promised land,” which they were then at last poised to invade. And so Moses left them at that precise time with his written mythology and with a metaphor about a “prophetic” fool who once imagined he could derive, draw or strike “divine” water from an impossibly dry, ungrateful, “stiff-necked” “Hebrew” stone-people. (Can you dig it? Don’t bother. Take it from Moses. It’s impossible.)

In the shuffling madness of the locomotive breath/ Runs **the all-time Loser** [i.e. God-Ed.] headlong to His death./...**He hears the sirens howling, catches angels as they fall./ And the all time Winner** [You-know-who or what: Satan and/or Its “chosen people”!-Ed.] **has got Him by the balls.**/ Oh He picks up Gideon’s Bible, open at page one [i.e. Genesis-Ed.]/ Oh dear God! He’s [Who: God or “old Charley,” His eternal Enemy, the “all time winner”?-Ed.] stole the handle/ And the train it won’t stop going—no way to slow down!/(Jethro Tull)

For earth is on a collision course with itself. So you’d better fasten your seat-belts, dear readers. But methinks Satan’s world-wide, Super-Nazi, “messianic” or “communistic,” “jewish” or anti-Christ empire or “beast” will not last long before destroying itself. (For there is no trust nor honor among demons.)

\* \* \*

Moses may also be noting in this “ball-busting” passage above that these “chosen people” of his would characteristically torture their enemies by the testicles. Was this who they were? Was this what they did? For surely it is a most unGodlike, sadistic, demonic or Satanic practice.

And do the “jews” not claim to be “Hebrews” or “Israelites,” and with Moses’ blessing?—(when after all in fact he left them with a curse: Levi. 26:14-39; Deut. 28:15-68, 29:18-29 & 31:16-30). And do they not to this day torture their prisoners (the Arabs, etc.) by the testicles? And did the “jewish”-Amerikans (and their “allies”) not torture their German prisoners at Nuremberg and elsewhere by the testicles? Is this not what they do? Is this not who they are? Are they not the sons of the father the Devil, and no friends of Moses? (John 8:44) (And have you heard of the “jewish”-Amerikan prisons in Iraq, and the demonic persecutions occurring therein?)

\* \* \* \* \*

The true feelings of Moses the Egyptian toward his Hebrew character “Jacob/Israel”—(and hence the “chosen” people this “Israel” mythologically personified or “prophetically” represented)—can also be seen in Genesis 25:21-34, 27:1-41, Exodus 32:7-14 & Num. 14:7-20—(and especially Gen. 25:31-34, 27:34-41, Ex. 32:10 & Num. 14:12)

“Prophetic” explanation: Moses long regretted his (less-than-wise or prophetic) choice to give his time, life, effort and glory away to these “stiff-necked” and ungrateful “chosen” people of his.

And Moses has his character Esau say this of his brother, Jacob the supplanter: “Is he not rightly named **Jacob**? For he hath **supplanted** me these two times: he took away my birthright: and behold, now he hath taken away my blessing.”—(Gen. 27:35)

And acc. to Strong’s Hebrew Concordance, “Jacob” (“Yaaqob”—#3290) means “**heel**-catcher (i.e. supplanter); **Jaakob**, the Israelite patriarch”. The name or word comes from the primitive Hebrew verb root “aqab” (#6117) meaning “**to swell** out or up; used only as...to **seize by the heel**; fig. to **circumvent**, (as if **tripping** up by the heels); also to **restrain** (as if holding by the heel):—take by the heel, stay, supplant”.

And so “Jacob the supplanter” not only tripped up or supplanted the Canaanites in the “land of milk and honey,” and his twin brother Esau the Edomite in their mother’s womb, and afterwards, but also Moses the Egyptian (who invented and wrote these metaphoric stories) for forty odd years of his adult life.

Yes “Jacob the supplanter” took away Moses’ blessing and birthright. For he was an Egyptian nobleman. (Bummer.)

And to that extent from that day to this, “Jacob/Israel” indeed “prevailed” over Moses, God, gods and men. (Bummer.)

You see, these are (or were) terms of meaning or significance to Moses the Egyptian, if to no one else, during his time or since. But let us continue to root among the “prophetic” entrails of Moses the Egyptian to see what we can see, and to find what we can find.

\* \* \* \* \*

And so, with these things in mind, methinks Moses simply wrote a great pseudo-historical or mythical yarn to psychologically weave together into one “prophetically” unified nation that disparate “mixed multitude” (Exodus 12:38 & Num. 11:4) of “Hebrew” strangers whom (for

whatever personal reasons) he regrettably tasked, overburdened and cursed himself with “prophetically” leading out of his Egyptian homeland.

And the children of Israel [i.e. Jacob the patriarchal or archetypical father of 12 sons, and hence also the mythical father of the 12 “Hebrew” divisions or “tribes” of Moses–Ed.] journeyed from Ramses to Succoth about six hundred thousand on foot (that were) men, beside children. **And a mixed multitude** [“and a great mass of drifters too”–By.] **went up also with them;**... [Exodus 12:38]

But methinks the “Israelites” were far more disparate or “mixed” than Moses “prophetically” portrays them, more a “great mass” of “drifting” (and predatory) “Hebrew” strangers than a monolithic mass of descendants of someone named Jacob or “Israel”—of whom, by the way, like his grandfather Abraham, there is (outside of Moses’ myths) no historical record whatsoever. We have only Moses word for all this. And again and again Moses told many “holy” lies. (Believe them all then at your “prophetic” folly, and even peril.)

And so along their merry way to their “promised land” methinks Moses had vainly hoped to “prophetically” or mythically mold these disparate, “drifting,” “Hebrew” strangers into one big, Mosaic family—as if they were all the blessed, genetic descendants of a single man, “Abraham,” to whom God (according to Moses) had centuries before given solemn but conditional blessings and promises, which, lo and behold, Moses himself would now prophetically help to fulfill as God’s personally chosen agent.

Only **the Lord had a delight in thy** [Ed.—ancestral, fore-] **fathers** to love them, **and he chose their seed after them, (even) you above all people, as (it is) this day.** Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

[“...**Jehovah simply took to loving your fathers, and chose their descendants after them, you, out of all peoples, as the case stands this day;** so circumcise your hearts and do not keep on stiffening your necks.”–By.] [Deut. 10:15-16]

Believe that one, dear reader, and Moses will tell you another.

And so, according to Moses, he and his (Mosite) followers were all on a holy mission from God—who insisted on appearing and speaking only to Moses alone, and which naturally led to skepticism or disbelief in the very existence of this unseen and unheard god of Moses. And so we see Moses needed the Hebrews to prophetically or religiously believe in him, and to accept his words and commands as those of God, or as divine, which they generally did not, and which incensed him (Moses) to no end.

See e.g. Numbers 14:10-20 wherein, after his anti-Mosites threaten to stone him to death, Moses debates with himself (or his god) about whether or not to abandon his hopeless mission and “chosen people,” and whether or not to base his “prophetic” mythology upon himself instead of his already “chosen” patriarchs, Abraham and Jacob. (Num. 14:12 & Ex. 32:10) (See also Exodus 32:9-14 & Deut. 32:26-27) But what Moses had done was done, and could not be undone, not even by his desert mountain god. (Bummer!)

Methinks one reason (other than the much resented lack of personal “honor,” “glory” (By.), respect, credit, regard or appreciation which he had found among (or received from) his fellow Egyptians, and especially from pharaoh, the nobility and hierarchy—Ex. 7:1; 10:3; 14:4, :17-18 & 11:3) why Moses chose to “prophetically” lead these “Hebrews” out of and away from his Egyptian homeland (for to prey on other peoples, such as the “prophetically” demonized Canaanites), is to found within his symbolic or personified story of Joseph, the extremely predatory “Hebrew” “speculator.” (See below.) For these “Hebrews” were a very predatory people. And so Moses’ fellow Egyptians were doubtlessly very glad to be rid of them.

And though Moses vainly wasted his life trying, he could not change these predatory people. Not even after two generations in the desert wilderness of Sinai could their predatory spots be washed away. For the seed is even stronger than the blazing sun or Sinai, and/or this our noble son of Egypt. But judging from his mythology, and his own Egyptian nobility, Moses

should have known better, and hence should never have tried to “prophetically” draw divine water out of a stone-dry people. (Numbers 20:1-13 & Deut. 1:37-38; 4:21-22 & 32:48-52) (For “blood’s thicker than mud.”) And Moses damn well knew of the natural power of the seed of men and women to genetically “visit their iniquity [“guilt”—By.] upon their children [or descendants—Ed.] unto the third or fourth generation,” etc. (Ex. 34:7, Num. 14:18, etc.)

I guess his wishful thinking must have gotten the better of him. And once he began his great task, he couldn’t gracefully back out of it, because his international reputation, “honor” or “glory” was at stake. And so poor Moses was miserably stuck with his intractably predatory “chosen people.” (Bummer!) (And to hear from the “prophetic” horse’s mouth himself exactly why he couldn’t get out of his regrettable “Hebrew” harness, I must once again direct you, dear reader, to Num. 14:12 & Ex. 32:10.)

But in the end and after 40 years of so, and in very bitter disgust and disappointment, Moses indeed and at long last abandoned his ungrateful, recalcitrant, “stiff-necked” “chosen people” in Moab east of Jordan, at the gate of their “promised land,” and with yet another story about how his god had commanded him to do just so (for his lack of faith...methinks in his ability to transform them into Mosites). Moses tried to get water from a stone-people. He tried to get obedience from “stiff-necks” and gratitude from ingrates. He realized at last he’d been a fool all along to imagine he could ever change these “Hebrew” people into people like him. And so in the end he simply left them with an appropriate and “prophetic” metaphor. (Numbers 20:1-13 & Deut. 1:37-38; 4:21-22 & 32:48-52) And he left them his mythical writings within his holy box within his holy tent, in which he claimed his god visited or resided and had spoken to him. (Deut. 31:24-36)

Believe that one, and Moses will tell you another.

And again Moses is the only source for all these things he wrote. And so we must either accept his “prophetic” word for this or that, or not.

\* \* \* \* \*

By the way, the true and loyal followers of Moses I naturally and logically call “Mosites” after their leader, like “Christians” or “Mohammedans.” “Mosites” were (are) the faithful and obedient “followers of Moses.” “Mosites” were (are) all those (and none others) who faithfully believ(ed) and obey(ed) the spoken or written commands of their fearless leader as if they were the commands of God Himself. (Were they, dear reader? That is the question.)

And those “Hebrews” or “Israelites” who did not believe and did not obey Moses were (and are) clearly not Mosites, and hence “non-Mosites.” (We shall presently see how Moses less-than-prophetically or less-than-miraculously disposed or ridded himself of these “stiff-necked” recalcitrants, these non-Mosites.)

It’s one thing to be a stranger. (For we’re all originally strangers to each other.) But it’s quite another to pretend to be a friend or follower, to be a false friend or follower. And so doubtless worse in Moses’ eyes than these “non-Mosites” or “strangers” (as he called them) were (and are) all those pseudo-Mosites who **pretended** to obey him, but did not; and all those who claimed the conditional promises of Moses, but who refused or withheld dutiful obedience to his commands; and especially all those who misused and perverted his writings, instructions and commands for their own ulterior and self-deifying purposes, thus “prophetically” permitting what Moses forbad, often lethally. (See “Talmud.”) These latter I call “anti-Mosites.” And if he could Moses would most certainly mass-murder these “anti-Mosites”—just as he (and his loyal “Levites”) mass-murdered those “stiff-necked” “Hebrews” whom he left lifeless in more than one crowded and bloody pit of death somewhere out there under the hot sun and sand of the Sinai, and one mass grave even under the very throne of Moses’ mountain god.

Yes more than once during their 40 year sojourn in the desert of the Sinai peninsula, Moses (via his “Levites”) mass-murdered thousands of his disbelieving and disobedient insubordinates, non-followers or anti-Mosites. And this is most clearly and plainly stated in Exodus 32:25-28.

**Then Moses stood in the gate of the camp, and said Who (is) on the Lord's side? (let him come) unto me. And all the sons of Levi gathered themselves together unto him [i.e. Moses "the Lord"—Ed.]. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, (and) go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion ["friend"—By.], and every man his neighbor. And the children ["sons"—By.] of Levi did according to the word of Moses: and there fell of the [Hebrew, "Israelite," "chosen" (or rather unchosen)—Ed.] people that day about three thousand men. [Exodus 32:25-28]**

(Evidently (the god of) Moses wouldn't forever take "No" for an answer from those ungrateful, faithless and "stiff-necked" non- or anti-Mosites he found so very intolerable. Can you blame him?)

And ancient and modern Talmudists, pharisees or "jews" are clearly anti-Mosites. For they clearly "prophetically" or blasphemously permit, even to this day, what Moses strictly, even murderously, forbade. So surely their burnt or "holocausted" flesh would be as a "sweet savor" within the prophetic nostrils of Moses the Egyptian and/or his desert mountain god. Don't you agree?

\* \* \* \* \*

## Moses "Prophetically" Fashions his Lures to be Suitable and Attractive to his Predatorily Aggressive Hebrew Fish (or Piranhas)

Moses wrote five books which were later collected as the first chapters of a later, larger book (and much longer "prophetic" yarn) simply called "The Book" or the "Bible." (For "bible" is the Roman or the "Latin" word for "book.")

Now the original writings of Moses are of course long since gone and long since dust. And so we cannot know for sure exactly what Moses wrote, for afterwards others ("editors" by definition) may have easily and deceitfully added to or subtracted from his original writings, thus putting foreign words in his mouth, and taking words out. (The Mohammedans rightly call this (scriptural) "corruption.") And so we can only refer now to whatever is left to us today, and, if we please, to read and try to find therein the haunting or lingering spirit of Moses. (For surely there's no literary sense, as others have "prophetically" suggested, in entirely throwing out the baby Moses with all his Nile or "Hebrew" bathwater.)

But it is apparent from what's left of Moses' writings that his "Hebrews" were a murderous and predatory people. (See e.g. the part in "Exodus" wherein they murder the first born children of their Egyptian hosts, "prophetically" disguised by Moses as the dark and night-time deed(s) of his supposedly invisible and mass-murderous god, I AM. (And if there really was an I AM, wouldn't he be angered to be thus slandered?)

\* \* \* \* \*

Now, as a fisherman must lure his intended prey with their natural and characteristic desires—(i.e. not what they "should" desire (morally, ideally and/or religiously), but what they, really, truly, actually desire)—so a "fisher of men" (prophetic or otherwise) must do likewise. And so did Moses the Egyptian lure the predatory and murderous Hebrews out of his homeland unto another. Like a swarm of all-devouring locusts they moved east.

Moses was clearly luring his followers with promises of their hearts' desire—of what they really, truly and characteristically loved, craved or coveted: a supranational empire of debt predation and debt-bondage over usury-entrapped individuals and even entire nation-states (via usurious Hebrew lending to "goi" or Gentile leaders or kings).

(Mohammed, by the way, did the very same, but with very different lures—of angelic-virgin love-slaves, and the like. But how long could such heavenly "jinni" as these remain "virgins" in the presence and under the thumb of such sensual and lusty pilgrims as Mohammed had under his command?)

And even Jesus-God had to promise His apostles that they “shall receive an hundredfold [of whatever each had given to or sacrificed for Him—Ed.] now in this time, houses...and lands, with persecutions; and in the world to come eternal life.” (Mark 10:30)

**...for man is mercenary and does nothing “gratis.”... Never yet has a religion been able to dispense with “promises,” whether they referred us to the other world or to this (“long life,” etc.);...**

**Even religion, therefore, is founded on our egoism and—exploits it;** calculated for [or on—Ed.] our **desires**, it stifles many others for the sake of one. [Max, 164-65]

\* \* \* \* \*

Love them or hate them, through his long association with them, Moses the Egyptian came to know his adopted or “chosen” people all-too-well. And so whether he wanted to or not, Moses came to see and to know the hearts of those “Hebrews” he so long “prophetically” dealt with and suffered. And this intimate knowledge of his “Hebrews” is evident in his writings.

Just look at his commandments. (Exodus 21:1-17 & Deut. 5:6-21) For many of his commands forbid them to do precisely what they characteristically and habitually did. These negative commandments are like positive descriptions of those “stiff-necked” bastards with whom Moses the Egyptian had “prophetically,” bitterly and regretfully burdened himself. (The “do’s” tell us about Moses, and the “do not’s” tell us about his “Hebrews.”) Moses was essentially saying to them: “Stop being yourselves! Stop acting like you do! Start acting and being like me instead!” Needless to say, they never did. (Can a “Hebrew” ever change its spots or jump out of its predatory skin?) Moses was a fool to think he could ever change them.

And so as a fisherman chooses or fashions lures he finds attractive to whatever species or breed of fish he’s attempting to catch, so the predatory character of the “Hebrews/Israelites” is discernible through Moses’ specific lures for them.

Simply note how the predatory Hebrew locusts were lured by Moses out of his Egyptian homeland to plague another unfortunate land, nation and people instead, a people carefully, methodically, systematically racially or nationally demonized by Moses beforehand (Genesis 9:18-24), thus pseudo-“justifying” this malevolent “Hebrew” invasion, aggression, mass-murder, genocide or “holocaust” of these “prophetically” accursed “Canaanites.”

And it shall be, when **the Lord thy God** shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, **to give thee great and goodly cities, which thou buildest not, And houses full of all good (things), which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not;**

[“...to give you, great fine cities that you did not build, and houses full of all sorts of good things that you did not fill, and rock-hewn cisterns that you did not hew out, vineyards and olive trees that you did not plant...—By.]

when thou shalt have eaten and be full; (Then) beware lest thou forget the Lord, which brought thee forth out of the land of Egypt... [Deuteronomy 6:10-12]

The best commentary I’ve ever read on the foregoing words of Moses is the following, and from a “jew.” From Samuel Roth’s book, Jews Must Live; 1934, U.S.A., pg. 52,

**The Jews have made a habit of saying, when someone goes to the Bible for criticism of Jewish things, that the Devil is fond of quoting from the Scriptures. I am afraid that, before they are through reading this book, it is not at all unlikely that they will accuse the Devil of having written them.** I call your attention to verses ten and eleven of the sixth chapter of Deuteronomy:

“And it shall be when the Lord thy God shall bring thee into the land which He swore unto thy fathers, to Abraham, to Isaac and to Jacob, to give thee great and goodly cities which thou didst not build, and houses full of good things which thou didst not fill, and cistern hewn out, which thou didst not hew, vineyards and olive trees, which thou didst not plant, and thou shalt eat and be satisfied.”

**The Lord might have added, in the same spirit: “And there shall be paintings and statues for you to appraise, breathe profoundly significant words over, and sell at goodly price, which thou hast not conceived in thine own heart; poems to recite and put into eloquent anthologies which thou hast not written or encouraged [See e.g. the dramatic “jewification” of Wm. Shakespeare. The art is ruined in their hands, being perverted by their very touch, toward their nefarious ends.—Ed.]; operas (containing prima donnas ready for seduction) which thou wilt parade pompously through the world’s great cities, but which thou hast not taken the trouble to measure out [or compose—Ed.]; and great businesses to inflate[or “acquire”—Ed.] which were first conceived in the brains of the goyim, wrought into shape by the sinews of the goyim, but the profits of which shall legitimately be yours. All these and much more shall be thine for the adopting and adapting, that they may shine as a cultural light over thy dark heads, to remain a glory to Israel forever.”**

**The author of Deuteronomy had a real understanding of the profound indolence of the Jewish national attitude towards the real work of the world. He brings it into light in more places than the passage I have singled out for quoting. He says nothing about the Jewish attitude toward the arts, for the very excellent reason that the Jewish arts then, as now, were quite non-existent.**

Who says a “jew” cannot tell the truth? Who says there is no good of Godly “jew”? Who says the hand of every “jew” is lifted against God and His people? For here is a “jew” in whom there is no (or far less) guile. (John 1:47)

\* \* \* \* \*

Again it is evident from Moses’ writings that his Hebrews were a very predatory people. And consistent with this, they were also usurers or money-lenders for profit or “interest.”

For usury is a predatory “business.”

(And no “business” is more predatory than that of creating, printing and lending “debt-token, monopoly-money”: an abominable “money,” a Satanic “jewish” conception, invention and perpetration against all Gentiles world-wide, a “jewish” money malevolently intended to steal Gentile properties, to usurp Gentile liberties and ultimately to globally enslave them. Is all this not precisely so? Or do I misunderstand the Devil’s demonic spawn? John 8:44)

In other words, Hebrews would demand more money back than they ever lent out. (For “usury” is money-lending for a profit over time.) And the longer this usurious money is lent out to the borrower, the more money is demanded as “interest” profits in return—along with all the “principal” money that was originally lent out, of course. (See e.g. their “compound interest.”)

Again Moses well knew his “Hebrews” were predatory by nature, seed, temperament and character. And to get them to follow him, a would-be leader has to give (or at least promise) his targeted or “chosen” people whatever it is they really and truly desire, want, crave or covet: e.g. their “neighbors” (or other people’s) properties, wives, goods, etc. And so Moses “prophetically” promised the “Hebrews” that if they faithfully obeyed him and his (or his god’s) instructions or commands, that...

For the Lord thy God blesseth thee, as he promised thee: **thou shalt lend unto many nations** [“goy” (Strong’s #1471); i.e. Gentiles, (foreign) peoples or nations—Ed.], **but thou shalt not borrow; and thou shalt reign over many nations** [i.e. Gentiles—Ed.], **but they shall not reign over thee.** [Deuteronomy 15:6]

For “The borrower is servant to the lender.”—(Proverbs 22:7) Therefore, dear Gentile, beware “jews” offering to lend you their evil, theft- and snare-“money.”

**The Lord shall open unto thee his good treasure,** the heaven [“sky”—By.] to give the rain unto thy land in his season, and to bless all the work of thine hand: **and** [in order to acquire the Lord’s “good treasure”—Ed.] **thou shalt lend unto many nations,** and [“but”—By.] **thou shalt not borrow. And the Lord shall make thee the head,** and not [“never”—By.] **the tail** [of this metaphorically borrowed coin?—Ed.]; **and thou shalt be above only, and thou shalt not be beneath** [“and you will constantly be up and never down,”—By];... [Deut. 28:12-13]

Therefore, dear Gentiles, beware Mosites, “Hebrews” or “Israelites” offering to lend you money. For surely they are usurious predators, and no friends or yours...nor mine.

And most of all beware “central” and/or “commercial” banksters. For these are arch-Mosites, “Hebrews” or “Israelites,” and (metaphoric) cannibals.

\* \* \* \* \*

But now comes the reverse, the converse, the opposite of the Mosaic blessing: the Mosaic curse. (Us moderns call this strategy, “reverse psychology.”)

For again a “prophet” cannot attract or lure and hold or maintain followers but by giving (at least promising them) the treasures of their hearts’ desires as his “prophetic” payment or reward for their faith, belief and obedience toward him. And in the same mercenary vein, a “prophet” may threaten the very opposite of their hearts’ desires as their “prophetic” punishment for doubting disobeying or opposing him.

And so here is Moses threatening to give the Hebrews precisely what they **didn’t** want, of doing to them precisely that which they desired to do to others—both inside and outside their Mosaic nation or tribal formations. This evil was promised them if they disobeyed Moses, as the former “good” was promised them if they obeyed. The former was a Mosaic “blessing” (upon the predatory “Hebrews,” and hence a Mosaic curse upon all humanity). And this latter was (is) a “prophetic” curse.

**The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.** [“The immigrant among you will come up and up over you, and you go down and down;”—By.] **He shall lend to thee, and thou shalt not lend to him: he shall [“come to”—By.] be the head, and thou shalt be the tail.** [Deut. 28:43-44]

(But did Moses not die? Is Moses not long dead, dear reader? And so how can this dead prophet possibly fulfill his promises to the living, whether they be blessings or curses, or both?) (Levi. 26:14-39; Deut. 28:15-68, 29:18-29 & 31:16-30)

\* \* \* \* \*

## To “Prophetically” Prey or not to Prey upon the Gentiles, the non-Mosites, the “Strangers” or “Foreigners”

Again the persistent, ineradicable, characteristic and genetic problem confronting Moses was that his predatory non-followers (“Hebrews” or “Israelites”) would prey (every which way) upon one another: i.e. upon their Mosite “neighbors” or “brothers” as well as non-Mosites “strangers,” “immigrants” or “foreigners.” And so Moses had to come up with a solution. How could he (“prophetically” if necessary) prevent, impede or stop these natural born human predators from preying upon other humans? How could he transform these wolfish predators by seed, nature and character into non-predators by Mosaic faith and practice? How could he possibly stop those “Hebrews” from preying or predating upon other humans? I mean those very people from whose predations he chose to “prophetically” save his Egyptian homeland—(all Mosaic statements to the contrary false and notwithstanding—as we soon shall see via his story of the Hebrew “Joseph’s” speculative and predatory rise and reign over pharaoh’s Egypt).

Methinks Moses simply found he couldn’t. The most he could do was to try to limit this natural, characteristic, genetic and inveterate “Hebrew” predation by keeping usury and/or human bondage or enslavement out of the Mosite national family, by “prophetically” forbidding it. And so, depending upon what “corrupted” or uncorrupted passage you read or quote from, Moses merely forbade usury against fellow Mosites, but allowed it against all other humans.

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(And by the way, to pseudo- or demonically-“justify” their predation against all humanity, the anti-Mosite bible of the Satanic “jews” (called “Talmud”) even to this day proclaims that only “jews” are “human,” and hence that all other humans (i.e. or Gentiles) are merely (two-legged) “goyim” “animals” or “cattle” against whom “jews” cannot possibly do wrong, nor offend, nor sin against—no matter what evils they perpetrate upon them. (See their “debt-token, monopoly-moneys,” their ‘revolutions,’ “world wars,” mass-murders, “genocides” and/or “holocausts” of Gentiles.) How’s that for a spiritual pillar principle or doctrine of the wolfish or “jewish” “religion” of predation? Is it not self-serving or what? To murder is not to murder. To enslave is not to enslave. For Gentiles are merely two-legged animals against whom a “jew” cannot possibly sin! What a demonic self-fulfilling prophecy or prediction!—thus religiously “justifying” the predatory predilections of demons!)

But as we shall see from Jeremiah below, the non-Mosites, Hebrews or Israelites simply would not and could not be kept nor restrained from their predatory natures by Moses’ “prophetic” commands—not even from preying upon one another, upon the Mosite “neighbor” or “brother.” For neither leopard nor Hebrew can change his predatory spots, nor jump out of his natural skin.

And so if these predatory “Hebrews,” “Israelites” or “jews” were somehow and somewhere to live together without Gentiles (or Amerikan tax-money) to prey upon, to know upon, and to devour, would these natural predators would then naturally devour themselves? And good riddance! And good news for all humanity that such voracious wolves as these would devour themselves instead of us!

\* \* \* \* \*

Again Moses well knew his “Hebrews” were predatory by nature, seed, temperament and character.

And in Moses’ day, as today, “pledges” (collateral properties) were evidently likewise taken (as “surety”) by lenders or creditors from their borrowers or debtors to insure their full repayment of the loan, plus all pre-agreed and demanded “interest” or usury. And clearly Moses’ “Hebrews” were usurers and human predators of other humans—including each other, which Moses tried to discourage and to stop. And so in his second scroll or “book” Moses thus “prophetically” forbade his predatory followers to usuriously prey upon one another:

Exodus 22:25-27,

**If thou lend money to any of my [Mosite-Ed.] people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor’s raiment to pledge, thou shalt deliver it to him by that the sun goeth down:** For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear [even in “my” grave?-Ed.]; for I am gracious. [Ex. 22:25-27]

[“**If you advance money to your neighbor in trouble you shall not be like a professional moneylender to him. You shall not charge him interest;** if you take your neighbor’s cloak as a pawn you shall return it by sunset, because it is his only covering, it is his blanket for his skin; what is he to sleep in? and when he cries out to me I will listen, because I am kindly.”—Byington trans.]

Note how “any of my people” (K.J.V.) becomes “your neighbor” (By.). And so in the (translated) terminology of Moses, a “neighbor” or a “brother” was a kindred (and hopefully kindly) member of that imaginary or mythical family which Moses had “prophetically” invented for all his (Mosite) followers to belong to, complete with a mythical genealogy going all the way back to Moses’ very first man and woman, Adam and Eve.

This polyglot Hebrew “family” or “nation” (now called “Israelites” by Moses) was divided (by Moses) into twelve smaller families or tribes—(yes of course tribesmen or kinsmen were naturally grouped together)—as if they were the direct descendants of the twelve mythical sons of the aforementioned Jacob/“Israel,” the grandson of the aforementioned Abraham, Moses’ mythical

patriarch or “father” of his “chosen” people, his followers, his Mosites, his “Israelites.” (And even to this day, and as with many other peoples, the family or tribe is naturally the most important thing to the Arab or the “Semite”—i.e. a supposed descendant of the mythical Shem, son of the mythical Noah, whose family alone survived Moses’ mythical world-wide flood. (Once again, Moses is the only (surviving) source for all these ancient myths, stories, fables.)

(And “Israel,” by the way, was a Mosaic coinage or invention meaning something like “he who [fights with and] prevails over God”—another clue as to Moses’ true feelings about his “Hebrews” or “Israelites”—not to mention the “jew,” whom Moses never knew.)

\* \* \*

Now, in what came to be known as Moses’ third “book,” “Leviticus”—(from the priestly tribe of Levi, who, as we read above at the “prophetic” mass-murder under mount Sinai, were the most loyal to Moses among all his “prophetic” divisions or “tribal factions), Moses again forbade his Mosite followers from usurious predation, from the taking of usury. But merely from their “brother” Mosites, or even also from the non-Mosite “stranger,” “sojourner,” or “visitor”?

**And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.** [Leviticus 25:35-37]

[“And when **your brother** is impoverished and becomes helpless alongside you, you shall take hold to help him; **as visitor and dependent he shall be kept alive with you. Do not take interest or bonus from him,** but fear your God and let **your brother** be kept alive with you; **you are not to furnish him money at interest nor food for a bonus;**...”–By.]

But how can “thy brother” “be a stranger” to you?

I assume a Mosaic “brother” is not only a genetic brother, cousin, kinsman or tribesman, but also a non-kinsman assigned by Moses to your tribal division, or even to any of the other eleven Mosaic tribal divisions. In other words a “brother” is a Mosite, an “Israelite,” whether or not he is genetically or tribally related to you. Yea, even though he be a “stranger,” the Mosite is to be treated as a brother, a kinsman. And this command would clearly be expected from a man, patriarch or prophet trying and hoping to create one big, happy, unified national family out of that “mixed multitude” of disparate “Hebrew” strangers whom he had led out of (and away from) his Egyptian homeland. (Ex. 12:38 & Num. 11:4)

And note, dear reader, the Mosite is not commanded to freely **give** to his impoverished brother Mosite without repayment or recompense, but merely to **loan** to him without usury, “interest,” profit, “increase” or “bonus.” And so this is essentially the same command as the first one quoted above, Ex. 22:25-27.

\* \* \*

But it is uncertain from these particular Mosaic verses whether the **non-Mosite** “stranger,” “sojourner” or “visitor” is to be given, afforded or proffered the very same non-usurious treatment as the Mosite “brother” or “neighbor.” (The King James’ translation suggests so, but Byington disagrees, thus suggesting King James is inaccurate or wrong.)

Note how K.J.’s “though he [‘thy brother’] be a **stranger**, or a sojourner” becomes “as **visitor** and dependent” in Byington—meaning, I suppose, as if he were a kinsman visiting you or a brother dependent upon you. And so if I read them rightly, according to Byington (but not King James) Moses was writing only of fellow-Mosite “brothers,” and not of any non-Mosite “strangers.”

And I myself likewise assume Moses was merely therein writing of a Mosite “brother” in need, (from whom a fellow-Mosite should never prey or take usury, as in Ex. 22:25-27 above), and hence not of any non-Mosite “stranger”—(from whom a Mosite may presumably take prey or usury, since he is not herein specifically forbidden.)

Methinks a Mosaic “brother” is a fellow-Mosite, “Hebrew” or “Israelite,” but a “stranger” is not. And therefore “strangers” are all fair game or prey for Hebrew usurers—as in Deut. 15:6 & 28:12-13 above, and in the following quote below.

For hear the “prophetic” Mosaic distinction between a “brother” and a “stranger” or “foreigner.” And hear the Moses’ contradiction between never preying upon a fellow Mosite “brother” and always, everywhere and to their black, predatory and “Hebrew” hearts’ content preying upon the non-Mosite “stranger” or “foreigner.”

**Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury; Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury:...** [Deuteronomy 23:19-20]

[“You shall not charge your brother interest on money, interest on food, interest on anything that may bear interest. **To a foreigner you may charge interest, but to your brothers you shall not,...**”–By.]

Therefore it was always to be “open season” on non-Mosites or “strangers”—at least here in Moses’ very last book.

What a cannibalistic creed or “religion”! Just think about it: All other humans are “legitimate” and “prophetic” prey for these human wolves or monsters to plot, ensnare and devour.

\* \* \* \* \*

## On the Predatory Contradictions of Moses the Egyptian

Yes all other humans are “legitimate” or “prophetic” prey for these human “Hebrew” wolves or monsters to plot against, to ensnare and to devour—but inexplicably not within every Mosaic passage, such as the ones quoted below. (Go figure!) (For Moses apparently contradicted himself, or at least “his” writings surely contradict themselves.)

Yes truly, elsewhere in Moses’ writings the Mosites are specifically forbidden from in any way preying upon the non-Mosite “strangers” or “immigrants” living among them, and even to love them as themselves.

For the meaning of the following command of Moses, likewise from “Leviticus,” is clearly unmistakable: that the “stranger” or “immigrant” (who is clearly neither a Mosite “brother” nor “neighbor”) shall neither be preyed upon nor cheated, but shall be rather loved by the Mosite as himself:

**And if a stranger sojourn with thee in your land, ye shall not vex him. (But) the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself** [Matt. 22:34-40 & Luke 10:25-37]–Ed.]; for ye were strangers in the land of Egypt: I (am) the Lord your God. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have:... [Leviticus 19:33-36]

**[“And when an immigrant lives with you in your country you shall not make it hard for him. That immigrant that lives with you shall be the same to you as a native of your own stock, and you shall love him as yourself, because you were immigrants in Egypt; I am your God Jehovah. You shall not commit fraud in verdict, in measure, nor in weight: you shall have honest scales, honest weights, and honest bushel, and an honest gallon;...”–By.]**

And note, as with Moses’ negative commandments, how these Mosaic instructions to his “followers” reveal their actual fraudulent practices, their deceitful natures, their predatory characters. He’s telling them to stop cheating, defrauding or stealing, to cease being themselves, to stop obeying, following or acting out their natural, genetic, characteristic impulses,

inclinations, desires or cravings to prey upon other humans, but rather to follow and obey Moses instead.

But did they, dear reader? Methinks not. Can you (or even Moses) draw water from a stone-people, obedience from a “stiff-neck,” gratitude from an ingrate or kindness from a born predator?

And similarly, in the following quote the Mosites are (not directly but indirectly) commanded to do as their “Lord” does: to love and to freely give to any and all “strangers” or “immigrants” living among them, and even to adopt and care for them as their very own children, as their “father” (Moses) adopted them (as his “chosen people”) in the land of Egypt (Deut. 32:5-8), and personally cared for them as his very own people even beyond day he wrote the following, right up ’till the very day he abandoned them in Moab, in fact. (For no one will agree to be a victim forever: not even Moses, and not even Jesus.)

**For the Lord your God** (is) God of gods, and Lord of lords, a great God, a mighty [“invincible”—By.], and a terrible [“Deity who shows no favor and takes no bribe [not even from “Israelites” who offer for their sins burnt, “holocausted” flesh as if it were some “sweet savour” unto this Mosaic god’s nose?—Ed .], who does justice for orphan and widow”—By.], which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and **loveth the stranger** [“immigrant”—By.], **in giving him food and raiment** [“clothing”—By.]. **Love ye therefore the stranger: for ye were strangers** [“immigrants”—By.] **in the land of Egypt.** (Deut. 10:17-19)

And likewise both Leviticus 19:33-36 (above) as well as Exodus 22:21 below “prophetically” prohibit the non-Mosite “stranger” or “immigrant” from being defrauded, cheated, preyed upon, “oppressed” or “ill-treated” by Moses’ “chosen people.”

**Thou shalt neither vex** [“ill-treat”—By.] **a stranger** [immigrant”—By.], **nor oppress him: for ye were strangers** [“immigrants”—By.] **in the land of Egypt.** [Exodus 22:21]

And again not content with that, Moses even commands his followers to **love** the non-Mosite “stranger.” **“Love ye therefore the stranger** [“immigrant”—By.]: **for ye were strangers in the land of Egypt.**” (Deut. 10:19)

Question: Is Mosite, “Israelite” or “Hebrew” “lending upon usury” not both “vexing” and “oppressive” to “strangers,” “immigrants” or everyone else?

And yet, as we’ve read:

Thou shalt not lend upon usury to thy brother; **usury of money, usury of victuals** [“on food”—By.], **usury of anything that is lent upon usury; Unto a stranger** [“foreigner”—By.] **thou mayest lend upon usury;** but unto thy brother thou shalt not lend upon usury:... [Deut. 23:19-20]

How very perplexing, confusing, confounding and contradictory? Should we even care or bother to do so, or should it somehow be our pleasure to do so, how are we students of ancient lore and scripture to resolve this glaring Mosaic contradiction between preying upon and not preying upon “strangers”?—between hating and “loving” these “strangers”? (Again recall Deut. 23:19-20 above.)

So what’s going on here? What’s the “prophetic” explanation? Why these glaring Mosaic contradictions?

Are these “strangers” or “immigrants” to be loved and not “oppressed” or “vexed” Mosites or not? But are these terms not exclusively reserved for **non**-Mosites, **non**-Hebrews, **non**-Israelites? And so shall they (as in Deut. 23:19-20) not be fair game to be cheated, “ill-treated,” usurered, “oppressed,” preyed upon and hence “vexed” by Moses’ “Hebrews”? And yet here he commands them no to.

Again, what’s going on here? Did Moses change his mind? And if so, why? Did he find his “Hebrews” far too predatory to “prophetically” (and even violently, lethally, mass-murderously) check, change or reform? (Exodus 32:25-28)

Or is this scriptural contradiction to be explained as scriptural “corruption” by post-Mosaic “editors” putting their false words in Moses’ mouth, thus permitting what Moses strictly forbade, as they do within their Babylonian Talmud?

Or perhaps these “strangers” to be loved and not preyed upon were newly-converted Mosites, and hence not “strangers” at all (to be hatefully preyed upon). Perhaps every non-Mosite, however genetically familiar or tribally related, is a “stranger” to Moses, and every genetic stranger, if only a Mosite, is a “brother” to be loved and hence not preyed upon as a “stranger”?

In other words, in order for the “stranger,” “foreigner” or “immigrant” not to become a human target, prey or victim of these predatory or cannibalistic “Hebrews” or Mosites, perhaps he must first become a Mosite convert, and hence (Vwalla!) a “brother” or “neighbor”? (See Exodus 12:48-49 below.)

(For recall Moses’ murderous hatred or antipathy for all non-Mosites, even to the extent of mass-murdering them (and even their livestock?) that they might not ever tempt nor corrupt his followers to follow them and their “strange” or foreign gods and practices. (See Exodus 23:23-24 & :27-33; Deut. 7:1-6 & :16-26; 20:10-18, 7:1-2 & :22-24, 2:33-35 & 3:3-7; Numbers 21:2 & :34-5 & 31:7-18)

\* \* \* \* \*

As a singer or musician loves all ears which appreciate his sounds, regardless to whom they belong; as a teacher values all those who value, believe and follow his teachings or truths, whomever and wherever they may be; as a “prophet” loves all those who regard him as such—(for “a prophet is not without honor, but in his own country, and among his own kin, and in his own house”—(Matt. 13:57) as surely as “familiarily breeds contempt”; perhaps (as with many “prophets,” preachers, priests or teachers, clerics, philosophers or ideologues) Moses (at least with these “Hebrews”) was more ideological than racial, caring more about reaching or finding those who would listen to, trust, believe and follow him (out of his Egypt), and who would obey him (along their merry way to their “promised land”) than those who were genetically related or familiar to him. (Again he was an Egyptian nobleman among a disparate rabble or “mixed multitude” of drifting “Hebrew” strangers. (Ex. 12:38 & Num. 11:4) Perhaps his self-imposed mission was racial (or “racist”) only insofar as he took it upon himself to deliver his people and his homeland from these predatory “Hebrew” immigrants,” “foreigners,” “strangers,” and insofar as he tried to make one big nation, tribe or race out of that “mixed multitude” of predatory, mass-murderous and “drifting” rabble which he taken out of Egypt, thus delivering his homeland from that very evil which he then “visited” upon the “Canaanites.” (Ex. 12:38 & Num. 11:4)

Indeed, when the “jews” (most of whom by the way are non-Semitic or non-Arabic Gentiles) recently invaded, conquered and annexed Palestine as their “divine and ancient homeland,” didn’t every Gentile individual and nation who then, as now, suffered by their presence, wish they’d all go away to leave them in peace and prosperity? What shall we call this fervently hoped and prayed-for “exodus” or emigration of (and hence deliverance from) this predatory human plague upon Gentile humanity: “Far better thee than me, dear Canaanite, and far better thine than mine, poor Palestine, to suffer the cloven hooves of these pseudo-Mosite swine”?

And so perhaps Mosism, though for psychological or mythical reasons “prophetically” framed as a tribal, racial or “racist” religion, was less a religion of race, seed, paternity or genealogy than of ideology—although surely Moses well knew and respected the natural power of the human seed to reproduce its own kind, for every son to be much like his father and mother, against as evidenced in his “prophetic” or mythical “Israeli” genealogy.

For consider the following:

**And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land:** for no uncircumcised person shall eat thereof. **One law shall be to him that is homeborn, and unto the** [non-Mosite or uncircumcised?—Ed.] **stranger that sojourneth among you.** [Exodus 12:48-49]

[“...and when an immigrant lives among you and is to celebrate a passover to Jehovah, he must have every male of his circumcised; **then he** shall be admitted to celebrate, and **shall be like the native-born**; but nobody circumcised shall eat of it. **There shall be one ruling for the native and for the** [Mosite?–Ed.] **immigrant who lives among you.**”–By.]

And so the Mosite “strangers” (by having their cocks cut) thus become “homeborn” or “native-born” “brothers.” But what of the non-Mosite “immigrants” or “strangers”? Are they to be usurered, cheated, “ill-treated,” “vexed,” “oppressed,” defrauded and devoured by the predatory Mosites? Was it always to be “open season” on Gentiles, or what? Were they, according to Moses, to be “fair game” or prey for the predatory Mosites? That is the question. What is the true answer?

Have we not already reviewed wherein Moses “prophetically” permitted his “Hebrews” or “Israelites” to cannibalistically devour all non-Mosites like human cattle or “goyim,” whether these “strangers” be near (as in Deut. 23:19-20) or far, and whether they be individually or collectively devoured by “Israelites.” (Deut. 15:6 & 28:12-13)

And consistent with this metaphoric cannibalism, we shall see in Leviticus 25: how Moses likewise permitted these natural predators to enslave and to own non-Mosites, Gentiles or “goyim” like human livestock or cattle. For therein Moses in word indeed permitted his “chosen people” to usuriously ensnare, debt-bind and eternally enslave any and all non-Mosites or “strangers” living among them, and also their descendants “forever.” And that’s a long time.

\* \* \*

Truly this Mosism was a creed written and tailored for cannibals, predators, human wolves. But was Moses himself of that kind or species of humanoid? Methinks not.

(“Why then did he prophetically champion them?”)

To deliver his homeland from these all-devouring locusts; to lead them to a “promised land flowing with milk and honey” for them to devour instead of his own.

For far better your land and your people than mine be defiled and devoured by these all-trampling swine. (Matt. 7:6)

\* \* \* \* \*

Perhaps Moses, though retroactively (and “prophetically”) condoning or excusing “Hebrew” mass-murder in Egypt, and even “prophetically” commanding it in Canaan before[bloody]hand: for no two peoples or nations can occupy the same space, perhaps Moses was in his nature and personal character non-predatory and just. (I for one am perfectly willing to believe so.)

Aside from these two mass-murders, “genocides” or “holocausts,” perhaps Moses simply had to made “prophetic” concessions to the inexorably predatory nature of those “chosen” “Hebrews” of his whom he had either liberated from his Egypt, or else had liberated his Egypt therefrom.

For a would-be leader cannot stand too far from or ahead of those whom he would lead, or they simply will not follow. And similarly his orders, commandments or laws (“prophetic” or not, wise or otherwise) cannot be too contrary to the real and true natures or characters of his followers. And quite aside from the necessity of promising (if not actually delivering) his prospective followers whatever they really and truly want or wish—(and hence not what they morally or ideally “should” want or wish), a leader (however fearless) can only stand so far ahead of them, or contradict them only so much, and no more, or they may not only turn aside or away from him, but may even turn on or against him, stone him or kill him.

(See e.g. Exodus 17:3-4 and also Numbers 14:10 wherein “all the congregation bade them [Moses and his high priest, Aaron–Ed.] with stones.” Or “all the congregation proposed to stone them.”—(By.)

\* \* \* \* \*

**Thou shalt not hate thy** [Mosite, “Hebrew” or “Isrealite”–Ed.] **brother in thine heart:** thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him [“you shall correct your neighbor and not bear a sin over him.”–By.]. **Thou shalt not avenge, nor bear any grudge** against the children of **thy** [Mosite, “Hebrew” or “Isrealite”–Ed.] **people, but thou shalt love thy neighbour as thyself:** I (am) the Lord. [Levi. 19:17-18]

I trust we all know what that means by now: That grudges, vengeance and hatred is to be exclusively reserved only for “goy,” for Gentiles, for non-Mosites.

Surely Moses wanted his followers to obey him, to live and walk in his ways, to become like him, to become (if at all “prophetically” possible) a light to the nations or peoples of the world, both for the world’s sake and for his own, for his (or his god’s) personal honor and glory. But was he really such a misanthrope, a hater of humanity, as to “prophetically” unleash or “sick” his hateful, predatory and misanthropic “Hebrews” dogs or wolves against all the nations of humanity? Again, methinks not. He simply wanted them out of Egypt, and hoped to “prophetically” reform them in the Sinai desert, even over four decades or two generations. But his “Hebrew” “stiff-necks” proved inexorably and immovably rock-hard or adamant against the “prophetic” plans, hopes, wishes of Moses the Egyptian. (Prophetic bummer!)

\* \* \*

Now in the same vein, see Luke 10:25-37 wherein Jesus, after quoting Moses’ command to love one’s neighbor as oneself (see above), was attempting to redefine the term “neighbor” to include non-Mosites, non-Hebrews or non-Israelites or Gentiles. (For in Jesus’ parable or story even the despised Samaritan was cast as far more “neighborly,” kindly and brotherly than the self-righteous and predatory Mosite, “Levite” or Judean priest. Go figure!)

But good luck, Jesus, in trying to talk the “jews” out of their “holy” racism or their predatorily racist religion, to get the “jews” to abandon their “divine,” “prophetic” or “holy” racism in favor of indiscriminate love for all mankind.

(Editor’s Note: Racism or nationalism (a.k.a. “nazism”) is not necessarily harmful, bad, evil, malevolent, hateful nor hateworthy in itself, and may indeed even save a race or nation from invasion, conquest, enslavement or annihilation. (See e.g. “white flight”) But a predatory racism (which regards all humanity as “fair game” or prey) is truly evil in thought and in deed, and malevolent by definition. (See e.g. “black pursuit” or “jewish” “communism.”) And as the prime example of racist predation and malevolence against all humanity disguised as “religion,” see the “Talmud” of the “jews.” For ’tis their Satanic bible, allegedly based upon Moses. In short there’s no people more racist or “nazi” than “jews.”)

And are “jews” less predatory, racist or “nazi” toward Gentiles now today than they were in Jesus’ day? Or are they not even more so, because they presently have much more power, indeed nearly total power, to effect, impose or perpetrate their predatory cravings, their malevolent wills, their racist or “nazi” (indeed “supernazi”) creed or “religion,” their imperialistic, “messianic” or “bestly” inclinations and desires, born of their Satanic seeds, genetic natures and/or congenital characters? (John 8:44)

And so we see no prophet, man, god nor God-Man could ever make the “Hebrew’s” hard heart soft, his hateful heart loving, his exploitive heart giving, nor his predatory heart to cease to beat toward ensnaring and devouring all the humans on God’s globe as his “messianic” or Satanica prey—and even (as we’ve read) fellow his “Hebrews,” Mosites or “Israelites.” You can take the predatory “Hebrew” out of Egypt, but you cannot take the predator out of the “Hebrew.” This lesson in genetic reality Moses the “prophet” had to learn the hard way. And so even Moses the too-hopeful prophet eventually had to recognize reality and hence the true nature of his “chosen people.”

And so doubtlessly more than once Moses had to “prophetically” change “God’s” original law to suit the “hard-hearted” and “stiff-necked,” pig-headed or “obdurate” “Hebrew” or “Israelite.”

And the Pharisees came to him [Jesus-God-Ed.], and asked him, Is it lawful for a man to put away [“divorce”—By.] (his) wife? tempting [“to test”—By.] him. And he answered and said unto them, **What did Moses** [and hence not some mythical Mosaic god. For surely Jesus-God was no religious fool, and no “prophet’s” dupe.—Ed.] **command you?** And they said, Moses suffered [us-Ed.] to write a bill of divorcement, and to put (her) away. [Deut. 24:1-4)—Ed.] And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept.** [Mark 10:2-5 (see also 3:1-7)]

["And they said 'Moses permitted writing a certificate of separation and divorcing her.' **But Jesus said to them, 'It was in view of your obduracy that he wrote you this commandment.'**"]—By.]

He saith unto them, **Moses because of the hardness of your hearts suffered you to put away** ["divorce"—By.] **your wives: but from the beginning** ["first"—By.] **it was not** ["has not been"—By.] **so.** [Matt. 19:8]

And perhaps this is also why Moses, "in [too-prolonged—Ed.] view of" the "obdurate," "hard-hearted" and "stiff-necked" Hebrew, changed or reduced his "jubilee," "liberty" or "release" period from every fifty years to every seven, and, as we've reviewed, both "prophetically" forbade and permitted his predatory followers to prey upon non-Mosite foreigners, strangers and/or immigrants?

\* \* \*

But again what was "prophetically" going on here with these Mosaic contradictions about his "Hebrew" predations?

I assume that Moses spoke out of both sides of his "prophetic" mouth during his all-too-long "sojourn" with his "Hebrew" strangers, and that he would have preferred them to be truthful, Godly, just and non-predatory, presumably like himself, but that during or after four decades or so of abiding with (and hence suffering) his "stiff-necks," Moses simply had to realize and concede that his "chosen people" were simply not a just or Godly people, and could not be made to become one, not even "prophetically," not even by himself, not even after two generations of struggling with them, even violently, even mass-murderously, vainly trying to transform them into people like himself, into genuine Mosites.

And therefore Moses at last abandoned his "stiff-necks" in Moab east of the river and his "promised land" with a metaphor about a "prophetic" fool who vainly tried for decades to draw water from a stone-people.

And where he went, and when he died, and where he's buried non one knows. (Numbers 20:1-13 & Deut. 1:37-38; 4:21-22; 32:48-52 & 34:4-6) (Can you dig it?)

Did he ever return to his homeland of Egypt, if only to die therein? (I know, let's go ask pharaoh.)

\* \* \* \* \*

And so was this living and learning from life and experience in suffering the "hardness of [Hebrew] hearts" (to which Jesus alludes above) not also why Moses, in final disgust and disappointment, at last abandoned his insufferably "stiff-necked" non-followers in Moab, east of the river Jordan and his "promised land" of Canaan? And so that "prophetic" experiment of his gone so horribly wrong along the way was at long last finally over ...at least for him!)

But not for the rest of us. For just yet look at the monstrous, murderous Hebrew, Israelite or "jewish" golem or beast which Moses the Egyptian "prophetically" left behind him!

(But were they not always so, even in Egypt? For did the not mass-murder the Egyptian first born?) And look out Canaan, Philistia or Palestine and all the world besides! For these predatory children or wolfish seed (not so much of Moses as of God's Enemy) have come to prey upon you, to mass-murder, devour and dispossess you! (Deut. 32:5-6 & John 8:44)

See e.g. their "Marxism" or "communism" wherein everything and everyone belongs to them: wherein everything is their "jewish" property and all the Gentile "citizens" or "comrades" are in fact their "jewish" slaves or "bondmen," "bondwomen" and "bondchildren." And this accursed condition of the enslavement of Gentiles by Mosites, "Hebrews" or "Israelites" is to last "forever." (See Leviticus 25:44-46 below wherein Moses "prophetically" permits his Mosites to enslave all other peoples, and to "forever" own the children of their "goy" or Gentile slaves just as they own the offspring of their cattle, as human livestock?)

Note in their Talmud, their Protocols of the Elders of Zion, etc. how these ancient writings which Moses left behind were used and abused to this very day by those pseudo-Mosites, anti-Christ and demonic enemies of the Lord God who would conquer and enslave His world.

"Look what they done to my song, ma. Look what they done to my song.

It was the only thing that I could do half right, but it done turned out all wrong, ma. Look what they done to my song.”—(Melanie) (Deut. 19-30)

And so one man’s Mosaic dream and blessing became every other man’s Satanic curse and nightmare, because one man’s “prophetic” song became his “stiff-necked” enemies’ cacophonous chorus against God and all humanity.

(But did Moses not die? Is Moses not long dead, dear reader? And so how can Moses possibly fulfill the “prophetic” promises he left behind to the living, whether they be blessings or curses, or both?) (Levi. 26:14-39; Deut. 28:15-68, 29:18-29 & 31:16-30)

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## Moses’ Cyclical Release of (of fellow-Mosites only) from Debt-Bondage every 50 (or 7) years

As the prophet alone speaks for his god, therefore all that is the god’s becomes the prophet’s. And therefore it’s just, fine and dandy for the prophet to invade and occupy milk and honeyed Canaans, raid and plunder mercantile desert caravans, etc., etc. Believe me, it’s good to know the Boss. And His name is “Bruuuuuuce” or something. (Apo./Rev. 19:12 & 3:12)

As the god of Moses was the creator of the earth (see “Genesis”), so was he also the owner of all things thereon or therein, living or unliving, animate or inanimate. And therefore the god of Moses owned each and every Mosite, and hence also everything every Mosite (“Hebrew” or “Israelite”) owned, such as his farm or ranch land, which the god thus “prophetically” decreed (via his prophet Moses) cannot be (permanently) taken by another Mosite—(much less any non-Mosite). As the “Israelite” and every plot of “prophetically-allotted “Israelite” land belonged to (the god of) Moses, therefore (by “prophetic” decree) these lands cannot be perpetually held in-debt-bondage nor sold to another “Israelite” (much less to any non-“Israelite”), but (if not debt-redeemed in the meantime) every plot of land “foreclosed” or sold must eventually be freely and entirely returned or restored (debt-free) to its Mosaic owner (or his family) every fifty (or every seven) years. (Whoopie and/or jubilee!)

But again the non-Mosite “stranger” is fair game for this predatory people called “Hebrews” or “Israelites.” And hence this “stranger” may, by “prophetic” decree, be debt-dispossessed by each and every “Israelite” of everything he owns, including his wife and children. And this non-Mosite “stranger,” his children and descendants, may be “forever” owned by Israelites as their slaves or their human livestock (Levi. 25:46), but not vice-versa. (Levi. 25:47-55)

From Moses’ “Leviticus” 25:

And ye shall hallow **the fiftieth year**, and proclaim liberty [from debt-bondage, “foreclosure” and dispossession—Ed.] throughout (all) the land [“country”—By.] unto all the inhabitants thereof [even unto the non-Mosites, “goyim,” or Gentiles? (Methinks not. See below.)—Ed.] : it shall be a jubilee [“ram-horn time”—Ed.] unto you; and **you shall return every man unto his possession [“own property”—By.], and ye shall return every [purchased, debt-bonded or enslaved—Ed.] man unto his family [“own clan”—Ed.]. [25:10]**

**In the year of the jubilee** [i.e. “the fiftieth year”—Ed.] **ye shall return every man unto his possession.** [“In this ram-horn year you shall go back each to his own property.”—Ed.] [:13]

**The land shall not be sold for ever** [“in perpetuity”—By.] : **for the land (is) mine;....** [:23]

**...that which is sold shall remain in the hand of him that hath bought it until the year of the jubilee** [i.e. every fiftieth year—Ed.] : and in the jubilee it shall go out [“pass out of them”—By.; (i.e. the buyers or “foreclosers”—Ed.)], and he [the original owner—Ed.] shall return unto his possession [“and he shall go back to his property”—By.]. [:28]

[“**And when your brother** [i.e. a fellow Mosite—Ed.] **is impoverished alongside you and sells himself to you, you shall not work him like a slave:...**”—By.] **And if thy brother** (that dwelleth) by thee be waxen poor, and **be sold unto thee; thou shall not compel him to serve as thy bondservant: (But) as an hired servant**, (and) as a sojourner [“dependent guest”—By.], **he shall be with thee, (and) shall serve thee unto the year of jubilee** [i.e. every fiftieth year—Ed.]: **And (then) shall he depart from thee, (both) he and his children with him, and shall [“go back to his clan**

**and back to his fathers' property**—By.] return unto his own family, and unto the possession of his fathers shall he return. **For they (are) my servants** [“**property**”—By.], **which I brought forth out of the land of Egypt: they shall not be sold** [“**in slave fashion**”—By.] **as bondmen. Thou shalt not** [“**exploit him**”—By.] rule over him with rigour; **but shall fear thy God.**

[“**But the slaves you are to have shall be these: out of the nations around you you may buy slaves, and also out of the sons of those who live among you as alien immigrants** [i.e. immigrants, foreigners, strangers or sojourners who are **not** Mosite converts—Ed.], **any of them you may buy** or of their tribe that you have with you that they have had born to them in your country,...”—By.]

Both thy bondmen, and thy bondmaids, which thou shalt have, (shall be) **of the heathen** [“goy” (Strong’s #1471): Gentiles, (foreign) peoples or nations—Ed.] **that are round about you: of them you may bond** [eternally as—Ed.] bondmen and bondmaids. **Moreover of the children of the strangers that do sojourn among you, of them shall ye buy**, and of their families that (are) with you [as your slaves?—Ed.], which they begat in [on?—Ed.] your land: and **they shall be your possession.** [Is Moses “prophetically” saying that Mosites may also own the children of their Gentile (“goy”) slaves just like they own the offspring of their cattle?—i.e. as human livestock? (Hint: The correct answer is yes.)—Ed.]

**And ye shall take them as an inheritance for your children after you, to inherit (them for) a possession; they shall be your bondmen for ever: but over your brethren the children of Israel** [i.e. Jacob the supplanter—Ed.], **you shall not** rule over one another with rigour.

[“**and they shall become your property, and you shall bequeath them to your children after you to be possessed as perpetual property: them you shall use as slaves, but your brothers the sons of Israel, each other, you shall not exploit.**”—By.] [39-46]

[Leviticus 25:10, :13, :23, :28 & :39-46]

And so according to Moses (or, if you insist, his invisible and hence forever unseen god), the “promised land” of “Canaan” was his property, as were the Mosites, “Hebrews” or “Israelites”—(not to mention everything and everybody else).; “For they [“your brother[s]”—Ed.] (are) my servants [‘property’—By.]...”—25:42)

And therefore the property of Moses (and/or his god) could not be sold, “foreclosed” or transferred to another (and hence owned, possessed or controlled) by another (for more than fifty years). In this “prophetic” way and for this reason both these “divine” properties (i.e. both the land and the “Hebrew”) would be returned to Moses (or his god) every 50 years. Every “jubilee” year “liberty” was (is?) to be “proclaimed throughout (all) the land,” and all debt-bonded, sold or enslaved Mosites were to be released at that time, and all their sold or “foreclosed” properties to be returned or restored to them, their survivors, or their families. Thus the Mosites must neither possess nor enslave the land (allotted to other Mosites) nor other Mosites for more than 50 years. Thus did Moses attempt to solve the thorny problem of the predatory or cannibalistic Mosites devouring other Mosites.

But, as we’ve repeatedly seen, Moses also tells his predatory (Mosite) followers (“prophetically” of course) that all the rest of the world of humans, “goyim” or “two-legged animals” may indeed be “forever” captured, enslaved or “bonded,” “possessed as perpetual property,” to be owned, kept and worked, or bought, sold or traded to their black, predatory, covetous, “Hebrew” hearts’ content.

Only the property of their (Mosite, “Hebrew” or “Israelite”) “neighbours” were they thus “prophetically” commanded not to covet: “Thou shalt not covet thy neighbour’s house, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that (is) thy neighbour’s.” (Exodus 20:17 & Deut. 5:20-21)

(According to Strong’s Hebrew concordance “neighbour” (“reya” #7458) meant “an associate (more or less close)” and was variously rendered in the King James translation as “brother, companion, fellow, friend, husband, lover [or] neighbor”)

And so everyone and everything who and which was **not** a “neighbor” (Canaanites,” e.g.) was therefore fair game for covetous and predatory “chosen people” of Moses the Egyptian to steal or to rob, to capture or enslave, to have and to hold forever and a “prophetic” day—so long as they kept their Mosaic “prophet’s” commandments—such as not to prey on fellow Mosites.

Do I misread or misunderstand the Mosaic myth-maker, dear reader? And yet to this day Mosaic fools will “religiously” point to his commandments and say we too should do likewise. (Then let us begin by “coveting” their property, their wives, etc.)

(Do you see, dear reader, where the “jews” or anti-Christians got their Satanic idea that only they are “men” or “humans,” while all us other humans are therefore fair game, “goy,” “livestock” or “two-legged animals” to be enslaved or devoured at will? (See their (other) evil book or “bible” called “Talmud.”)

\* \* \*

And so Mosaic or “Israelite” “neighbors” or “brothers” were sacrosanct and off limits as human prey. But all others human therefore were not, but were to be the Mosites’ perpetual prey. How very unholy!

But all other “strangers” from all other peoples or nations (i.e. “Gentiles”), and however fallen into these “Hebrew” nets of “bondage” (as “bondmen,” —women and -children)—(whether by theft or robbery, violence, conquest or usury) were to become (along with all their “bonded” children) the perpetual property these usurious, parasitic and predatory “Israelites” of Moses.

(And what free-man or Gentile would voluntarily or willingly sell himself into “jewish” slavery? This makes little to no sense to me—except maybe for a loving, self-sacrificial or Christian man to save his children or family from starvation. Or is this some kind of Mosaic euphemism for “unneighborly” victims enslaved by Mosite debt-bondage?)

\* \* \*

And yet to this day pseudo-followers of Moses dare call this demonic predation “religion,” “prophetic,” even “divine” or “Godlike”! But I for one am not yet entirely convinced. And you, dear reader? Perhaps it is because I am not quite Godlike, Mosaic or “Hebrew” enough to possibly understand their divinely mysterious ways!...or not!

And shall these predatory “prophecies” of Moses forever remain to give eternal sustenance to those usurious and otherwise predatory folk who to this very latter day yet sit in Moses’ seat (Matt. 23:2), and yet still look, long and act indeed to lord over all us Gentiles as their “prophetic” or “messianic” slaves or livestock? Can we realistically expect Moses (or his god) to clean up this “prophetic” mess for us?

\* \* \*

And by the way, slander was also “prophetically” OK:

(“Thou shalt not bear false witness against thy neighbour.”—Exodus 20:16)

For just look and see how their “prophet” slandered the Canaanites (Genesis 9:18-24) and the Edomites. (For they were both in Moses’ (and his “chosen people’s”) “prophetic” way to possess their “divinely” “promised land. And so they had to “prophetically” go. For, you see, they were evidently not (to be) “neighbors.”)

(In this far-less-than divine or prophetic vein, see the “Holocaust” slander of the “jews” or anti-Christians against the Germans. And see John 8:44 about the Slanderer and Its kindred. For a tree is known by its fruit, and a father by his sons. Therefore beware the Satanic “jews.”)

“You can knock me down, step on my face, slander my name all over the place./

You can do anything that you want to do, but just don’t step on my blue suede shoes.”—(Carl Perkins)

\* \* \* \* \*

I am reminded (by this “prophetic” commandment or proscription not to devour any fellow Mosites) of the lone, single, one and only tree which was forbidden the two original Mosites to touch, devour or consume within their god’s garden of Eden, his original myth. (“Genesis” 2:15-17; See also 1:28-30) (“for the land (is) mine”—(Levi. 25:23)

I am also reminded of something Moses (“prophetically”) told Noah, after he “prophetically,” mythically, imaginably or falsely drowned all the rest of the world: That he may do whatever evils he may wish to each and every other earthly creatures, with only one exception: his (Mosite) “brothers.” (Genesis 9:1-16, esp. 9:6)

(And please don’t tell me all non-Mosite humanity had been drowned, or I’ll be forced to repeat once again that, “He who believes because ‘it is written’ is a fool in his folly.”—Redbeard)

(But were the predatory “Hebrews” given these predatory commandments or permissions precisely because such was the most or the best which could be “prophetically” demanded or expected from them?)

**And the fear of you and the dread of you shall be upon every beast** of the earth, **and upon every foul** of the air, and upon all that moveth (upon) the earth [“everything that creeps on the ground”–By.], **and upon all the fishes of the sea: into your hand are they delivered. Every moving thing that liveth shall be meat for you** [cannibalistic sons of Satan (John 8:44)–Ed.]; even as the green herb have **I given you all things**. [Genesis 9:2-3]

Including (as we’ve seen or reviewed) all the humans, so long as their not Mosites, “neighbors,” “brothers,” “Hebrews” or “Israelites,” but are and remain “strangers,” “foreigners,” “immigrants” and/or “sojourners.”

Just compare the “prophetic” passage above with these below to at last understand Moses the Egyptian:

**The people[s]**–By.; (i.e. non-Mosites)–Ed.] **shall hear** [of your terrible and mass-murderous atrocities against humanity–Ed.], **(and) be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed** [“in consternation”–By.]; **the mighty men of Moab, trembling shall take hold upon them; all the** [“collapsed”–By.] **inhabitants of Canaan shall melt away. Fear** [“Terror”–By.] **and dread shall fall upon them** [as a psychological curse from this most terrorist of all nations–Ed.]; by the greatness of thine arm **they shall be as still as a stone** [i.e. petrified in terrified fear–Ed.]; **till thy people pass over, O Lord, till the people pass over, (which) thou hast purchased** [“brought”–By.]. [Exodus 15:14-16]

**This day will I begin to put the dread of thee and the fear of thee upon the nations (that are) under the whole heaven** [“on the faces of the peoples under the whole sky”–By.], **who shall hear report[s]**–By.] **of thee, and shall** [“be disquieted and unmanned”–By.] **tremble**, and be in anguish **because of thee**. [Deut. 2:25]

(Have you ever heard of the (Marxist, “soviet,” “communist” or “jewish”) “red terror,” dear reader? It was (and remains) as real as the Satanic, predatory, mass-murderous “jew.”

**There shall no man be able to stand** [“his ground”–By.] **before you: (for) the Lord your God shall lay** [“spread”–By.] **the fear of you and the dread of you upon all the land** [“over all the country”–By.] **that ye shall tread upon...** [Deut. 11: 25]

(Well we Gentiles damn-well better stand, or we’ll be demonically (if not prophetically) damned!)

**I will send my fear** [“terror”–By.] **before thee, and will destroy all the people to whom thou shalt come** [Therefore all the more reason, dear readers, never to open your doors unto them. For they are friends to no one, and enemies to all. (See e.g. Deut. 20:10-18–Ed.), **and I will make all thine enemies turn their backs unto thee** [thus making it all the easier for these murderous bastards to shove the knife–Ed.]. And I will send hornets before thee, which shall drive out the Hittite, the Canaanite, and the Hittite, from before thee. [Exodus 23:27-28]

[“**I will send my terror before you and throw into confusion all the people among whom you are to go in** [to mass-murder and dispossess–Ed.], **and I will give you the backs of your enemies;...**”–By.]

And how or why shall all the peoples or nations “to whom thou shalt come” dread these Mosites, “Hebrews” or “Israelites”? Because they have a great and terrible god or prophet who sends mythical “hornets” to drive out all non-Mosites before his “chosen people” arrive to possess this god’s earth? (“for the land (is) mine”—Levi. 25:23) Or because these “Hebrews” or “Israelites” were (are?) a terrible, torturous and mass-murderous people, and a frightful nest of “hornets” from which Moses “prophetically” saved his homeland by leading these “hornets” out and away to

sting or to plague another “prophetically” cursed or unfortunate people’s homeland? (Deut. 20:10-17, 7:1-2 & :22-24, 2:33-35 & 3:3-7; Numbers 21:2 & :34-5 & 31:7-18)

\* \* \* \* \*

(“What a tangled web we weave when we practice to deceive.”—Wm. Shakespeare)

What a dark “prophetic” spell was thus cast by Moses the Egyptian so very long ago! And why? Again, methinks ’twas to “prophetically” save his homeland from these predatory bastards of you-know-who or what! And yet to this day “religious” fools will scripturally fight each other to claim the “prophetic” promises which Moses made to “Abraham” once upon a myth. (Moses I know, but who on earth or in Hades is this “Abraham” character?) (Matt. 3:9 & Luke 3:8)

But was Moses the Egyptian really the king, prophet or god of these parasitic blood-suckers and predatory blood-spillers—even mass-murderously so? (Yes and no.)

Again, methinks Moses “prophetic” intention was to primarily to keep these cannibalistic Mosites from continuing to devour his Egyptian “brothers” and “neighbors,” and secondly to “prophetically” keep them from devouring themselves, by pointing them to the rest of humanity (except Egypt of course) as fair game for their predatory inclinations, tendencies, natures and characters.

Is it not true, dear reader, that if “jews” (who claim descent from Moses, or at least his patriarchal character, Abraham) were somehow forced to live with one another, they would devour one another instead of the Gentile? For as mythical blood-suckers need, crave and must have blood, so real human predators must have human prey. Then let the “jews” prey on themselves alone, and make them at last leave us Gentiles alone. (For they would no sooner freely leave our kingdoms than their Father Satan would freely leave God’s Heaven. (Apo./Rev. 12:7-12) Can you say “exorcism,” “expulsion,” “exodus”?)

(Madagascar sounds good to me too. But God help the poor natives therein, ’cause Satan and Its “chosen people” surely won’t! Again, just look at Palestine!)

\* \* \* \* \*

In Deuteronomy (Moses’ last book, and, by the way, not entirely written by him), the foregoing debt-bondage period of fifty years (for Mosite “brothers” or “neighbors”) was inexplicably changed to seven years. Don’t ask me why. Maybe the Mosites proved themselves more predatory than Moses had earlier anticipated and hence had “prophetically” prescribed in his earlier “book” called “Leviticus” (above). Maybe Moses himself made the change from 50 down to 7 years to release fellow-Mosites from the usurious debt-bondage of fellow-Mosites. (Needless to say, all others remained fair game to ensnare, entrap and/or enslave by “Hebrew” hook or “Israeli” crook.)

But here now in Deuteronomy the year of “liberty” for debt-enslaved fellow-Mosites, and hence the year of their release as bonded or indebted “servants,” and the return of all their sold, debt-forfeited, seized or “foreclosed” properties has been reduced from fifty to seven years. (Go figure!)

And so again maybe “god” had changed his mind after living with his predatory “chosen people” for 40 years or so—(but again not at all about the “divine (Mosite) virtue” of preying upon non-Mosites, upon “strangers,” “foreigners,” “immigrants,” “heathen,” “goi,” Gentiles or me, dear reader, and/or thee). (Bummer!)

**At the end of (every) seven years thou shall make a release** [“remission”—By.]. And this (is) the manner of the release: **Every creditor that lendeth (aught) unto his neighbor shall release (it); he shall not exact (it) of his neighbor, or of his brother; because it is called the Lord’s release. Of a foreigner thou mayest exact (it again)** [and again and again (See e.g. “compound interest”)—Ed.]: **but (that) which is thine with [of?—Ed.] thy brother thine hand shall release** [“at the end of (every) seven years”—Ed.];... [Deut. 15:1-3]

[“**From a foreigner you may [forever—Ed.] exact, but what you have in your brother’s hands [but what you have of your brother’s within your hands—Ed.] you shall remit your claim on.**”—By.]

**(And) if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.** [“When your Hebrew brother or sister is sold to you, he shall serve you six years, and in the seventh year you shall let him go free.”–By.] **And when thou sendest him out free from thee, thou shalt not let him go away empty** [“-handed”–By.] : **thou shall furnish** [“garnish”–By.] **him liberally out of thy flock, and out of thy** [“threshing”–Ed.] **floor, and out of thy winepress: (of that) wherewith** [“as”–By.] **the Lord thy God hath blessed thee thou shalt give unto him.**

**And thou shalt remember that thou wast a bondman** [“slave”–By.] **in the land of Egypt, and the Lord thy God** [with a little help from an Egyptian named “Moses”–Ed.] **redeemed thee: therefore I command thee this thing today** [“that is why I give you this commandment today.”–By.]. [Deut. 15:12-15]

(Question: Was the Egyptian enslavement of Moses’ “Hebrews” really and truly historical? Or was it merely just another Mosaic myth, fiction or “holy” lie or to support his “prophetic” intentions and arguments—such this particular argument: That his “chosen people” were not predators but prey, not enslavers but the enslaved, not mass-murderers but the mass-murdered? (Did you hear the one about the “ghostly” mass-murder of all the Egyptian first-borns?)

Did Moses hope to make “brothers” and good “neighbors” out of his predatory “Hebrews” by “prophetically” telling (not them but) their children and grandchildren that their grandparents had not been predators while “sojourning” in his Egypt, but prey? (See the next chapter if you please.)

And yet what else their natural, congenital, genetic, inherited, characteristic and inveterate predatoriness would explain all these Mosaic rules limiting the “Hebrews” predations to “strangers”? Was it Moses, his god or the desert sun which had transformed these poor, human prey into human predators, these human lambs into inhuman wolves, these victims of Egypt into victimizers of all other nations and peoples, these enslaved “Hebrews” into enslavers of all (non-Mosite) humanity?

\* \* \* \* \*

And so the period of indebtedness, “foreclosure” or enslavement (of fellow Mosites and their properties) was thus inexplicably (and “prophetically”) reduced from fifty to seven years. But after Moses had abandoned his “Israelites” in Moab, east of Jordan and their “promised land,” how many “jubilees” or “releases” were there, really, truly, historically? (Methinks not many, if any.) For though he really didn’t want to, through his years with them Moses couldn’t help but better and better come to know those “Hebrew” bastards with whom he had “prophetically” tied (or rather condemned) himself. (Deut. 9:24 & 31:27-29 & :16) For “familiarity breeds contempt,” but especially when the breed, seed, race or “generation” is most contemptable or contemptworthy. (Deut. 32:5)

The “Israelites” very much bitterly disappointed their adoptive “father” Moses. (Deut. 32:5-8) But he should have known better than to ever hope for (much less expect) water from such a stony people. (See Numbers 20:1-13 & Deut. 1:37-38; 4:21-22 & 32:48-52) (Can you dig the Mosaic metaphor?)

\* \* \*

(And by the way, and six centuries or so later, the Mosaic prophet, Jeremiah (active from the late 7th century to early 6th century B.C.) lamented that the Mosites or “Hebrews” simply didn’t obey Moses’ command **not** to enslave their fellow-Mosites or “Hebrews.” (Jer. 34:8-16)

And Jeremiah “prophetically” threatened the southern kingdom of Judah with conquest by Babylon if they did not immediately begin to comply with this Mosaic command, and free their “Hebrew” slaves at once. (Jer. 34:17-22) They didn’t, and they were conquered, but probably not because Jerry had a “prophetic” crystal ball, but merely because he could read the writing on the besieged Jerusalem wall.

For why should your slave or “bondman” fight for your freedom instead of his own? Or why should he care if his owner be a Babylonian or a “jew”? Perhaps the conqueror will even liberate him and enslave his master(s). But in liberating your slave you rather give him motive to fight

against your common conquest, and hence your possible enslavement: to fight for himself first and foremost to be sure, but hence also to fight indirectly for you and yours.

\* \* \* \* \*

And finally, does this following quote from Max below relate at all to the “prophetic” spirit and intent of Moses’ “jubilees” above—whether of every seven or fifty years?

In the **property question** lies a broader meaning than the limited statement of the question allows to be brought out. Referred solely to what men call our [individual or common-Ed.] possessions, it is capable of no solution; **the decision is to be found in him “from whom we have everything.” Property depends on the owner.** [Therefore see The Only One and His Property-Ed.]

The Revolution directed its weapons against everything which came “from the grace of God,” against divine right, in whose place the human was confirmed. To that which is granted by the grace of God, there is opposed that which is derived “from the essence of man.”

Now, as men’s relation to each other, in opposition to the religious dogma which commands a “Love one another for God’s sake,” had to receive its human position by a “Love each other for man’s sake,” so the revolutionary teaching could not do otherwise than, first, as to what concerns the relation of men to the things of this world, settle it that the world, which hitherto was arranged according to God’s ordinance, henceforth belongs to “Man.”

**The world belongs to “Man,” and is to be respected by me as his property.**

**Property is what is mine!** [says the “Ego,” “Only One,” the “Owner”—i.e. God (via His medium, oracle or prophet, Max Stirner)-Ed.]

Property in the civic [or political-Ed.] sense means **sacred** property, such that I must **respect** your property. “Respect for property!” Hence **the politicians would like to have every one possess his little bit of property, and they have in part brought about an incredible parcellation by this effort. Each must have his bone on which he may find something to bite.**

The position of affairs is different in the egoistic sense. **I do not step shyly back from your property, but look upon it always as my property, in which I need to “respect” nothing.** [“for the land (is) mine” (Levi. 25:23)-Ed.] **Pray do the like with what you call my property!**

**With this view we shall most easily come to an understanding with each other.** [Again this is the Owner talking to you and what you call yours.-Ed.]

**The political liberals** [and “prophets”?-Ed.] **are anxious that, if possible, all servitudes be dissolved, and every one be free lord on his ground,** even if this ground has only so much area as can have its requirements adequately filled by the manure of one person. (The farmer in the story married even in his old age “that he might profit by his wife’s dung.”) **Be it ever so little, if one only has somewhat of his own—to wit, a respected property! The more such owners, such cotters, the more “free people and good patriots” has the State.**

**Political liberalism, like everything religious, counts on respect, humaneness, the virtues of love. Therefore does it live in incessant vexation. For in practice people respect nothing, and every day the small possessions are bought up again by greater proprietors, and the “free people” change into day-laborers.** [Max, p.247-48]

Thus requiring periodic or cyclical years of (land) “release,” “liberty” or “jubilation”?

Anyway, such are the truly divinely inspired or genuinely prophetic words of The Only One and His Property, a.k.a. “The Ego and His Own.”

\* \* \* \* \*

## Moses Says “Good/Bad-Bye” and/or “Good-Riddance”

Let us now leave Moses the Egyptian as he left his unwilling, recalcitrant, disobedient, “stiff-necked” non-followers: With a curse. ’Twas was no less than a parting wish that others should do to them what they (as aliens, “foreigners” or “strangers”) had done to the Egyptians, and as they had intended to do to the Canaanites (Palestinians). Call it “prophetic karma” if you like.

Too bad (for God’s and humanity’s sake) it never really came to pass, isn’t it? I guess Moses and/or his mountain god weren’t so powerful after all, were they?

From Deuteronomy 28:15 & :20-68,

But it shall come to pass, if thou wilt **not** hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee : [Deut 28:15]

[And by the way, Moses had no doubt whatsoever but that they surely would not “hearken”. For if they would not hearken to his very voice, how much less would they hear and obey his merely written word? Or if they were so very disobedient in his face and presence—and they indeed were—then how much more so would they be in his absence, and after he had left them? (And Moses indeed left them, and he had fervently longed to for years, even decades, before he actually did so—in Moab, east of the Jordan. You go Moses!)

“...Take this book of the law, and put it in the side of [“beside”—By; inside—Ed.] the ark of the covenant of the Lord your God, that it may be there for a witness against thee [“your nation”—By.]. For **I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record [“witness”—By.] against them, For I know that after my death ye will utterly corrupt yourselves; and turn aside from the way [“road”—By.] which I have commanded you [“to follow”—By.]; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. (Deut. 31:26-29)—Ed.]**

[Deut 28:20-68] **The Lord shall send upon thee** cursing, vexation [“confusion”—By.], and rebuke [“condemnation”—By.], in all that thou settest thine hand unto for to do [“in every action you undertake”—By.], **until thou be destroyed, and until thou perish quickly;** [“because of the viciousness of your behavior in leaving me”—By.] **because of the wickedness of thy doings, whereby thou hast forsaken** [or abandoned—Ed.] **me** [i.e. Moses thy Egyptian. He means this metaphorically, spiritually, internally. And this is surely why Moses left them, otherwise he probably would have stayed until his death.—Ed.]. **The Lord shall make the pestilence cleave unto thee, until he** [“exterminates you”—By.] **have consumed thee from off the land, whither thou goest to possess it.** The Lord shall smite thee [plague you—Ed.] with [“slow fever and quick fever, with ague and with influenza, and with draught and blasting and mildew”—By.] a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

And thy heaven [“the sky”—By.] that is over thy head shall be brass, and the earth that is under thee (*shall be*) iron. **The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.** The Lord shall cause thee to be smitten before [“beaten by”—By.] thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth [“**and you will be victims to all kingdoms on earth**”—By.; (i.e. instead of achieving their ever-present, malevolent, and not-so-secret desire, and their most “religious,” “messianic” or Satanic intent: to victimize, conquer and enslave all kingdoms or states on God’s good earth. Do you see? Moses is prophetically promising them what they fervently wish upon others, on all others.)—Ed.].

**And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray** [“scare”—By.] (*them*) **away.** [Cf. Apo./Rev. 19:17-21. I.E. instead of devouring all mankind, as they “religiously” intend, they shall instead, by God, be devoured by birds and beasts. (Isn’t that sad?)—Ed.]

**The Lord will smite thee with the botch of Egypt** [“the Egyptian pustule”—By.], and with the emerods [“buboes”—By.], and with the scab, and with the itch, whereof thou canst not be healed.

The Lord shall smite thee with madness, and blindness, and astonishment of heart [“insanity, blindness and imbecility”—By.]: And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways [“not succeed in you pursuits”—By.; (against all humanity?)—Ed.]: and thou shalt be only oppressed and spoiled evermore, and no man shall save (*thee*) [“and you will be just robbed and refused justice all the time and have no one to take your part.”—By; (I.E. they will be treated just as they treat all those unfortunates who fall into their evil powers and/or bloody hands.)—Ed.].

**Thou shalt betroth a wife, and another man shall lie with** [“embrace”—By.] **her: thou shalt build an house, and, thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not** [“eat fruit from it”—By.] **gather the grapes thereof.** [Cf. Deut. 6:10-11—Ed.]

Thine ox shalt be slain [“slaughtered”—By.] before thine eyes, and thou shalt not eat thereof: thine ass (*shall be*) violently taken away from before thy face [“your donkey shall be stolen in your presence”—By.]; and shall not be restored to thee: thy sheep (*shall be given unto*) thine enemies, and thou shalt have none to rescue (*them*) [“no one to take you part”—By.]

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with (*longing*) for them all the day long; and (*there shall be*) no might in thine hand [“with you eyes seeing it and pining for them all day, and you be helpless;”—By; (to stop it)—Ed.].

**The fruit of thy land, and all thy labours; shall a nation which thou knowest not eat up** [as they, these “Hebrews,” were the “locusts” who devoured Egypt (and elsewhere)—Ed.]; **and thou shalt be only oppressed and crushed always:** So that thou shalt be mad for the sight of thine eyes which thou shalt see.

[“**a people that you do not know will eat the fruit of your soil and all that comes of your toil, and you will simply be persecuted and refused justice all the time;** and you will go insane at the sights you see.”—By.; (I.E. what these anti-Christes formerly did to the Canaanites (and much of humanity besides), and what they presently do to the Palestinians (and much of humanity besides), shall prophetically come upon them—that they might at long last reap what they have for so long sown. You know? You see? (Moses may have been a fool—for thinking he could ever draw water from a stone-people—but he was no moron. Can you dig it, dear reader? But don’t bother; we get his prophetic/metaphoric point.)—Ed.]

The Lord shall smite thee in the knees [“thighs”—By.], and in the legs, with a sore botch [“virulent pustules”—Ed.] that cannot to healed, [“infecting you incurably”—By.] from the sole of thy foot unto the top of thy head.

The Lord shall bring [“consign”—By.] thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known [Cf. Exodus 1:8-10)—Ed.]; and there shalt thou serve other gods, wood and stone. [Ex. 5:2—Ed.]

And thou shalt become an astonishment, a proverb, and a byword [“a horror, a byword and a jeer”—By.], among all nations whither the Lord shall lead thee.

[Here it is not the Gentiles who, by God, shall plague and oppress the Hebrews—(instead of the Hebrews plaguing and oppressing the Gentiles—as they always intend(ed) in their dark, demonic, malevolent and predatory hearts). For hereby, by God, Nature Himself shall plague them.—Ed.]

Thou shalt carry much seed out into the field, and shalt gather (*but*) little in; for the locust shall consume it. Thou shalt plant vineyards, and dress [“work”—By.] (*them*), but shalt neither drink (*of*) the wine, nor gather the (*grapes*) [“nor pack away raisins”—By.]; for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts [“territory”—By.]; but thou shalt not anoint (*thyself*) with the oil; for thine olive shall [“drop their”—By.] cast (*his fruit*). (Again, cf. Deut. 6:10-11)—Ed.]

Thou shalt beget sons and daughters, but thou shalt not enjoy [“have”—By.] them; for they shall go into captivity [“foreign slavery”—By.].

All thy trees and fruit of thy land shall the locust consume.

[And here Moses says that what the Hebrews did to the Egyptians (as immigrants, “strangers” or sojourners in the land) shall be done to them. Again, Moses is merely (prophetically) wishing them upon themselves: That they should reap what they sow, and get back what they give, and hence receive what they so richly deserve: their earthly reward.—Ed.]

**The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.** [“**The immigrant among you will come up and up over you; and you go down and down;**”—By.] **He shall lend to thee, and thou shalt not lend to him: he shall** [“come to”—By.] **be the head, and thou shalt be the tail.** [Cf. :12-13 of this same chapter (Again, is this not exactly what these Hebrew strangers did to Moses’ countrymen, the Egyptians?)—Ed.]

Moreover **all these curses shall come** [“true for you”—By.] **upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes** [“usages”—By; (ways or customs)—Ed.] **which he commanded thee:**

46 **And they** [i.e. “all these curses”—Ed.] **shall be upon thee for a sign and for a wonder** [“portent”—By.], **and upon thy seed for ever.**

**Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the** [i.e. to be rewarded with the promised—Ed.] **abundance of all things;** [I.E. they sought to achieve earth's abundance **without** first obeying Moses (and hence his mountain god). They thought they could with impunity usurp Moses the Egyptian and his (earthly) kingdom. (But could they? Did they? Have they—with Satan's help?) And because they would not serve Moses, therefore they must serve those nations which Moses will send against them—those whom they were ever-eager to dominate, conquer, oppress, enslave, exploit: i.e. all humanity.—Ed.] **Therefore shalt thou serve thine enemies which the Lord shall send against thee,** in hunger, and in thirst, and in nakedness, and in want of all (*things*): and he shall put a yoke of iron upon, thy neck, until he ["exterminates you"—By.] have destroyed thee.

The Lord shall bring a nation against thee from far, from the end of the earth, as (*swift*) as the eagle flieth; a nation whose tongue thou shalt not understand; A ["hard-faced"—By.] nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young ["that shows no respect to old man nor favor to child"—By.]: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed ["ruined because it"—By.]: which (*also*) shall not leave thee (*either*) corn, wine, or oil, (*or*) the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates ["localities"—By.], until thy high and fenced ["castle"—By.] walls ["in which you trust"—By.] come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

**And thou shalt eat the fruit of thine own body, the flesh of** ["your children"—By.] **thy sons and of thy daughters,** which the Lord thy God hath given thee, in the ["hard-pressed"—By.] siege, and in the straitness, wherewith thine enemies shall distress ["press"—By.] thee:

So (*that*) the man (*that*) is tender among you, and very delicate, ["he will be too stingy"—By.] his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave ["whom he lets be left"—By.; (i.e. whom he does not devour—Ed.) "to give one of them any of his children's flesh that he eats"—By.]: So that he will not give to any of them of the flesh of **his children** whom **he shall eat:** because he hath nothing left him ["at all"—By.] in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

[Truly spoken: For if the (anti-Moses and/or anti-Christ) Hewbew, "Isrealite" or "jew" can no longer devour Gentiles—because he, the human-wolf, has wisely, bravely and providently been separated or "segregated" therefrom, by (Who/What ese but?) a/the good Shepherd, such as Lord Adolf—then this predatory "jew" shall simply devour his own kind. For, as wisely noted by Ben Franklin in urging his fellow republicans to forever exclude the "jew" from America: The "jew" is a man-eater, an (economic) cannibal, a blood-sucker, a vampire, a devourer of men, women and children. As as with this predatory or cannibalistic "jew," so with his sister, mother or "she-wolf." ("Watch out boy she'll chew you up./ She's a man-eater.")—Ed.]

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, **her eye shall be evil** ["stingy"—Ed.] **toward the husband** of her bosom, **and toward her son, and toward her daughter, And toward her young one** ["afterbirth"—By.] **that cometh out from between her feet** [as some animals eat their afterbirth—Ed.], **and toward her children which she shall bear: for she shall** [secretly—Ed.] **eat them** for want ["lack"—By.] of all (*things*) **secretly** in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

If thou wilt not ["take care"—Ed.] observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God [i.e. "YHWH" or What's-His-Name? (Apo./Rev. 19:12 & 3:12)—Ed.]; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, (*even*) great plagues, and of long continuance, and sore sicknesses, and of long continuance. ["will deal extraordinary blows at you and at your descendants, great and sure blows and malignant and obstinate diseases,"—By.]

**Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also, every sickness, and every plague, which is not written** [by Moses (as if historical truth)—Ed.] **in the book of this law, them will the Lord bring upon thee, until thou be destroyed.**

And ye **shall** be left few in number, whereas ye **were** as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

["and you will **remain** a few people, whereas you **had been** like the stars of the sky in number, because you did not obey..."—By.]

[(See Genesis 15:1-8 & Deut. 10:22) Can you see and hear (or at least read, dear reader) how (once upon a prophetic, metaphoric or imaginary time) many a multitudinous, starry-eyed, wondrous thing had come to pass—at least in word if not in deed—or had come and gone...within the scrolls of Moses book?) They **were** multitudinous as the stars sometime between Moses' (thus prophetically fulfilled) promise to Abraham and the shortly approaching time when Moses finally abandoned them in Moab. (Is this not Moses' meaning? And was it true...or merely "metaphoric"?)-Ed.]

**And it shall come to pass, (that) as the Lord** ["delighted in doing you good and multiplying you"—By.] **rejoiced over you to do you good, and to multiply you; so the Lord will** ["delight in destroying you and ruining you"—By.] **rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked** ["torn"—By.] **from off the land** ["soil"—By.] **whither thou goest to possess it.**

[And guess where they'll be sent back? That's right, Moses is prophetically threatening—even promising—in the eternally witnessing and recording eyes and ears of all "earth and heaven"—as we all heard above in Deut. 31:28—to undo all the prophetic good which he had formerly done for his ingrate and rebellious "Hebrews," "Israelites," un- or anti-Mosites, and to bring upon them all the prophetic evils (and even more :61) which, for their worthless sakes, he had claimed within his book to have done to his fellow Egyptians; and to his former king, pharaoh; and to all the gods of his noble youth, but one : Amenhotep/Akhenaton's one and only God. What's His name again? (But what's in a name?)-Ed.]

**And the Lord shall scatter thee among all people**[s-By.], from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, (*even*) wood and stone. [Cf. Ex. 5:2)-Ed.]

**And among these nations shalt thou find** ["take"—Ed.] **no ease** [as they took, and took, and took in Egypt, thus plaguing or dis-easing the poor, impoverished locals?-Ed.], neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear ["be in dread"—By.] day and night, and shalt have none assurance of ["confidence in"—By.] thy life [Like the "prophetic" kind of confidence or assurance which Moses gave his followers?-Ed.]:

In the morning thou shalt say, Would God it were even[ing]! and at even[ing] thou shalt say, Would God it were morning! for the fear ["dread"—By.] of thine heart wherewith thou shalt fear ["feel"—By.], and for the sight of thine eyes which thou shalt see.

**And the Lord shall bring thee into Egypt again** with ships, by the way whereof I spake unto thee Thou shalt see it no more, -again [I.E. you shall no longer be kings over the Egyptians, but pawns under them? For they did not travel out of Egypt by ship, but by land, to Sinai, and beyond.-Ed.]: **and there ye shall be sold unto your enemies, for bondmen and bondwomen, and no man shall buy (you).** [Deut. 28:15-68]

Simply because no man in the land of Egypt shall **want** them—as before in Moses day? Byington makes Moses' meaning clearer that does the KJV:

["**And Jehovah will send you back to Egypt** on ships over the road I [Moses-Ed.] told you you should never see again; **and there you will offer to sell yourselves to your enemies as slaves and there will be no buyer.**"-By.]

(All together now: "Awweee!") But why **should** anyone want them, or desire their presence in their lands, states, countries, kingdoms? Or where in the world are locusts desired and welcomed like sun and rain, or spring and harvest-time?

Are anti-Mosite and/or anti-Christ "jews" a benefit a detriment or a mediocrity to all those (Gentiles) around them? Are they a blessing or curse to all those unfortunates within the malevolent reach or fallen into the deadly grasp of these human-wolves, -devourers, -locusts and/or —plagues (of Egypt, and elsewhere)? (And if you are using their evil money, then you are in their evil, "beastly" grasp. Did you know that, dear reader. See The Monetary/Economic Problem...and Solution.)

Are you finally beginning to understand Moses, dear reader? I hope so. For if he was truly witnessed, heard and understood by earth, heaven and/or sky, then why not, dear reader, you and I?

\* \* \* \* \*

## C: Debt-Free Tokens are much Cheaper (to Borrow)

Money often costs too much.—(Ralph Waldo Emerson)

If you would know the value of money, go and borrow some.—(Benjamin Franklin, from his Poor Richard's Almanac)

Now remember a “debt-token-money” is **loaned** into existence or circulation. It fact the money itself is the debt. (And as this debt is paid, this money disappears. And that’s clearly unsatisfactory.) And this debt-money is loaned out into existence at whatever usury rate(s) the debt-money crown (power, king, dynasty or “central” corporation) dictates.

(And besides, only the debt-token, monopoly-money itself (i.e. the loan or “principal”) is “centrally” created, printed and loaned into existence or circulation (for a while, until it must inevitably return to it’s only, monopoly or “central” source as its very own repayment). But that’s not all. For besides the return of every penny of this “principal” loan (of debt-money), (non-existent) “interest” is also demanded in return by the “royal” or “central” spider-king—thus not only returning the public or citizenry to their initial moneylessness (as before this debt-money loan), but also incurring AN UNPAYABLE (“public” “interest”) DEBT (of non-existent debt-money)! And thus debt-money tokens are by the “central” banksters demanded from the tax-paying public WHICH DON'T EVEN EXIST, AND WHICH NEVER DID!

And so there’s the infinite rub, the inescapable trap, and the damnable monetary scam inherent and lurking within all debt-token-money (monopoly or not)—which “money” is therefore a Satanic “jewish” invention and trap (for Gentiles).

And so of course I condemn such evil “jewish” “money,” and try my best to reveal or expose it. For the poor Gentile fish simply don’t see the hidden hook. And neither the Devil nor Its kindred are ever going to point it out to them. And so therefore someone else must. And how I dearly wish someone else would.

\* \* \* \* \*

And so that’s debt-money, which is always and everywhere a Satanic “jewish” trap for Gentiles. But debt-**free** token-money, (such as I heartily recommend for you and your county-kingdom, dear reader), is **not** loaned into existence, but is publicly created and freely distributed (and/or spent) into circulation by the county citizens (or their county mint/treasury) to be their very own monetary tokens of exchange, their very own public money or currency. It is therefore a publicly owned money, a debt-free money, and a non-monopoly money.

And so with such a debt-free public money there is simply no “central” or “royal” money-creating crown, no predatory, parasitic, blood-sucking king, dynasty or “central” corporation for the public to ever pay “principal” or “interest” to for the public or collective use of the public’s very own (debt-free non-debt or debtless) money. For this debt-free county money is created and circulated by the citizens themselves. And thus it is not a debt-money **loaned** into existence, but a debt-free money publicly distributed and/or spent into public circulation, wherein it remains for generations or until the tokens wear out and are therefore replaced by the county mint.

(“God bless the public who can stand up and day, ‘We’ve got our own [public money].’ ”)

\* \* \* \* \*

And so I say, dear reader, if you and your fellow-citizens, compatriots or trading partners are without sufficient gold or silver to coin as money, then why not consider the hitherto untold advantages of an honest (ample, stable, debt-free, non-monopoly) token money?

If the only thing you're lacking is a token of exchange, then it's a damn shame you don't publicly create, distribute and employ one. But "My people are destroyed for lack of knowledge."—(Hosea 4:6) Bummer!

And again simply imagine or perceive the immense folly (born of public economic/monetary ignorance on the one hand, and of "central" "jewish" malevolence on the other) of a public, city-state or county collectively **renting** tokens (created and lent by a private party, who thereby becomes the public's "royal" or "central" tyrant-king) instead of simply publicly creating and distributing their very own tokens to themselves for next to nothing but the cost of minting and distributing these cheap metal coins.

And there's the deep, wide chasm for all to see between a debt- and a debt-free token money.

\* \* \* \* \*

Now as concerns usury: because this proposed county token (money) is not a debt-token, therefore its cost to borrow shall be much lower. For the tokens themselves would no longer be collectively borrowed into existence by an ignorant public—or rather by their traitorous "representatives." For monopoly debt-tokens are borrowed into existence and circulation by an elective puppet-gov't (in the public's name, credit and debt) from their anonymously concealed corporate master(s): the national monetary crown or throne of this "legislatively" betrayed, enslaved or conquered state: their "royal" or "central" bank(sters).

And so the public doesn't really and truly borrow these debt tokens, but they must pay for them in full, plus (nonexistent) "interest." Yes indeed, these officially-, legislatively-, parliamentarily- and presidentially-borrowed debt-tokens are paid for (both "principal" and "interest") by the public via highly extortionate taxes (but all taxes are by definition coerced or extorted), and via much higher prices for everything else. (For businessmen's costs are passed on to consumers in the form of higher prices.)

And these much higher taxes and prices are (some of or part of) the profits of the "central" and "commercial" banksters. For those higher, higher and higher taxes are necessary for the national puppet-gov't to return or repay its (unrepayable) "public" loans or "national" debts back up to its "central" national throne, its corporate crown: the only or monopoly source (and hence the only or inevitable destination) of all the (borrowed) debt-money of that "jew"-enslaved or -conquered nation.

And the higher prices for everything else are caused by the higher "costs of money"—by the naturally (or rather unnaturally) higher business costs of using debt-token money—or by the unavoidably higher "costs of doing business" within each and every debt-token, monopoly-money state or kingdom. (For such are debt-tokens.)

**"Money often costs too much."**—(Ralph Waldo Emerson)

Yes, but debt-token monopoly-money always and everywhere costs too much. For such is the extortionate or predatory nature of this extortionate, predatory, monetary beast.

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But again in a debt-free-token county, wherein the public live free and employ their very own money, neither the "central" bankster (nor his "commercially" counterfeiting cousins) can secretly suck the public's life-blood, nor covertly devour their flesh and sustenance. For in such a free state the public no longer collectively (ignorantly, foolishly and self-ruinously) borrow their tokens into existence or circulation. For they themselves create or mint them, and hence own them, and hence owe no one for the existence and usage of their public money. And so within a free county or state the free public owe no monetary-master (no "royal" nor "central" crown nor king) neither "principle" nor interest" for the creation and use of their very own (debt-free) token-money.

(Such is "public money," and the very antithesis of this private, "beastly," "jewish," debt-token, monopoly-money which presently reigns rampant over Satan's "beastly," imperial or SuperNazi "messianic," anti-Christ or "jewish" globe.)

And so the (debt-free token) public no longer need borrow their token-money—neither collectively nor vicariously (via treacherous “representatives”). For they now have their very own money, having minted or created and distributed their very own money.

\* \* \* \* \*

And again I don’t mean me borrowing a few tokens from you, dear reader, or you from me—(though “neither a borrower nor a lender be”). I mean both of us (and all the public besides) borrowing the tokens we all use as money from a third (and private) party, i.e. from a “central” or “commercial” bankster-thief.

But if usury is to be permitted by the county citizenry or electorate, then individual citizens may indeed (as now, and formerly) borrow from certain other citizens in the **business** of lending money for profit. (And these again are called “usurers.”)

But here’s the difference and the point: The usury rate (for the public’s debt-free tokens) shall now be much lower than that earlier rate for the “central” bankster’s debt-tokens. And therefore that money (that high usury or “interest” rate) which formerly went to the “central” bankster (for the use or rental of his debt-tokens) is publicly owed no more, simply because the public no longer borrow the tokens they use as money, but instead create their own, and hence owe no one (no third nor private party) anything at all for their collective or public use of their very own public money.

And hence that “central” usury rate (which is no longer paid to the “central” bankster) may now be deducted from the cost of borrowing money, i.e. from the “interest” rate of usurers or lenders for profit of our public debt-free token money. Do you see? A debt-free token is much cheaper to borrow than a debt-token. For the “central” and “commercial” banksters, having been justly removed from the equation, no longer get their “cut,” their “pound of flesh,” their public heart and life’s-blood. (Isn’t that sad?)

For you, John Q. Public, would no longer be paying “your” debt-token crown or king for (the “royal” privilege of using) his private, debt-token money, because you now have your very own public, debt-free, token-money—having electorally employed and publicly instructed an official mint-man for that very purpose and to that public end.

And again, dear fellow citizen, you always and everywhere (i.e. with every deal, trade or exchange) paid for that “central” debt-token monopoly-money, whether you ever personally borrowed any or not. For “your” national puppet-gov’t borrowed it “for you” or “in your name.” And hence “you” borrowed it indirectly, and perhaps even without knowing it.

And again whether you ever knew it or not, you paid for that “publicly”-borrowed private money both in higher taxes and higher prices. For all business costs were simply passed along to the consumer or buyer in the form of higher prices—prices high enough for that producer, seller or businessman to pay off all his costs, (including the extortionate cost of this national, debt-token, monopoly-money), and to make a profit for himself and his family besides or atop all these business costs.

\* \* \* \* \*

And so therefore if usury is to be publicly, electorally or democratically suffered, tolerated, permitted or allowed within your debt-free-money county or state, I dare presume a competitive maximum annual usury or “interest” rate of under 5%. In other words, I assume less than 5% is sufficient for the competitive “savings & loan” banker-lender to meet all his (business) costs, and yet still make a competitive profit.

And so I’m assuming a 5% usury-profit on all loans (of debt-free tokens) is more than sufficient for the local lender or “Savings and Loan[er]” to pay his/its “depositors” or lenders (a 2% “interest” or so) to “interest” them in lending (or “depositing”) their (excess) tokens with him; to pay this lender or banker employees, and all “overhead”—(i.e. building or office rental costs, plus furniture, electricity, telephones, computers, ledger-books, stationary, paper, pens, etc.); and to replace the loss of all tokens loaned out to “deadbeat” borrowers—(assuming their “mortgaged” “collateral” is not “foreclosed” (legally seized) and publicly auctioned off to thereby replace all tokens lent and lost to them—plus all “interest” or usurious profit contractually “due” besides the

return of the “principal” loan; and finally, to even earn a competitive profit atop all these costs of doing business as a “savings & loan” lender, banker or usurer.

And again I hoping and assuming all usurers, money-lenders, “banks” or “bankers” within your county shall by mutual-competition (and hence not by law or official dictate) be thus mutually-limited to charging an annual money-rent, usury or “interest” rate of less than 5%.

For competition (unlike its antithesis, monopoly), yields the very best products and services at the very lowest prices. For all competitors must simply outrun the tiger of competition, or be devoured. But the monopolist can go as slow as he wants, and charge as much as he wants. For no rival or competitor is chasing him. And the worst monopolist is the “legal” monopolist, whose parliamentary or legislative whores have decreed all his rivals or competitors to be criminals, or all his competition be a crime. (See “monopoly-money,” “money-monopolists,” and/or “central” banksters.)

\* \* \* \* \*

And by the way, a safe fraction or percentage of all tokens lent to or “deposited” with every “saving & loan” must never be loaned out, but must always kept on hand to meet all current costs, to replace all tokens lost to “deadbeat” debtors, and, most of all, to meet all possible withdrawal-demands of all its depositors. (See “bank run,” and Frank Kapra’s 1940’s photoplay, “It’s a Wonderful Life.”) But let this be the only “fractional banking” ever to permitted or allowed within the realm of your debt-free token, and hence your debt-free, independent and prosperous state or county.

(For this reason of limited “cash on hand” or “liquidity,” some “savings and loans” will contractually insist on possibly limiting the amount of depositor withdrawals at any one time, and/or on being allowed so much time (or up to so many days) to re-collect the money thus demanded by bank depositors to be withdrawn from their accounts and handed back to them.)

\* \* \* \* \*

Again, the usury or “interest” rate of your debt-free county’s debt-free token-money would be quite less than the normal usury rate of all debt-token-moneys. For the “central” bankster would no longer get his “cut,” his “interest,” his profit, his usurious percentage.

(“You’re contradicting yourself and making no sense. How can a ‘debt-free’ money have an ‘interest’ rate?”)

Easy, if you (or I) insist on getting money you (or I) have not yet earned, and no one is willing to give it to you, and you are not a bank robber or thief, then you must borrow it. And if no one is willing to lend it to you without profit or usury, and if usury is to be tolerated in your county, then you must simply borrow this money at the best or lowest “interest” rate you can find.

Individuals can always borrow money from other individuals. But only a foolish or enslaved public, citizenry or group will collectively borrow the tokens they use as money instead of simply creating, distributing and using their very own—thus owning neither “principal” nor “interest” to any one, to any third party, to any lender, any private individual or group. For there is none. For the public have thus “lent” their debt-free tokens to themselves. This is “public” money. Do you see?

And these debt-free tokens are therefore much cheaper (for individuals like you or I) to borrow (than debt-tokens).

For debt-tokens are borrowed twice. Firstly, they are borrowed into existence (by the puppet-gov’t (from the “central” monetary crown or banker-king) in the people’s name and “credit” (i.e., their debt, obligation and liability to repay the crown’s “principal” plus “interest”). And secondly, debt-tokens are borrowed by the individual borrower (from some lender or other).

But debt-free tokens bypass or side-step the first step: They are not borrowed into existence. And therefore debt-free tokens cut out the first (and “central”) lender, and hence (they cut out) his “interest” rate. And therefore debt-free tokens are cheaper to borrow (than debt-tokens).

In other words, debt-token money is borrowed twice: firstly by the “public,” and secondly by the individual citizen, you or I. But a debt-free token money is not borrowed in the first fashion,

but only in the second—(i.e. by individuals borrowing from other individuals)—like any and all other moneys. For how can you possibly stop individuals from borrowing money, other than by making usury or borrowing a crime, or by forcing all ears to forever hear and heed S's Polinus: "Neither a borrower nor a lender be"?

But a debt-free token money is (created, distributed and) owned by the public, and hence not by any other group nor individual—much less by any private, corporate, anonymous, "central," national monetary crown, throne, king or dynasty. And hence debt-free token money is borrowed only once, by the individual borrower (from some lender or other). And hence the rental cost, expense, price or rate of "interest" of the first (and "central") borrowing no longer exists, because there is no first borrowing. And so the "central" bankster's usury or "interest" rate is deducted from the individual borrower's (thus lower) "interest" rate. And hence debt-free tokens are cheaper to borrow (than debt-tokens).

\* \* \* \* \*

Let's do the math: This "interest" or usury rate of the debt-free token can be figured as your state or nation's current "commercial" "interest" rate (a.k.a. "prime interest rate") minus your "central" bankster's current "interest" rate (a.k.a. "discount rate") which he charges his puppet-gov't and his "commercial" banks.

And by the "central bank's current debt-token money 'interest' rate," I mean the "interest" rate currently demanded, dictated or set by your nation's monopoly-money-creating crown, king, or dynasty. I mean the usury rate at which "your" anonymous and yet supreme state power and corporate crown lends its debt-tokens to its elective puppet gov't and to its "commercial" banks: From which two fraudulent and treacherous sources we monetary slaves presently derive all our "money"—all our fraudulent, predatory, untrustworthy and very over-priced debt-tokens—our debt-money—our debt-token, monopoly-money. (Bummer!)

And the usury (or "prime") rate of e.g. the Amerikan "commercial" banks(ters) generally stay between 3 to 4% above whatever usury (or "discount") rate is set by their "central" monopoly-money source—their national money-crown, creator and lender—their corporate "central" bankster (and perhaps even their covert or secret owner).

And so if the "central" bankster's usury rate were, e.g. 5%, and the current national, "commercial" or "prime interest rate" were between 8 and 9%—(with that extra 3 or 4% going to the "commercial" banks to cover all costs and as profits), then your county's annual usury rate among its competitive, privately-owned "savings & loans" should likewise be from 3 to 4%, and certainly under 5%.

For the unrestricted and "uncolluded" competition among these private county usurers, bankers or "savings & loans" should (by economic "law") naturally keep their usury or "interest" rates down to under 5%. And so I think and say this reduced usury rate (of under 5%) should be sufficient for a competent and competitive "savings bank" (within a debt-free money state or county) to both cover its costs and also make a modest competitive profit.

\* \* \* \* \*

But a "commercial" bankster or lender might perhaps object that I, in assuming a money-lender or usurer could profitably survive on less than 5% annual "interest," am ignoring, neglecting or omitting all his "commercial" profits (both "principal and "interest") made from loaning out his imaginary (and hence fraudulent) "bank-credit money." I mean all that invisible (because fictional) "bank-ledger" and/or "check-book" "money" supposedly or allegedly multiplee "based" upon that "fraction" of actual tokens currently in the "commercial" bankster's possession.

Yes that's true. I am herein not only ignoring "commercial" banking practices and profits, but decrying, shunning and proscribing them altogether—via advocating the annulling and outlawing of all debt-tokens, and all "bank-credit money" supposedly multiplee) "based" upon money (whether specie, token or debt-token). I am advocating the end of both "central" and "commercial" "money," banksters, and their banking "practices"—whose predatory "profits" shall at long last be cut out of the monetary loop, equation or transaction, if only you and your county adopt an honest, debt-free token-money, as I strongly recommend. And then very good riddance

to both “central” and “commercial” “jewish” frauds—to both pestilential monetary plagues and predatory usurer-traps for unwary Gentiles!

But to my “commercial” bankster’s critical point: Can a “Savings & Loaner” truly survive on less than 5% annual “interest”? As you know, such honest banks have historically survived without lending out any such “bank-credit money” (supposedly “based” upon tokens in bank-possession), but merely by lending out the real and true tokens they actually, physically had on hand from depositors and investors, and could safely spare. And though “Saving’s & Loans” could not afford to pay as high “interest” rates to their “depositors” as “commercial” bankers could, yet they have historically survived and thrived. And I fully expect them to continue to do so using (our?) new, debt-free tokens, and hopefully on competitive usury rate profits of under 5% per annum. I don’t expect so, but if I’m wrong, then I’m wrong.

(See the upcoming chapter on licensing vs. free-competition in the business of usury, money-lending or “banking.”)

\* \* \* \* \*

And besides, the “interest” or usury rate of your county’s honest (ample, stable) debt-free token will not vary or fluctuate as it does today, because the amount or volume of money in circulation will not vary or fluctuate as it does today.

And this again is because today’s (debt-token) moneys are extremely volatile, unstable and changeable in volume or amount (and hence in value)—by the natural “law” of supply and demand. The demand is constant, but the supply is deliberately, malevolently and predatorily not (constant, stable, unchanging). For this is the “bestly” nature and character of all debt-token, monopoly-moneys. They are loaned by “central” banksters to their “commercial” banksters and to their puppet-gov’ts—and hence, by impotent or “representative” “default,” to all such “centrally” enslaved Gentile individuals, families, tribes, peoples, races and nations). (Bummer!)

And multiplying this monetarily volatility is the “commercial” banksters’ “bank-credit money,” which is “fractionally” (or rather multiplee) “based” upon those “central” monopoly debt-tokens. And so one debt-token can “base,” spawn or multiply up to ten imaginary or fictional “credit-tokens.”

And all debt-tokens (plus nonexistent “interest”) must contractually and by definition return to their only, monopoly, “central” source...and hence inevitable destination. For that’s what the “debt-” in the “debt-token” means. And for every debt-token thus returned to its “central” origin and destination, up to ten of these imaginary, fictitious, non-existent and fraudulent “credit tokens” must likewise “evaporate,” dissolve or disappear. Hence “jewish” lies multiplee “based” upon “jewish” lies, and “jewish” fraud multiplee based” upon “jewish” fraud. Such is the airy, imaginary, foundation or “basis” of the present, “bestly,” “jewish” house of monetary cards. And so what’s stable, constant, permanent or trustworthy about such a “money” as that?

\* \* \* \* \*

Methinks if usury (money-lending for profit) is to be tolerated within your debt-free-token county, it had best be kept to a predatory minimum both by an honest, ample and stable money, and by the competition of unlicensed but treasury-supervised lenders, usurers or “bankers.”

But before you decide to tolerate or forbid money-lending for profit (“usury”), you had better know more than a thing or two of the natural consequences and destinations of each road, way or “public policy.” Far better to mentally know, see or foresee the ends of the alternate roads before you, even before you take that first step toward your chosen destination, than to stumble blindly into darkness, and thus to “live and learn” painfully, haphazardly, serendipitously.

If our forefathers could have foreseen the end of the road they chose for us, or the hellish destination they’ve led us to, would still they have made the ruinous choices they did?

And therefore I’ve included the following two sub-chapters (and most all others besides)—that we might foresee in the darkness just as far and as clearly as our mental lights can possibly shine therein. And what a puzzling drag it yet remains to see unclearly through a glass darkly, or through a dark mirror, or through distorted lenses. (1 Cor. 13:12)

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## On Controlling, Containing or Limiting Usury (if it is to be Publicly Suffered, Tolerated, Permitted or Allowed)

But to return once again to the pros and cons of (legalized) usury—(after our long interlude in and out of both good and bad books): Should there or should there not be usury or money-lending for profit in your county?

Again note, dear reader, the infinite difference or chasm between “debt-tokens” and “debt-free tokens.” For the latter are neither lent nor borrowed into existence and circulation. But even if you and I, dear reader, and others besides, indeed create, distribute and employ our very own debt-free “public” money—thus owing publicly neither “principal” nor “interest” to any third party (such as a “central bank”)—this does not prevent my lending (debt-free) tokens to you, dear reader, nor you to me. But to lend (or borrow) such debt-free tokens for profit, for a specified rate or percentage of profit, rent, usury or “interest” above and beyond the loan (or the “principal”)? Is this to be tolerated by me, thee and the citizenry? This is something which must be decided.

As we’ve already seen, and as others have noted, too many people saving too much money may well take too many coins out of circulation, thus “deflating” the money supply, thus increasing every coin’s value, and thus destabilizing the coin, the money. And that’s not ideal. (All the more reason, therefore, to create and employ or circulate **more** than enough tokens to make all desired trades, deals, exchanges—more by a quarter, a third or even a half.) For the ideal (token) money never varies in its value, its amount or volume, nor the number of tokens per user. The monetary ideal is consistency, stability, sameness, equality or equanimity of the coin over time, and hence its trustworthiness and popularity.

And as we’ve also noted, to lend money for profit or to become usurers (whether directly or indirectly—through usurious “savings deposits” or “interest bearing” “accounts”) is one incentive, motive, reward or reason for folks like “Long John Silver” to dig up their buried coins secreted savings or hidden “hoardings,” and thus to invest or spend (and hence circulate) them again.

But the trouble with becoming a usurer is that you become a usurer. (“Neither a borrower nor a Shylock be.”)

And if you forbid yourself from becoming a Shylock, should you tolerate others within your neighborhood, town, county or state to lend money out at profit or “interest”? That is the question.

(Again, a non-usurious banker will merely pledge to keep his depositors’ money safe for a fee—(“for man is **mercenary** and does nothing ‘gratis.’”—Max)—and perhaps also (via “checking accounts”) to pay out or dis-purse their (deposited) money for them upon receipt of their signed and specific demands to that effect, their “checks.” But a usurious banker (out of his usurious profits) will pay his depositors for leaving or trusting their money with him.)

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## Free Competition verses Licensing of Usurers

But if usury **is** to be allowed within the county, then I can see two “public” ways to go: Free competition or licensing.

(I myself recommend the former. For licensing “invites” corruption, the bribing of licensing officials, official favoritism (purchased or unpurchased), etc.

But free competition provides the public the very best usurious “services” at the very best terms and the very lowest prices or “interest” rates.)

But “let the buyer beware”; he must first seek out and find this very best competitor, product or service within the marketplace—that public place wherein frauds and thieves often

congregate, or even reign—(as today, via their “legal” monopoly). (See e.g. the “central banks(ters).”)

But free competition indeed beats or bests all competing alternatives (e.g. licensing oligopolies or monopolies) by yielding us customers better products and services at far lower prices than the reigning oligopoly of the licensed or the favored few ever can, shall, would or could.

(For “oligopoly” means “few [over] many.” And “oligarchy” means “reign of a few” (over all others). And indeed, the secret, hidden aim of all would-be oligopolists or monopolists is (via the natural law of supply and demand—i.e. via fewer and fewer suppliers or sellers) to thereby extort higher and higher prices (and hence profits) from the buying public, the purchasers, the citizenry. So “let the buyer beware” (the perils of oligopolists or monopolists). Simply note e.g. the government’s “public school” system, its imperial, superstate or “federal” postal system, and last but not least, indeed first and foremost, the “Federal Reserve System.” These are all extortive or predatory businesses, all monopolistic or oligopolistic monstrosities, all created, perpetrated and perpetuated by the criminalization of competition, and all yielding predictably horrible disservices at terribly extortive prices. For as free or unrestricted competition yields the very best products and services at the very lowest prices, so its antithesis, oligopoly or monopoly, yields the very worst products and services at the highest, most extortive or predatory prices. Is this not so?

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But the self-serving claim of most all oligopolists or monopolists (e.g. states, governments, labor “unions,” etc.) is that only **they** know how to do it right, or that any and all others can, will and simply **must** do it wrong or make it wrong, thus harming the public. And why (must they do it wrong)? Simply because they are not of the “right” party, of the party of “right(eousness)”? Because these rivals of theirs, these competitors, these unapproved, unblest, unlicensed outsiders have not been taught, tested, accredited, licensed or approved by these arrogant sources and dispensers of all right and all authority. And therefore how could these others outside of their supreme arrogance possibly ever learn or know on their own how to make it right or do it right?

Just look e.g. at “jewish”-Amerika’s or Uncle Satan’s “public” schools: They compel all children to attend; they can’t (or won’t) even teach children to read, and yet they will persecute (“prosecute”) parents for doing so, and all real and true teachers (who by definition don’t work for Uncle Satan) for doing so. And why? Because, as officially explained, parents and other “unlicensed” teachers simply don’t know how “to do it right”?

And yet “home schooled” children generally score far higher on all objective tests than the “public” school fools. And so that’s not the real and true reason, is it? And so state, gov’t and/or “public” officials are once again lying to us here also, aren’t they? And so what is the real and true reason why “unlicensed” teachers are “legally” forbidden by the state or gov’t to teach “its” children? Surely because parents and “unlicensed” teachers don’t know how and what to teach as the malevolent state or gov’t would have them “teach”—and probably wouldn’t if they did, because they love their children, wish them well, and hence want them to learn to read, prosper and succeed in life, to mentally, spiritually or psychologically run their fastest and jump their highest, etc. Because a literate public is an informed, aware and independent public, and hence presents a danger and obstacle to all (governmental) tyranny. A literate public is much harder to fool. A wiser public sees far better through the official lies of “public officials.”

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But again “licensing,” official “accreditation,” “certification” and the like, severely limit competition by discouraging or barring competitors from ever entering the “marketplace” in the first place, thus keeping prices (and profits) artificially high. But what matter where or from whom you learned whatever skills or truths you really, truly, damn well know, so long as you really, truly damn well know them? Why force citizens to acquire “certificates” or “diplomas” from certain state-specified institutions before they are even permitted (by state officials) to take state tests or examinations for whatever state “licenses” or permits are officially or legally required for the citizenry to compete within the state’s marketplace?

(Because those diploma-granting (and withholding) institutions have paid the parliamentary or legislative whores of that state to thus make themselves and their certificates legally indispensable (for all would-be competitors even to take the state's test prior to being licensed or permitted enter the state's marketplace?)

Why not simply take the public marketplace back from the state, the government, the "public's officials"?

For again, what matter where or from whom you have learned whatever it is you truly know? Whenever possible, why not just let anyone take state license exams without prerequiring diplomas from officially specified institutions of "higher learning"? What matters to me (if to no one else) is that you, dear prospective employee, possess the necessary knowledge or the prerequisite skills, and therefore not where or from whom you have learned or acquired them.

**Is "free competition" then really "free?" nay, is it really a "competition"—to wit, one of persons—as it gives itself out to be because on this title it bases its right[eousness—Ed.]? It originated, you know, in persons becoming free of all personal rule. Is a competition "free" which the State, this ruler in the civic principle, hems in by a thousand barriers?** There is a rich manufacturer doing a brilliant business, and I should like to compete with him. "Go ahead," says the State, "I have no objection to make to your *person* as competitor." Yes, I reply, but for that I need a space for buildings, I need money! "That's bad; but, if you have no money, you cannot compete. You must not take anything from anybody, for I protect property and grant it privileges." Free competition is not "free," because I lack the THINGS for competition. Against my *person* no objection can be made [unless I'm Irish, of course—Ed.], but because I have not the things my person too must step to the rear. And who has the necessary things? Perhaps that manufacturer? Why, from him I could take them away! No, the State has them as property, the manufacturer only as fief, as possession.

But, since it is no use trying it with the manufacturer, **I will compete with that professor of jurisprudence; the man is a booby, and I, who know a hundred times more than he, shall make his class-room empty. "Have you studied and graduated, friend?" No, but what of that? I understand abundantly what is necessary for instruction in that department. "Sorry, but competition is not 'free' here. Against your person there is nothing to be said, but the thing, the doctor's diploma, is lacking. And this diploma I, the State, demand. Ask me for it respectfully first; then we will see what is to be done."**

**This, therefore, is the "freedom" of competition. The State, my lord, first qualifies me to compete.**

But do *persons* really compete? No, again things only! Moneys in the first place, etc. [diplomas, licenses, workers' "union" cards—Ed.]

In the rivalry one will always be left behind another (as, a poetaster behind a poet). But it makes a difference whether the means that the unlucky competitor lacks are personal or material, and likewise whether the material means can be won by *personal energy* or are to be obtained only by *grace*, only as a present; as when the poorer man must leave, that is, present, to the rich man his riches. **But, if I must all along wait for the State's approval to obtain or to use (as in the case of graduation) the means, I have the means by the grace of the State.**

Free competition, therefore, has only the following meaning: To the State all rank as its equal children, and every one can scud and run to earn the *State's goods and largess*. Therefore all do chase after havings, holdings, possessions (be it of money or offices, titles of honor, etc.). after the *things*. [Max, p. 262-63]

And besides, as you know, many official state certificates or diplomas are fraudulent. (See e.g. New York City's high school diplomas.) For liars, whether official or not, can lie on paper as well as out loud. (See e.g. the Daily Liar or the "jewish"-Amerikan (debt-token-paper)-"dollar.")

And so I say any state or county "licensing" should be imposed with the greatest reluctance and restraint. For licensing limits competition by limiting competitors. And therefore (according to the economic "law" of supply and demand) licensing yields higher prices for the public to pay (for those licensed products or services).

And so this official or governmental "restraint of trade" called "licensing" grants higher profits to those licensed individuals—something these licensees are doubtlessly, selfishly

“interested” in, but something in which everyone else is not. For according to the natural and universal law of egoism or selfishness, each wants a monopoly in whatever he sells, but competition in whatever he buys. For monopoly yields the highest possible prices (and hence profits), and competition the lowest possible prices (and hence costs). In other words, everyone wants to “buy low and sell high,” thus minimizing his costs or losses and maximizing his profits or gains. Does that not make (selfish) sense to you, dear reader?

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(“Yes, free competition offers the public lower prices for all unlicensed goods and services. But licensing keeps frauds and incompetents out of business, out the marketplace. And that is an even higher, greater, more important and pressing public interest. Public safety trumps lower prices every time.”)

Yes I suppose licensing can and has, a priori, “legally” kept business frauds (and every one else, however competent and benevolent) out of the legitimate public marketplace—and perhaps has thereby driven them into the illegitimate, free or “black” market. And you are assuming, dear (“straw-man”) critic, that this governmental licensing is not itself an official, “legal” or “public” fraud! (See e.g. “commercial” bank licenses—not to mention “central” bank licenses.)

(And have you seen your state or gov’t’s onerous, tedious, burdensome and impossible official prerequisites for a license to teach within its tax-funded gov’t or “public” schools? (Methinks it’s easier, dear Dorothy, to acquire the wicked witch’s broomstick.) For again it’s not just a simple matter of taking a state (or gov’t approved) test to prove you darn know well whatever subject or skill you propose to teach “public” school children. No, you must have the required diplomas from state-approved or “accredited” institutions before you can even submit your application, and hence even **begin** the gov’t’s tedious application process.

And as for “public” incompetence or fraud, many or most of these government or “public” schools can’t (or won’t) even teach their poor, unfortunate wards how to read. For all teaching methods and “curriculum” materials are officially prescribed or dictated, and therefore all other methods and materials are officially proscribed or forbidden—and often and especially those that really and truly work.

Case in point: See e.g. the decades long, officially forbidden, proscribed, banished or outlawed “phonic method” of teaching children to read by teaching the sounds of those sound symbols called “letters.” How can you ever learn to read if you never learn to “sound out” the words because you’ve never learned the sounds of the sound-symbols called “letters”? Numbers are number-symbols, and letters are sound-symbols. As surely as you cannot teach numbers or arithmetic (addition, subtraction, multiplication and division) without first teaching what the number-symbols mean, (e.g. that “3” means this many ///, or “5” = /////), so likewise you cannot possibly teach sound symbols or letters (i.e. reading) without teaching their sounds, their meanings. Both numbers and letters are symbols, and therefore learning their symbolic meanings is prerequisite to doing anything further with them, like e.g. reading them, or adding and subtracting them. Is this not obvious, self-explanatory, unmistakable?

And yet this correct and proper “phonic method” of teaching letters or sound symbols has for generations now been officially forbidden to “public” school teachers by malevolent and tyrannical gov’t officials. They say it is not “progressive,” like they are. They say it is backward, regressive, old-fashioned, and far inferior to their “progressive” method, which in fact is no method at all. For there **is** no other method (to teach the reading sound symbols but by teaching the sounds of the symbols or letters.) And so this official banishment of this only way to learn to read (sound symbols) is, was, and shall forever be guaranteed to produce the public illiteracy it in fact always has obviously long desired these by dark and malevolent governments. But that’s not their official explanation. They would have us all believe this public illiteracy is officially undesired, and not at all a direct and intended consequence of their “progressive” educational methods and materials.

But I say this official, governmental banishment of “phonics” is not merely official stupidity, because no one is that stupid nor stupefied—not even graduates from “progressive” “schools of education,” from Marxist, “jewish,” “communist,” humanist, Babylonian-American “teachers’

colleges". No, this is clearly official gov't sabotage, malice and malevolence toward the public. And I think you know why: Because reading, literacy and public wisdom, awareness or lucidity is antithetical to (official) tyranny: Because an illiterate public is far easier to deceive, control, enslave: Because "democratic" tyrants damn-well know they don't need to fool all the people all the time, but merely most of the poor, dumb "publicly" "educated" fools around election time.

But again this is not the state or gov't's official explanation for forbidding their teachers to teach the sounds of the English letters. But whoever honestly expects the Devil or Its kindred to ever publicly tell the truth about their past deeds and present intentions, must be a proud and extremely stupid graduate of their "public" schools.

And the "public" solution? Simple: End tax-payer or "public" funding for all gov't or "public" schooling (i.e. indoctrination). The gov't clearly has no business in indoctrinating children. It is an obviously biased, prejudiced or "interested" party. And the more evils or crimes a gov't has historically committed, the less it/they are capable of telling the truth about themselves and their opponents. And so this is especially true of the "Soviet" and Amerikan "Unions," or the "jewish"-Amerikan empire. Just see their "holocaust" propaganda against that (German) nation which was good and brave enough to opposed their SuperNazism or imperialism, and discover their real and true causes for their world wars of imperial aggression against the (formerly) independent Gentile nations.

And so the greatest frauds are often official or governmental frauds: Here governmental stupefaction and indoctrination disguised as "public education," there gov't imperialism or SuperNazism disguised as "liberation" (of foreign nations), and there gov't tyranny disguised as "public protection." Have you surrendered your guns yet, dear reader? But why ever bother (to thus promote tyranny)? ("Don't let 'em take your gun."—Frank Zappa.)

And so therefore, who's going to protect the public from the fraud, incompetence or outright malice of "public" or gov't officials? The public themselves?: i.e. disarmed unofficials, impotent citizens, stupid, ignorant and illiterate wards of the "welfare" state?

But if you're really and truly concerned about protecting the public from business fraud, dear socio-political critic or "political economy major," then why not consider the far-freer and far less expensive Roman solution for dealing with frauds in the market place **before** they strike—for **after** frauds strike they are by definition "criminals," and hence must fall under the "public's" law and punishment): "Caveat emptor" ("Let the buyer beware"): There are frauds lurking in the market place who are **not** officially, legally, politically permitted nor imperiously pre-licensed to enter therein.

And beware: Tyranny is almost always disguised as loving protection of the public or the citizenry. Or what tyrant ever openly, publicly confessed that what he truly desired and intended was to enslave the public, and, in order to do so, he has therefore ordered the public to disarm immediately in the name of the Law? But, dear reader, if you surrender your weaponry (in dutiful obedience to "your" tyrant's, "your parliament's or your "supreme" court's "decision," decree, dictate, command or "law," you are surely thereby voting for your own, your loved ones, and your compatriots' (political) enslavement.

For to become and remain free, dear reader, you simply must (spiritually, mentally, psychologically, religiously and/or philosophically) place your "rights" far beyond or above the reach of all other humans by making (i.e. thinking or believing) them super-human, divine, inviolable, absolute or "inalienable." For "human" "rights" are merely (political) permissions which pompous humans (out of their apparently inexhaustible supply) condescendingly grant to other humans, and which tyrannical individuals or groups (i.e. presidents, parliaments, congresses, "supreme" courts, etc.) officially take away (under the "holy" names of "humanity," "public safety," some "emergency" or other, "terrorism," etc).

But the "divine" trumps the "human" (or the "constitutional") every time. And a [divine] word to the [politically] wise is sufficient.

But, if I am Man, and have really found in myself him whom religious humanity designated as the distant goal, then everything "truly human" is also **my own**. What was ascribed to the idea of

humanity belongs to me. **That freedom of trade, for example, which humanity has yet to attain—and which, like an enchanting dream, people remove to humanity’s golden future—I take by anticipation as my property, and carry it on for the time in the form of smuggling. There may indeed be but few smugglers who have sufficient understanding to thus account to themselves for their doings, but the instinct of egoism replaces their consciousness.** Above I have shown the same thing about freedom of the press. [Max, p. 327-28]

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And again, besides (political) tyranny, the other main real reason for most such “restrictions of trade” or competition is economic tyranny: i.e. to extort higher prices from the buying public by thus artificially, officially or “legally” reducing the supply of suppliers or the number manufacturers, importers, competitors or rivals in the marketplace. In other words the “legal” predation of “public” officials is both political and economic. But that’s not what these “legal” and official oligopolists say. That’s not their official explanation. They say their oligopoly or monopoly exists only to protect the public from bad products, services and businessmen. (Believe that one and they’ll tell you another.)

But another government (Hammuarbi’s e.g.) might simply say that the building profession, e.g., is open to everyone, to all comers, rivals or competitors, but that each builder is responsible for his own work, and therefore if his roof or his wall were to fatally fall down or in on a customer’s head, then that builder’s head must also be forfeited. In other words, “an eye for an eye and a tooth for a tooth” and a (builder’s) head for a (customer’s) head.

And another government might simply say, as the Romans did, “Let the buyer beware.” For there are crooks lurking in the marketplace.

There is an ancient Greek saying to the effect that he who is not his own doctor by the age of 50 or so is simply an ignorant fool who never grew up, never lived and learned, never gathered from experience, coincidence, cause and consequence.

(“Surely you’re not suggesting that citizens should be free to prescribe their own medicines, are you?”)

Surely that wouldn’t be best, most extortive, most predatory or most profitable for the “jewish”-“Amerikan Medical Association.” And so no, of course I’m not and would never dare suggest that citizens should ever be free. For citizens are, by definition, subjects or slaves of their “public servants and/or authorities.” (And there’s certainly no contradiction in terms there: between “public servants” and their masters or “authorities.”)

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And so, when and wherever possible, methinks free competition is best for the public. And let the buyer beware.

But shall usurers, money-lenders or “bankers” be licensed by (“public” officials of) your county or state? For again “licensing” prevents competition from entering the marketplace, and thus artificially “restricts trade,” reduces the number of competitors, causes higher prices, and hence (lo and behold) yields greater and greater profits for the “licensed” oligopolists or monopolists. But we mere citizens are not officially permitted to notice that.

But usurious money-lending (for “interest” or profit) is neither rocket-science nor brain-surgery. So why “license” it? What’s the official excuse? To “protect the public” from “unscrupulous” or “predatory” lenders?

(Of course by official Satanic or “jewish” definition, neither “central” nor “commercial” lenders are either “predatory” or “unscrupulous.” And again, believe that one, dear reader, and “your” “public officials” will officially and “publicly” tell (or rather command) you another, and another, and another “article of [Satanic “jewish”] faith” for you to believe as if God’s gospel, like e.g. that slanderous, venomous, poisonous, hateful, racist, Satanic “jewish” dogma called “the Holocaust.”)

\* \* \* \* \*

And so I say, **if** you decide to allow usury within your county, then officially supervise all your (unlicensed) lenders by all means necessary. And let no monetary bankster or thief fog your

official public super-vision with book-keeping confusion or misleading terminology, nor suffer any bankster to cheat the public by any trickery (of false numbers, “credit-money,” etc.). But compel all banks to keep their records strictly according to your clear and simple instructions, formulas, definitions and “rules of accounting.” And yes, test or examine them on this knowledge as a precondition of doing (and continuing to do) business within your county—even periodically, if you so please or think it best. But let that be the extent of your “licensing.”

And fine those usurers who ever fail to strictly follow your simple accounting or recording instructions, or if persistently delinquent, drive them from your county marketplace altogether. And aside from your frequently scheduled “public” inspections of the business records or books of your county usurers, drop in unannounced every so often to again see for yourself that all your lenders’ records and “deposits” are all both true and accurate. And periodically publish your findings if you wish to thus inform the public of the financial standings of the various banks: how much money they presently hold, how much has been “deposited,” how much is presently lent out, etc. For is an officially informed public not also an officially protected public? Methinks truth and liberty is the very best public protection, and official lies, prohibitions and tyranny the very worst.

But otherwise let the bankers or usurers compete amongst themselves. For thereby is the public best served, and not by the “restriction of trade” caused by any unnecessary prohibition or “licensing.” For one tends to run faster whenever chased by the all-devouring tiger of competition. And therefore as far as possible let the tigers run free. For their “competition is the life of trade.” And this “life of trade” or freedom of competition grants or yields the buyer, the consumer, the public better products and services at lower prices—and yes, even from usurious money-lenders.

And so therefore, eschewing city-state licensing, I rather advocate the free competition among county money-lenders, usurers or bankers—with the provision that bank “examiners” and/or “accountants” from the county treasury (if not also bank) be “publicly” or electorally charged with authoritative oversight over all county usurers or “bankers” (i.e. “savings” banks)—whether these “savings” banks be individual proprietors, partnerships or corporations—(should the latter irresponsible and anonymous “entities” or soulless “bodies” even be permitted or tolerated to “exist” within your county).

(And again all county banks should of course be none other than “savings” banks, and hence never, ever “commercial” banks, which by definition “create” and lend out their own “bank-credit money” toward their extreme profiteering and usurious predation of the public.)

And this treasury oversight or supervision is of course to insure that county banks or bankers are neither cheating nor deceiving the public. How cheating? Perhaps via lending “bank-credit” money instead of real tokens. (See above.) And how “deceiving”? Perhaps via falsified or fraudulent (county-mandated, periodic and publicized) bank-statements of their current “assets” and “liabilities”: i.e. of all money presently on hand (for depositors to withdraw) vs. all money currently loaned-out—of all current “deposits” (whether by the public or of its owner’s investment-“capital”) vs. all outstanding loans.

And thus I recommend, as a condition or “price of doing business” within the county, that all county money-lenders, bankers or usurers must submit their bank records and/or open up their money vaults for examination by county-treasury inspection agents upon demand, and without question or delay. Let it be official public duty of the county treasury to see and publicly report if each county banker or usurer has as much money on deposit and “on hand” and he so claims within his bank books or records. And the longer these bank books are not thus officially verified by treasury officials, the longer any potential bank fraud will thus be permitted to grow and prosper, to the detriment of all depositors and investors.

And if a banker should ever find money missing from his vault after an inspection by a county treasury official, then let him make a public announcement or accusation to that effect. And if a banker should ever be blackmailed by any treasury official for any alleged errors, falsehoods or “irregularities” in his records, let him likewise tell the public.

For whenever the public suffer under official enemies disguised as “public servants, they then, as now, and always, will very much need to know. An informed public, officially or

otherwise, is a protected public. And a protected public is of course self-armed, self-defended and self-protected, and only thus are they really and truly protected (from all other citizens, foreigners, officials or unofficials.)

You can't realistically expect or trust any "public official" to ever do for you and yours what you must always do for yourself, dear reader. "Public service" is a very limited proposition, and beyond that, extremely dubious and untrustworthy. Consider: Are our "public officials," like loving and self-sacrificial parents, really and truly willing to be knocked dead to protect you and yours, or I and mine, from any and all worldly harms? Of course not. Politicians don't really love you or I, dear reader, they merely pretend to—like the lying, deceitful, pretentious and treacherous whores or prostitutes they really and truly are. "Public servants" don't really want to sacrifice themselves to us and our good, but vice-versa. And so what good are they? Again, if any, a very limited good.

In truth most of our "public servants" would really rather be our public masters, and are ever looking for the opportunity to thus aggrandize or promote themselves. And so like very dangerous doggies, "public officials" need to be perpetually watched by a perpetually armed, vigilant, formidable and even deadly citizenry. May it never be truly said that I ever promoted "public servitude," "public officials," politicians or gov't as the official answer to our very real and pressing racial, social, political, monetary and economic problems. I'm merely suggesting or promoting, as public acts against tyranny and toward prosperity, the electoral creation of the public offices of county sheriff and county mint-man/tax-man/treasurer—(as specified).

Freedom ain't free, dear reader, not is it cheap. Nor can freedom or liberty ever be bought or received from politicians or "public officials." On the contrary, they are ever looking for (if not actively creating) opportunities and "public" or "national emergency" excuses to take your and my rights, freedoms or liberties away. For they all too well know that our unofficial loss of liberty shall be their official gain of power—their official god or idol. Is this not so, or do I misunderstand and misrepresent them, as they surely peremptorily, involuntarily or fascistically misrepresent me?

Methinks "The price [or cost] of Liberty is eternal vigilance" is a saying both old and true. (But I digress.)

\* \* \* \* \*

And completely consistent and integral with, indeed prereduced by, genuine freedom of competition, let the county usurer or lender (like every other non-monopolistic seller of services) be entirely free at all times to lend or not to lend to whomsoever asks to borrow of him. For as with the tango, it takes two to make a free and voluntary sale or loan. The buyer is not compelled to buy at the seller's price, nor the seller to sell at the buyer's (proffered) price. And let the same be true of money lenders and borrowers. For as the seller will only sell his goods and services to those who will **pay** him, (otherwise it's called "robbery" or "extortion"), likewise the lender will willingly lend only to those productive and trustworthy citizens who (in his estimation) are most likely to fully repay their "principal" loans, plus all pre-agreed upon "interest" or usury besides or atop—(below any legal limits, of course), or at least have enough pledged or "mortgaged" "collateral" to seize and to sell for loan non-payment or "default."

In other words, there should be no law (as today) compelling lenders to lend to risky, undependable and untrustworthy borrowers, individuals, groups (Negroes e.g.) as a condition of holding a license to lend, or as a cost of doing business within that state or county. For money-lending is not a charity, but a business—even if only a "non-profit" business like a "credit union." Let the seller or lender beware, therefore, of any and all untrustworthy buyers or borrowers.

There should be no "right" ("human" or otherwise) to cheap money, or to borrow money at the lowest usury rate available in the ("publicly" supervised but hopefully unlicensed and hence truly competitive and "free") "money-market." Lenders should not ever be forced (by "public" officials) to lend to anyone, and especially the greatest "credit risks": the poor the propertyless, the previously "defaulted"—(who around here remain a "credit-leper" for seven years).

\* \* \* \* \*

And remaining in this vein of voluntary or non-compulsive lending, it was aforementioned that the competitive, free-market usurious rate (for our honest, Gentile, token money) would hopefully be under 5% per year. But on the other hand, the “non-profit” hand, hopefully no more than 2 or 3% yearly loan “interest” or usury would be sufficient for any benevolent and competent individual, partnership or group willing to lend money as a public service (for no profit and merely at cost) to those loan-applicants from among the public whom they judge sufficiently productive, dependable and trustworthy. Hopefully 2 or 3% “interest” shall be sufficient for any such “non-profit” lender(s) to keep their (book-keeping) “accounts” in order and up to date; to pay their accountants, clerks and/or “tellers”; and to pay for, replace or “make good” any loan failures or “defaults” of “deadbeat” borrowers—who in retrospect should evidently not have been trusted in the first place to borrow and pay that money back in full, with that modest “interest” added besides or atop the “principal” loan.

\* \* \*

And so same low, “non-profit” usury rate is hopefully intended or hold true for “Credit Union” loans to their members, but there’s a significant difference.

(“Credit Unions” are private “savings” banks” open only to members of private groups such as labor unions.) And they too are “non-profit” enterprises or businesses intending to assist their members to borrow money as cheaply as possible. Some members “make deposits” (lend money at low “interest”) to their “Credit Union,” and the other members may apply for low-interest loans from that supply of members’ savings’ deposits.)

But on the other hand, the “credit union” director might succumb to group or member pressure to loan group money to unreliable members. And hence the practical need to replace or restore the losses on those “bad” or “defaulted” loans. How then shall this be accomplished: By raiding “good” members’ deposits (to make up the losses)? Or by simply, and perhaps heartlessly, “foreclosing,” seizing and auctioning off any or all pledged property or “collateral of those defaulted members sufficient to fully repay or restore their “bad” loans? If the latter, no problemo. But the former might easily drive up the “interest” or usury rate charged by the “credit union” to all its other member-borrowers (to compensate for their “bad” or “defaulted” peers), and/or might drive down the “interest” rate paid to all its member-depositors or lenders. In other words, the “credit union” must first decide whether it’s going to be a charity or a business. And, as always and naturally, apt conclusions will follow.)

And so the basic problem or trouble with those “non-profit” banks called “credit unions,” (which again are essentially private, “non-profit,” “savings & loans” of labor unions) is that pressure is often placed upon the bank managers to lend to unreliable members or “credit risks,” thus increasing bank losses and thus increasing the borrowing costs or “interest” rates for all its other members. Because the “credit unions” generally exist solely to serve their members, and hence not to make a profit, it is often therefore very difficult for any manager to refuse “credit” (i.e. to loan money) to any seemingly unreliable or untrustworthy member, unless he has already or previously “defaulted.”

And so, depending upon the extent of these loan “default” losses, the “non-profit” “credit union” hopefully need not charge so much usurious “interest” to its borrowing members as a “for profit” “savings & loan.” For otherwise they would defeating their purpose: To provide their members the lowest “interest” rates available in the (competitive, “for-profit”) “money-market.”

\* \* \*

In short all involuntary or compulsive lending (i.e. to “credit risks”) drives up the usury rates for everyone else. And that’s anathema—if not also the concept, theory and practice of usury itself. The lender alone should decide who is and is not a “credit risk,” and what usury rate (up to a legal limit maximum?) he should offer a would-be borrower. (For “It takes two to tango” or to make a deal, a trade, a contract. And so if only one, then it’s a robbery—whether “legal,” “official” or otherwise.)

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And consistent with this wise, fair and just “public policy” of voluntary or non-compulsive lending by private money-lenders or usurers, the county treasury is not and should, never, ever

become a public “welfare” fund to be officially or “legally” raided robbed “on behalf of” the lazy or incapable, and hence the poor or homeless—via the help, encouragement and leadership of some “publicly spirited” demagogue or other—some “socially conscious” “socialist,” “communist” or what-have-you? (John 12:5-6)

But what if such a “compassionate” character should ever be elected county treasurer? Then I guess the electorate would surely get what they officially asked or bargained for. And if that county treasury also served as a (usurious or non-usurious) county bank, then I’d suggest you withdraw your money immediately. And if the treasurer starts to inflate or debauch the county coin, then trade them off as fast as you can, because there’s nowhere they can go but down, down, down into worthlessness. For such is the ever-exposed “Achilles’ heel” of every token money.

But on the other (right) hand, or within an upright state or kingdom of honest money and ample (“natural”) resources, the poverty of a physically or mentally capable individual’s is his very own offense or crime against himself. And any individual’s physical or mental incapability is his own or his family’s burden to bear. (John 12:8) Let such as then these beg of you if you so please. But don’t ever be forced to give to them, unless you prefer life on your knees. For that way lies tyranny. (See Marxism, “communism” and every “compassionate” “welfare” statism.) (Bummer!)

\* \* \* \* \*

And as, within the non-usurious state or kingdom, wherein perhaps too many coins are buried in the back-yards of savers, so also too many county-tokens lying dormant within the county-treasury likewise “deflates” the (honest, ample. stable) county-currency, thus increasing every token’s value and thus destabilizing the county money. And that’s not good either.

Remember the relevant passage from the Satanic “jewish” plot against humanity:

**The State exchequer** [or treasurer of this planned or intended “beastly” or imperial world kingdom of these conspiratorial, SuperNazi, Satanic and/or “messianic” “jews”–Ed.] **will have to maintain a definite complement of reserve sums** [of exactly what percent of the total imperial money, “mark,” “stamp” or currency?–Ed.], **and all that is collected** [as taxes–Ed.] **above that complement must be returned into circulation** [either via gov’t spending on “public works” or via bond-loans to (profitable) “industrial companies”–Ed.]. **From these** [tax-“collected”–Ed.] **sums will be organized public works...**

**On no account should so much as a single unit above the definite** and freely estimated [“reserve” or emergency–Ed.] **sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; stagnation of the lubricant may stop the regular working of the mechanism.** [An apt metaphor indeed!–Ed.] [#20]

And so any big surplus or excess of county tokens lying dormant in the treasury is a sure sign county taxes too-high. And rather than admit that, many a “public servant” would rather spend them.

And as some coins are said to “burn holes in the pockets” of individual prodigals or “big spenders,” so perhaps they also cry out aloud to be officially spent by “public servants” with ears apparently far more sensitive to the siren songs of the public’s money than your ears or mine, Odysseus. Should they then be lent out instead of spent out? Or again should the taxes simply be lowered?

But whether the county treasury (or bank) is to engage in usury (or if it is to be at all permitted or tolerated within your county) is yet another question for the citizenry to answer.

But even if forbidden, citizens will still desire a safe place to keep their county coins, and perhaps also a “checking account” to thereby make their larger payments. And the county treasure would seem a safe and logical place. And hence the county treasury/bank.

But first consider, John Q. Citizen: Can the county mint/treasury/bank/tax office/ even be trusted to keep your tokens safe?—even and especially from this official county robber or taxer himself? Can the county treasurer/tax man be safely trusted by the citizenry to keep their county coins safe from all thieves, robbers or (other) “public” officials, without officially spending this

money, or confiscating it as evaded (or unpaid) taxes? Should the county tax office be officially or “legally” separated from the treasury, so that the left hand of the county electorate and officialdom might never know what its right hand holds within its grasp? And if we believe that whopping one, dear fellow citizen, do we officially deserve to be told another? Hence I ask, Why separate these official twins (or rather trio: mint-man/ treasurer/tax-man) which so logically belong together?

In “jewish”-Amerika, e.g., bank accounts and other private properties of citizens are confiscated, seized or robbed by the national “Internal Revenue Service” even without a public trial, or even an accusation. It is simply considered a “crime” to have, say, 5,000 or more debt-paper “dollars” in your possession, or (in other words) outside of a bank-account. Such monies are seized by police as “proof” of criminality. I’m serious. After all, who but a “criminal” would have more than 5,000 dollars in cash?

Furthermore, any movement (deposits or withdrawals) of 10,000 or more “jewish”-Amerikan “dollars” in or out of all “private” banking account(s), must, by tyrannical law, be reported by all Amerikan bankers to the tyrannical, communist, “jewish” gov’t. In other words, as part of the cost of doing business in Amerika, all Amerikan bankers are secretly spying on their depositors for the gov’t—secretly reporting on all Amerikan citizens and their finances, without every telling them of that fact, nor of precisely what they have secretly informed the gov’t about them behind their backs. Imagine secretly betraying your customers as a (political) cost of doing business!

Needless to say, dear reader, I don’t advocate such a tyrannical “public policy” for your county’s bankers. Nor should your businessmen be forced to become and remain tax-men as a precondition for doing business within your county. For such are the “public policies” of tyrannies—as is the official robbery or taxation of, say, 20 or 25% or more of your yearly profits or “increase.”

The Mohammedans have a truly private system of (non-usurious) banking and international movement of money (for a small fee or percentage). They do not spy for governments, and so all evil governments hate, slander, outlaw and persecute such honorable and trustworthy bankers as “terrorists.” Much can be profitably learned, adopted or adapted from the honest and trustworthy banking system of the Mohammedans.

\* \* \*

But let’s consider the wisdom or folly of trusting your county tax-man/treasurer to keep your money safe from robbers and thieves both unofficial and official, and especially himself—if not also to usuriously loan this public money out at “interest.”

If the total annual tax shall be no more than a “tithe” or 10% of every county citizen (or resident’s) yearly **profit** or “increase,” then I guess it’s safe enough—though I suppose it’s always best not to let “public” officials know exactly what and how much you’ve got. For what “public” officials don’t know about you and yours can’t hurt you, and can’t make them envious of you, or desirous of officially robbing, taxing, confiscating or “nationalizing” it out of you and your family’s hands.

But if, against my better judgment and suggestion, the annual county tax shall be a percentage of **all** the citizens’ **property**, and hence not limited to “real estate” (land and buildings), and therefore if each citizen shall be legally or officially required to annually (and publicly) declare his total “worth” or “holdings,” then yes, certainly, the saving citizen could stand to lose any undeclared money he or she ever deposits (for safekeeping and/or usury) within the county tax-office and treasury.

And so we see every different “public policy” thus creates or causes different public consequences, elicits or induces different public reactions, and encourages or discourages different citizen behaviors: such as to save or not to save at the county treasury; to trust or not to trust the county tax-man/treasurer. Public consequences which are best, therefore, as far as possible, to publicly foresee before any “public” decree. But alas, the democratic electorate is mostly short-sighted or blind. And there’s the eternal democratic or majoricratic rub!

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But assuming the tax is Mosaic, or a “tithe” of one’s yearly “increase,” and assuming the elective county treasurer/mint-man/taxman is not a wolf in “public servant’s” clothing, shall he keep the citizens’ money safe from unofficial and official thieves and robbers for free, or for a fee?

(And how could the treasurer possibly keep the depositors’ money for free without paying for this public service with tax-money taken out of the county treasury, and hence out of your pocket and mine, dear fellow-taxpayer?)

Or shall the county treasurer also be a usurer, lending out the county coin to citizen borrowers for profit, and therefore paying periodic “interest” tokens out of this usurious profit to all his citizen-lenders or “depositors,” and hence not charging them to keep their money safe for them, nor using up tax-money for this public service?

These again are “public policy” considerations, issues and decisions for the electorate to debate and decide, and hopefully with an eye wide open to their various public (social, political, economic) consequences.

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And so what about our county treasurer or treasury as our one and only official usurer? Can we realistically assume our “public servant” (our mint-man/tax-man/treasurer) can or will lend us our “public” money at a lesser rental or usury rate than private competitors can or will afford us?

Could **any** “public servant,” office or official, anywhere or at any time, possibly run faster and jump higher than his unofficial competition?—assuming they were, officially or legally, even allowed to compete at all.

All the more official incentive or motive, therefore, to officially keep all others out of the race. Again just look at the gov’t’s “public” monopolies: the “public” schools or the postal “service,” e.g. Or how can anyone, even a tortoise or a sloth, possibly lose a race without any other runners? And surely no public servant ever ran faster unchased by rivals than while competitively chased by all other comers.

And if this public official of ours can’t really compete, why then should ever enter or stay in this business of usury?

But again: Shall the county treasurer be permitted by the county electorate to lend (county) money to county citizens? Whatever they shall decide (undecided or redecide) they shall decide. But hopefully they shall never decide to permit their treasurer (or anyone else) an official usurious **monopoly**. For again the competition of business rivals yields us consumers better services and products at cheaper prices than any monopolist, official or not, could ever afford, offer, grant or “vouchsafe us.

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And the same sound “public policy” considerations mentioned above should also apply to the county treasury (or bank) should it ever be electorally-charged or -permitted to lend to individual citizens (proprietorships or partnerships). (For hopefully all corporations shall be publicly outlawed, banished or dissolved within the county.)

But beware: This usurious or money-lending treasury (or treasurer) could easily become a Pandora’s box of fiscal woes (and/or a tyrant) if not vigilantly watched and ever-guarded against. For if the county treasurer (or banker) should ever be publicly-charged, -permitted or -suffered to lend to lazy or incapable (and hence poor) citizens simply because they are poor (and therefore somehow “entitled” to or “deserving” of public gifts or largess), then afterwards he will of course have to officially “forgive” them their inevitable failure to repay their “public” loans, thus making up the losses with other treasury or tax-moneys (out of your and my pocket)—something which the county treasurer’s usurious competitors obviously could never do, thus giving him an unfair advantage over them. If this were ever to happen, then surely the county treasurer would thereby be taking us all down the road toward tyranny via taxing, robbing or coercing the productive Peters to “publicly” support the parasitic Pauls, or vice-versa. (Acts...18:1-3, 20:33-35; & 2 Thess. 2:6-12)

(And that is neither fair, right nor just, to thus punish productive citizens for being productive, and to thus reward unproductive citizens being unproductive, lazy or incapable.

(What a social corrosive, and a mighty incentive for producers to stop producing, or tax-payers to stop paying taxes!)

Give your alms to “Paul” or “Peter” if it is your selfish pleasure to do so; or if it be your worldly or social reward to do so—(to be thus seen of men and hence thought charitable, benevolent, admirable, etc. (Matt. 6:1-2); or else if it buy your expected reward or entrance into in Heaven.

Yet another selfish motivation. (Are there any others?) For the papists say their Peter holds the keys to their heaven, and is thus master of God’s heavenly gate. Best therefore to thus grease Peter’s palm before you meet and greet him in his heavenly state. Don’t you think?

And so I say give to beggars or the poor if it is your (selfish) pleasure or reward to do so. But pray do not compel your fellow-citizens to join you in your selfless charities, nor suffer them to compel **you** to give to **their** pet Peters or Pauls. For any “charity” which is not voluntary is clearly not charity, but extortion or robbery, but thus “charitably” disguised. Many a robbery is disguised as voluntary.

And again any “charity” freely given (to Peter, or whoever) in expectation of thereby gaining worldly rewards, or unworldly entrances to pagan heavens, etc., is not charity either, but merely an entrance free, a “cover charge” to social respectability, or the cost of bribing or doing business with almighty Peter, Paul, or what’s his name?

(But what a great fool Peter’s god must be, to thus surrender his keys to his kingdom heavenly. For surely the one God and the true, would never His Godness and kingdom thus undo.)

\* \* \*

But on the other hand, here is the true and genuine Christian workers’ spirit, and hence their perpetual state of prosperity:

**“...for the labourer is worthy of his hire.”**—(Luke 10:7)

**“...for a worker deserves his pay.”**—(By.)

**“...if any man would not work, neither should he eat.”**—(2 Thess. 3:10)

And not only that, but every froggie who didn’t help bake the pie should get no slice. No pie-rats allowed in this kitchen!

“Welfare entitlements” to the poor for their “virtue” of being poor is hardly an inducement or enticement for them to go to work and be productive, useful or helpful to their political fellows, rather than dead weights upon their backs. Poverty as an eligibility for free tax-money encourages, rewards and promotes individual “disability,” and corrodes, corrupts and discourages the society.

And besides, that way lies fiscal or financial ruin, high taxes, big government, demagoguery, mob-“democracy” and tyranny. All official or governmental “distribution of wealth” should forever be outlawed and be made anathema.

The most “charitable” gov’t is in fact the most predatory. For gov’t makes or produces nothing. It merely robs or takes from those who do. How can a “public servant” who makes nothing and hence has nothing to give, give away anything (or rather purchase the votes of social parasites) but by robbing the well-earned property of those who do produce?

That gov’t that governs most, taxes most, and that taxes most, “governs” most. That gov’t that governs least, taxes least, and that taxes least, governs least. best. And methinks the gov’t that governs best is the one that governs (and hence taxes) least.

“Public” loans to the “public” (i.e. from gov’t or treasury official(s) to certain officially-preferred private individuals, groups, races or classes) should never become “public” grants or gifts (from the official “public” to their individual pets). For that again is the tax-robbery of productive citizens to pay or reward unproductive citizens—perhaps for their votes, their political support, or simply their “bread and circus” acquiescence. (See e.g. the “jewish”-Amerikan

monetary support for the terror state of “Israel”: tax-money of course officially extorted or robbed from productive Gentile American citizens.)

And men (especially “public” officials) have historically shown themselves quite capable (and even eager) to give away to their friends and supporters the properties (and liberties) of other citizens (who are not their friends or supporters). And surely such demagoguery was the death knell of many a city-state long before Socrates first painted the tyrant’s picture in his ancient, descriptive and warning words. (See the last three chapters or “books” of his Republic.)

And so for all these reasons and fears, if not reasonable fears, and if usury were to be publicly tolerated within my county, I myself (should I be allowed to vote) would vote against the county treasury/treasurer ever lending out the public’s (debt-free token) money—much less ever giving it away. For again all treasury money is tax-money. And again all other usurers in the county cannot thus dip into the public treasury should they ever lose money or fail to compete in the free and public marketplace. Nor can they ever officially and demagogically “legally” loot the public treasury, and thus transform the county into a Marxist, “jewish” or “communist” state, and thus transform its once productive and upstanding citizens into dispossessed slaves upon bended knees to “their” “public servants” and/or officials. (Bummer!)

And therefore, dear reader, I suggest you transform no office, no official and no government into some provident god-father of State. For Papa State will surely prove Itself as unsatisfactory as did Moma Church, that universally old, blood-thirsty Roman Catholic whore. (Apo./Rev. 17:1-9) (All such religious or political idols make very unstatisfactory gods indeed!) Have you ever met the Roman crucifix or the wafer-god? They don’t have a hell of a lot to say, if you notice, but that’s BECAUSE THEY’RE DEAD! But rather learn, dear reader, from bitter historical experience to accept no substitutes for the real McCoy. For there are none. Can you dig It/Him? Don’t bother. No need. (John 10:17-18)

And after these false gods of Church and State have fallen their final fall, and met their final end, what then in their place, dear reader, shall arise but merely me and thee, and our voluntary union (or disunion) makes three.

\* \* \* \* \*

But rather let each citizen and each family be responsible for himself, themselves and their very own welfare. For such is the real and true welfare state, or the state of public welfare. And again he who is poor in a state of honest money is the personal cause of his very own poverty. And so thus living within his very own poverty is where he so well deserves to be. Or he who is poor in an honest-money county is the cause of his own poverty and hence deserves to be.

If the county money is truly honest, ample and stable, then there are no fluctuations in its volume and worth (“price” or “cost”)—even over generations, and hence no “business cycles” of money floods and droughts, no “inflations” and “deflations,” no “busts” and “booms,” no “prosperities” and “depressions,”—just prosperity all the time: assuming ample natural resources; the “freedom of enterprise” (i.e. minimum legal or official “restrictions to trade,” licensings, monopolizations, etc.); and the energies and talents of the county citizenry. Yes indeed with honest token money (i.e. debt-free, ample and stable) there is always prosperity, production and trade, so long as there are natural resources and talented, vigorous, unrestricted producers to produce desirable things and services for other productive citizens to buy with the honest county coins they, in their turn, have honestly earned.

And so anyone who is poor within such an honest money state has only himself (his laziness, unwillingness or inability) to justly blame for his poverty—and hence neither the prosperous nor the wealthy. (You can’t truly say that of a “central” bankster state, can you?) The poor, failed, unfortunate or unprosperous man (in an honest-money county or state) may of course remain jealous of or angry at his prosperous fellow-citizens, but with the banishment of the “central” and “commercial” banksters, and of their political prostitutes and official public enemies within “public” offices, (i.e. the official national traitors and the dictatorial “legislators” who created the “central” banksters (and their other “legally” exploitive or predatory monopolies) in the first place, the poor man can no longer justly cry “foul” or justly blame his prosperous countrymen (or even the politicians) for his poverty, but only himself, his inability, his laziness or

unwillingness to work and to produce desirable things or services for other prosperous citizens to trade or give him their honest county money for. And that's a very good thing, and conducive to social (and hence political) peace, rest and tranquility. Although, as always, you can never stop an (evidently) unjust man from making unjust charges or accusations. (See or hear e.g. the slanderous, "jewish" "holocaust" charges or accusations, propaganda show-trials, foregone conclusions, "legal" lynchings, official murders, etc., etc., etc.) But you can banish such unjust, false or slanderous creatures, can't you? And very good riddance!

\* \* \* \* \*

And again if usury **is** to be permitted within your honest token county, then no usurer, lender or banker should ever be suffered or tolerated (as now and most everywhere) to lend out money which he does not even own or possess, and hence cannot possibly loan out to another. I refer again to that "bank-credit-money" of the current "commercial" banksters, which they presently and fraudulently **pretend** to loan out—thus demanding real and true (debt-token) money in return (both "principal" and "interest") for this imaginary money they never really lent, or for "bank credit"-loans which they never really made.

And this is merely the newest, latest, most up-to-date form of the same old "jewish" money-fraud—whereby "jewish" banksters would print up and lent out mere paper-money ("paper-gold," or paper-promises to pay gold on demand). And yet they would demand real and true gold or silver in return for the loan of this mere printed paper of theirs—of these fraudulent paper promises of theirs to pay gold which they didn't even possess.

As so whether it be "paper-gold," debt-tokens, or "commercial-bank credit-money": These are all various forms of monetary "jewish" fraud and theft. Yes this is clearly "jewish" fraud and theft, and monetary increase or "inflation" (and decrease or "deflation") at malevolent "jewish" will, and hence the "jewish" antithesis of Gentile money: honest, debt-free, ample and stable.

And if these predatory, "jewish" "central" and "commercial" banksters can thus create and loan their very own money, "credit" and/or "credit money," then why, dear reader, can't you or I? Because, you see, they have been officially "licensed" or "permitted" to do so, while we have not. And because we, dear reader, are second class citizens, and are far more honest than these predatory sociopaths who thus monetarily cheat the public, and who with their phony money buy up the political prostitutes and official public enemies in "public" office, who "legally" or officially allow, permit, dictate or "legislate" such monopolistic or oligopolistic predations of the public.

But all county-tolerated banks should instead be honest, Gentile "Savings' & Loans," lending out nothing but deposited (or invested) honest, Gentile county tokens, with sufficient tokens always "on hand" to meet any and all withdrawal demands.

\* \* \* \* \*

And in conclusion I hope that all usurers, money-lenders or "banks" within your county (and mine) shall by mutual-competition (hence not by law or official dictate) be thus mutually-limited to charging an annual money-rent, usury or "interest" rate of less than 5%.

And so via the banishment of the "central" bankster's debt-token monopoly-money, and via the freedom, power and dynamism of free competition, it is fervently hoped that the blood-thirsty like of Shakespeare's Shylock, the "jew" of Venice, shall never again come to live and to prey within your good or Godly county or country...nor mine.

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## Legal Limits on Usurious "Interest" Rates?

But if publicly tolerated at all, should usurious rates of "interest" or profits from loans be legally-limited (to a maximum of e.g. 5% annually)? Or shall "loan-sharks" in the county water be legally permitted to lure, to attack, to bite, to prey upon and devour the citizenry at will? And prey they will! For unless legally curtailed, and if there be wolves living among you, or rather tolerated by you to live among you, then your county kingdom will indeed suffer the kind or "predatory lending" or "loan sharking" currently rampant in "jewish"-bankster-America, as shall be

mentioned below. (And even the usury rates on “credit card” loans are up to around 20% yearly, and are refigured or “compounded” monthly. That’s outrageous!)

\* \* \* \* \*

But again in this “public policy” question of “usury” or money-lending for profit, shall the county electorate democratically, legally or officially limit the cost, price or rent of money within the county?—by curtaining or limiting the annual profit or “interest” % on all loans (of debt-free county-tokens) made within the county, to a maximum of ...what percent, if any, dear reader? Perhaps 5, 6 or 7%?)

For consider, dear reader: Would-be borrowers with little to no property or “collateral” to “mortgage,” and/or who may be considered “credit risks,” or who may have “bad credit” due to prior loan “default(s),” and who therefore cannot get usurers to lend to them at competitive rates, may fall prey to predatory lenders at much higher usury rates—according to the natural “law” of (money) supply and demand.

Should such “predatory” lending or “loan shark” “interest” rates be criminalized by a law? That is the usurious question. How much is too much? How high is too high? How “interesting” is too “interesting”?

\* \* \* \* \*

Methinks free competition or anti-monopoly is best for all the citizenry—except, of course, for the monopolists. And to be most fair and honest to all, most everyone desires a monopoly in what he sells, but competition in what he buys, so that he might thereby maximize his (monopolistic) profits and his (competitive) savings, and hence pocket both, or else take them to his bank. And thus subject to the competitive pressures of all other money-lenders within the marketplace, the “free market” usurer, lender or “banker” will be thus competitively forced or compelled to lend his money at minimum rate (of money-rent, usury or “interest”) necessary to meet all his business costs, and yet also to make a competitive profit. Better by far to run just a little bit faster or harder, than to be devoured by the voracious tiger of competition.

And why don’t we all just come out and admit it?: “Were [all] in it for the money.” Aren’t we? Or if not exactly money, then surely some other sort of gain, reward, profit. No? Yes.

Methinks the free competition of multiple lenders (best accomplished via minimum (but just and proper, as aforementioned) barriers to entering the usurious field) are a far better force or impulse toward lowering money costs (“interest” rates) than are “price ceilings” or usury-rate limits—beyond say, 6 or 7% per year.

But methinks this legal limit is indeed necessary to avoid and to outlaw the predatory lending rates, or the “loan shark” usury or “interest” rates, currently permitted by “public” officials and hence perpetrated by banksters within “jewish” Amerika. I mean charging or extorting annual “interest” rates up to 700% and higher! I’m serious! This is no joke!! I mean charging, extorting and annually paying 7 times the amount of the “principal” loan in usury or “interest” rates alone! And again it’s not illegal, but is officially permitted within “jewish” Amerika. (See e.g. “Borrowing Big Trouble: Beware Fast Cash to Get You Past Payday,” by staff writer Brian Kates; N.Y. Daily News, Dec. 1, 2002)

But what kind of a moron or extreme desperado would ever accept such a predatory loan? And what kind or species of man-eating land-shark would ever even offer it?—perhaps beneath fine words or fine print, but behind very sharp teeth?

I can see why this incredibly predatory usury rate would “interest” a sociopathic bankster, but why also all those Amerikan “public” officials who permit this predatory money lending, or who make, decree, “legislate” or enforce no law against it? It is because they are the “public” servants and the official “representatives” (not of the public, but) of none other than these very predatory lenders, these most usurious banksters—who are evidently political masters of these treacherous politicians, their blackmailers, bribers and/or purchasers?

And don’t forget, today and tomorrow, as yesterday and always: “The borrower is servant to the lender.”—(Proverbs 22:7) And therefore “Neither a borrower nor a lender be.”—(Wm. Shakespeare)

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