

Blasphemy & Identity

Mark Golding



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Jesus was not an accidental product of the environment like an evolved primate but a man inspired by the Creator to put an axe to the root of the tree of knowledge of good and evil. He stood alone against a state of mind that is universal, that boasts mortality yet lives in hell. To the 'cultured' intelligent men of his day he was either heretic or mad. Their response was always characterised by violence. He came as the eternal Logos so that we can understand where we have come from, why we are here and where we are going.

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Images

Front cover : From Abu Ghraib prison complex (originally built by American contractors in the 1960's) showing Iraqi detainees being bagged by American warriors in 2004AD.

Page 3 : From a tablet inscription celebrating the bagging of enemies by the Sumerian warriors circa 4000BC.

Blasphemy & Identity

“The vanquished know war. They see through the empty jingoism of those who use the abstract words of glory, honour and patriotism, that mask the cries of the wounded, the senseless killing, war profiteering and chest pounding grief..”
- War Reporter Chris Hedges who survived many close calls
(excerpt from talk ‘War is a force that gives us meaning’)

Words are all we have to shape identity. Everything we experience and perceive as truth, every reality, is bound up in the imprecise medium of language.

When it comes to defining things that have no physical substance the use of language becomes even more imprecise. To describe in a meaningful way the existence of time for example requires a degree of scientific knowledge mixed with a bit of imagination.

Creative thinking sometimes leads to a revelation that opens up the mind to an entirely new way of seeing life but because of the philosophical nature of this activity we become immediately aware of how our vocabulary might not be extensive enough to communicate these revelations or new ideas clearly. Or worse, our revelatory thoughts attacking the ideas underpinning the authority of a ruling class for example, especially if they inspire public revolt against those ideas, might not be welcomed by the guardians of their ideology who may use their ministerial position in the State to have you silenced for the sake of political stability or national security.

In this context vocabulary is often used as a toolbox by one to bind another to their way of thinking, or by one class or sect or nation to bind others to their ideology or religion. Language becomes law, law becomes tyranny, tyranny becomes war. The operative verb ‘to bind’ is the etymology of fascism.

When it comes to defining human identity as an individual, with individual rights and freedoms, the law states this and the law states that, but who are these people who preserve traditions which have become the laws that define the status and value of individual human life?

This is the question that Jesus posed and it got him into a load of trouble.

Jesus was murdered by people who didn't like his words.

Words that expounded an identity outside of, and indeed in spite of, the cultural, social and psychological norms prevailing at the time; the same norms that prevail today. The charge of blasphemy was the main grounds on which the machinery of State and Religion found Jesus worthy of the death penalty. From the written fragments that have survived purges (Gospel texts) we can see how the State authority of the day had already decided to murder him for 'blasphemy' before his 'trial (in a kangaroo court)'.¹ This account typifies some of the weaknesses inherent in a secular justice system.

Blasphemy

- "Expressing disrespect for God or for something sacred" – The Sage Dictionary
- "The crime committed if a person insults, offends, or vilifies the deity, Christ, or the Christian religion" - Collins Concise Dictionary
- "An indignity offered to God in words, writing, or signs; impiously irreverent words or signs addressed to, or used in reference to, God; speaking evil of God; also, the act of claiming the attributes or prerogatives of deity." – Websters Dictionary
- "The crime of insulting or showing contempt or lack of reverence for God or a religion and its doctrines and writings and esp. God as perceived by Christianity and Christian doctrines and writings." – Merriam Webster Dictionary (American)
- "Something which you say or do that shows you do not respect God or a religion." – Cambridge Dictionary
- "Behaviour or language that insults or shows a lack of respect for God or religion." – Oxford Dictionary

Blasphemy comes in different shapes and sizes.

According to these confusing definitions of blasphemy, Jesus, the Son of God, committed the crime of insulting and offending God

his Father by impiously speaking irreverent words addressed to, or used in reference to God, and behaving in such a manner that showed his lack of respect for God or religion.

For example in the following text when he spoke of those who thought they were serving God by murdering his disciples do you think he was blaspheming God?

“They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things because they have not known the Father or me.”²

Here, Jesus redefines killing as murder by disassociating a divine cause, stripping it of being associated with the notion of divine unction, which in the Old Testament days was an act defined as the will of God (because they neither fully knew the identity of God nor therefore of themselves).

Jesus was thrown out of the synagogue by worshippers when, as it is recorded, he decided to speak from the front for the first time and proclaim his identity as the Messiah. He did it in the synagogue where all the worship of national icons and Jewish heroes regularly took place. They were offended by his comments about their ancestors. It could be argued that Jesus blasphemed against their xenophobic belief in their superior identity exemplified by their forefathers whose behaviour he sometimes criticised. Certainly this incident raises more questions about the meaning of blasphemy.

One avenue of thought that might lead to a better way of understanding how to go about defining blasphemy is to ask the question, ‘what kind of blasphemy was Jesus accused of, since there are so many kinds?’ The answer perhaps can be seen in the way the Priests and the Lawyers took offence at him consistently affirming his identity as the Son of God. This concept of God acting directly as a Father without reference to the intermediary conduit of a priest or King, acting as his special envoy, totally contradicted their view of Abraham as their spiritual father. They simply could not hack his heretical line of thinking. Their cultural conditioning had brought

down steel shutters on their minds which effectively shut down their cognitive ability to recognise the Spirit of God standing in front of them in the flesh. Instead, they listened to their own schema induced by centuries of worshipping their own historical narrative, which Jesus alerted them to when he said,

‘I know you are Abraham’s descendents. Yet you are ready to kill me, because you have no room for my word. I am telling you what I have seen in the Father’s presence, and you do what you have heard from your father.’³

By using this reference to two different fathers Jesus is suggesting they were hearing something from God that was quite different to what he heard as his Son. What they had heard from their father depends on who they thought their father was. Certainly, in the context of this dialogue, their father was not the same as Jesus’ Father and the connotation is a spiritual one.

People in the Old Testament days had sought the paternal covering of God through an intermediary whom they regarded as the father of their nation, which precipitated the need for priests and teachers to mediate his divine will. In their dialogue however they conveyed fatherly attributes alien to his Son which later manifested in acts of harshness and violence toward Jesus based on what they believed to be an attribute of his divine will.

Their inquisitorial reasoning ‘Are you equal with God?’ led them to conclude that he was blaspheming and then to switch personalities from being caring leaders of the community (a conflicting persona I rather suspect) to being judge and executioner in accordance with the spiritual and psychological schema of the Old Testament cultural perceptions of God. Later on in this dialogue Jesus intimated that their father was in fact Satan. Ancestor worship of this kind is personified here by Jesus as the enemy of God.

Well, bad news for these guys then. Not only were they reading off the script that conditioned their minds to murder God’s Son but

they used it as a divine template for not only denying outsiders the right to become sons and daughters of God but for stoning to death those they deemed as ‘sinners’. As their offspring still do today.

*“Woe to you, teachers..., you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.”*⁴

Instead of making converts to a loving God, the teachers were busy converting people to become sons and daughters of their ways and their traditions. Jesus also intimates that because their knowledge of God is so ill conceived, instead of winning converts to God, they were converting people to being sons and daughters of a God made in their own imagination, which he described as a hellish one.

This dialogue between Christ and the Jewish priestly hierarchy reveals more about the unreliability of the Biblical canon as a true representation of the character and form of God than we would dare to imagine. Theologians are unwilling to face up to the dichotomy between the Old and New portrayal of God because of the imposition of the premise upon which the canon was constructed. The canon totally confuses the heart of the matter concerning the true identity of God as Father. Our identity as his children is compromised also by the canon. The issue of God’s identity and our identity is fully resolved now that Jesus has removed the sin that keeps his identity hidden. As well as removing the blindness that conceals his eternal identity he swept aside the culture of exclusivity that normally keep people out and rebuked those who clung to small minded traditions that maintained exclusivity through a hierarchy of status. He regarded priestly status and political power in the hands of people who didn’t know God at all well as a recipe for the ‘blind leading the blind’. He attacked the

anecdotal authority of traditions they were inspired by, which conditioned them to be priests of murder and hatred.

The anecdotal authority of the Old Testament is still being used today by priests and alumni occupying posts in the power house of Jewish and Masonic orders respectively. These are sons and daughters of a belief system who have 'sexed up' their identity as the sons and daughters of Light (the enlightened ones) by parading themselves in public places with an outward show of ermine, heraldic emblems and religious symbols to impress the goyim, the unenlightened, the lower orders of society. However, they belong to secret societies that have a history of using thugs to persuade and cajole followers of the living Christ to deny his divinity and to question the inviolability of his testimony.

Jesus provides a perfect account of son-ship, and therefore daughter-ship, based on the way he lived out his direct relationship with God as a child of God, which encourages those who believe to join with him as members of his family and co heirs in God's kingdom. His virgin birth is available as a spiritual experience of re-birth to any who decide to invite him into their lives.

Jesus came to remove the sin that cultivates both ignorance and unbelief so that the people in the synagogue, who worshipped their kinsfolk's historical narrative, might instead put their faith in an identity that offered total liberation from the straight jacket of an identity prescribed by man made laws, customs and traditions.

The law is often used to prescribe the ideological boundaries of corporate and national identity, which in most cultures is the means by which the absolute ruler can attempt to secure total dominion and control over the individual's spiritual and physical existence. It is the ancient cult of nefarious law making by dynastic rulers that has found its way into modern collectivist systems today. Boundaries in economic activity are also set by lawyers. Lawyers serving institutional banking families, like shareholders in the Federal Reserve Bank for example, design laws that protect the

identity of recipients of vast loans so that war profiteering and munitions supply can't be traced to specific sectarian groups within a sprawling network of corporations co-operating on multi-dimensional multi-national armament projects. Moreover, audit trails can't be established to identify how public money ends up in the hands of corrupt military regimes in Indonesia, Pakistan, Somalia. The public is kept in the dark by regulations and laws that shield from public scrutiny the criminal financial dealings of major organisations. Thus, law by despotic means, legitimises economic activity outside of democratic control so that yet another economic power centre can emerge on a much grander scale than ever imagined, lauded by the capital rich statesmen and his tail wagging manicured political dog as the 'New World Order'. Communists would call it collectivisation of human resources for the common good; socialists, redistribution of wealth and welfare according to need; Christians the return of heretics to the fold of Roman Catholicism; liberals may call it fascism; others, Symbiosis, Convergence, Zeitgeist, the age of Aquarius, Babel or Babylon. Whatever the name, it is merely the strutting about of little Hitlers within the upper strata of society, who use the State machinery of taxation and debt to expand their financial empires and export their nation's identity and values into every geographical space possible, which is a process symmetric with bloodshed and war. It is centuries of carnage that has enabled despots to arrogantly append the word 'great' to the name of their little island north of France.

Law makers and violent militants are the two proponents of secularism and of secularised religion, who rigorously apply absolutist principles of self determination to bring into existence their perception of community based on romanticised idyllic political theories plucked out of the air. These proponents are fundamentalists, militants for the assent of man and the appropriation of all for one and nothing for all.

Beneath an artificial veneer of sophistry and intelligence what really lies deep within the psyche of mankind's belief in it's supremacy is the territorial instinct of a wild animal rather than the nature of God in Christ. Such primal instincts inspire leaders of world civilisations to carve their history in blood. This is what the Old Testament people did.

*"We need a program... for political control of our society. The purpose is physical control of the mind [of] ... everyone who deviates from the given norm. The individual may think that the most important reality is his own existence, but this is only his personal point of view. This lacks historical perspective. Man does not have the right to develop his own mind. This kind of liberal orientation has great appeal. We must electronically control the brain. Some day armies and generals will be controlled by electronic stimulation of the brain."*⁵

Anyone stepping outside of a cultural identity therefore, imposed by a cohort of wealthy law lords working for absolute rulers, absolute priests and absolute militants obsessed with their own importance and political status, will find themselves, as Jesus did, subject to the rough justice of a mob. This is the mob the Jewish hierarchy indoctrinated, with their warped view of God, to believe in the nice little social etiquette of attending ceremonies in their best clothes and in the not so nice etiquette of attending, with aggravation, the kangaroo court presiding over Jesus' fate. Here they were whipped into a pathological frenzy by the political and xenophobic missionary zeal of their teachers and law makers who found Jesus guilty of blasphemy and 'worthy of death'.⁶

In this sense, a definition of blasphemy comes very close to meaning one cannot have an identity outside of one prescribed by a State pedagogy or synagogue council or church leader, who often represent a hierarchy of control bordering on tyranny, unless it is

endorsed or ratified by some sanctimonious doctrine elevated to a notional place of authority where it stands as the absolute rule and rod by which an individual's life is measured worthy of exclusion, or worse, violence and murder.

Were the Iraqi families, obliterated by a 'Western ideology' of violence, measured worthy of destruction by this kind of cultic evil? Were the peasants, teachers, students and priests caught up in the US war on an ideological revolution in Vietnam considered worthy of execution by the US military because of a peasant revolt? Likewise, were teachers, journalists and activists belonging to human rights organisations butchered by the US backed Guatemalan and Argentine tyrannical regimes in the 80's because they voiced a political identity dismissive of the US capitalistic model? Conversely, were the office workers in the twin towers wiped out by the same cultic evil because they were considered to be a threat to the survival of the Islamic way of life?

Jesus met a wall of cultic evil from the beginning of his life to the very end. First from Satan, a voice that opposes identity with his Father, who tried unsuccessfully to plant a seed of doubt in his mind about his identity by appealing to a vanity that did not exist, 'If you are the Son of God, tell this stone to become bread.' ⁷ The inner voice of the conscious mind that probably gave birth to language was, I suspect, born out of a dichotomy of identity, the crisis of choosing to identify with the impersonal material world of matter or the very personal world of a Creator. Language itself is the bi-product of choice between submitting to the single authority of one ego in heaven or to the clamorous demand of competing egos on Earth. Jesus saw the latter as his enemy. No need then, for him to prove his identity to his enemy when they asked for a miraculous sign. Finally, the Roman mind set tried to destroy his identity while he was hanging on the cross, by insisting the placard stay above his head that read 'King of the Jews', which was probably meant to show the irony of his confession to Pilate 'Yes, it is as you say.' ⁸

So. Do people kill each other because of being offended by words that question the root of their knowledge by which they construct their identity? Words that enshrine cultural identity in law must be very murderous then. Words like blasphemy, which some Christian friends used once as a reason to exclude me from their company, are just words used by groups of people whose minds have been conditioned by an education that reinforces an identity alien to the one portrayed by Christ.

Christ came to set us free from the tyranny of laws, that define the meaning of our existence in terms, for example, of how well we function at the bottom end of an arbitrary economic value system and, that regulate how we articulate ideas and beliefs about who we are and who we belong to. Such atheistic laws go as far as suffocating the testimony of those who want to talk, at any time, about the height, the breadth, the depth, and length of God's love for his creation. The fact that most people reject the idea of being loved by God is an exclusivity they bring upon themselves. Love, however, gives a freedom of choice. Hardened atheists are as equally covered by this kind of love as believers are, who are both prone to change their minds in an instant. Under the very same umbrella of love, they may cross each other's paths as one denies her faith and another finds his, both going in the opposite direction saying with incredulity 'I thought you were an unbeliever?', and the other replying, 'And I thought you were a believer?'

Jesus simply came to declare the truth about his eternal identity. The truth about his eternal identity was verified by his resurrection from the dead. Not even death could destroy his eternal relationship with the Creator of all things. You cannot 'kill' God as Nietzsche found out when he went to meet him after he died. Not even the penalty prescribed by the absolutist mindset of a Roman and Jewish culture, of doctrinaire priests and lawyers working together to purify cultural norms, could alter a single dot concerning his identity. He transcends the cultural narrative of violence whose

proponents, as I have said, have been issuing doctrines, decrees, edicts and canons since the beginning when language, again I rather suspect, was hijacked by despots.

The supremacy of a particular creed, economic doctrine or political theory based on the centrality of mankind in the universe is a worn out logos of tyranny propped up by law and violence.

‘Blasphemy’? Well. It is possible to blaspheme anything. If by blaspheming you mean describing something or someone by a different set of words or ‘regime’ of words that go against a definition prescribed by tyrannical people then it is possible to blaspheme every day! Some people hold Mugabe in high regard and would hack to death anyone who speaks against their icon of ‘liberation from British Imperialism’. Don't say a word against Muhammed either or you may find yourself suffering the same kind of sedimentary violence that was meted out to Jesus.

Icons and inanimate objects like war shrines and memorials are so prevalent in cultures as signifiers of an established way of life that the word Establishment takes on a whole new meaning. The two words Government and Education theoretically come close to being almost synonymous with Establishment and Indoctrination. It seems right to uphold an iconic establishment of cultural identity in this way but is it ideologically sound? Does the idea of honouring war heroes ad infinitum come dangerously close to sanctifying the idea of war ad infinitum and to communicating history in a monochrome language of black and white. Does not this village wide iconography inculcate in the mind of every generation, that sees these bloody monuments, the Old Testament atavism of disengaging from more peaceful ways of resolving disputes with neighbours? Is it not this sublime form of radicalising youth to associate fighting and killing with an honorary status bestowed by the State that contributes to the tenets of a gang culture?

Icons such as these may well represent a symbolic language that sustains the memory of loved ones who either died as combatants or

as citizens but they do not represent the truth about the wealthy elite behind the scenes who meet together in their exclusive clubs like Bilderberg and Masonic lodges to discuss strategic matters of State. In these hidden areas of parapolitical activity there are motives, reasons and ideas not documented for the public record. Yet these same figures of power organise the filling of our streets with cameras at public expense, using the sophistry of electronic surveillance linked by concealed isolated computer networks to document the lives of ordinary citizens. This is a science in the hands of a powerful lobby of control freaks who teach that the science of economic tyranny is the salvation of man.

The nature of symbolic language is that it is *even more* imprecise than the written or spoken word. In the context of playing its part in communicating a flowing contemporary historical narrative, symbolism often caters more for an emotional understanding of events than one based on hard truth or reality. When hard truth becomes the property of the State, in the form of internal memos, 'intelligence' reports and inter-departmental strategy briefings, the real reasons for war are secreted away into vaults or shredded by loyal crown servants. Symbolism is a powerful tool for manipulating emotions and masking the truth.

Forensic historians are sometimes placed in the unenviable position of arguing for a revised version of history when some official documents that escape the shredder reveal a different story to the one accepted as true by contemporaries caught up in the loss and suffering of war or conflict at the time. The emotion of personal tragedy, divinely upheld by the symbolism of preserved tombs and shrines, does not easily transfer down through succeeding generations against a backdrop of a shifting historical narrative that changes over time and that alters the meaning of national pride and heroism.

Most Americans would probably not be too proud of their country's military track record over the last 30 years if the political

and economic veil shrouding its military operations in South America was lifted and the hidden agenda of arms sales exposed, revealing how big US merchant banks and finance corporations propped up inhumane regimes that killed local citizens by the thousands. Medals of honour tell the story of individual heroism but the transnational corporations and international banking cartels, who enjoy immeasurable gains from theatres of war, win far bigger prizes for their opulent coteries and circles of oligarch friends than decapitated bodies, broken families and acres of gravestones.

The dichotomy between the symbolism of tombs, shrines and memorials inscribed in stone, and the oral or written narrative of history inscribed in the fluid medium of revisionism, is that the former outlives the latter in its meaning and presentation. The stone keeps alive a fundamentally emotive simplistic view of history while shielding from public consciousness perhaps a less noble view; the iconic and symbolic becomes as misinforming as Government spin but outlives it. Public consciousness is seen as a tabula rasa for social conditioning by the obscurant communication channel mediated by a memorial or plinth but the ones used by the CIA in the 70's who 'was able to pump disinformation into the media through more than 800 different 'assets' scattered through every nation in the world, all of them disguised.'⁹, is by far less naive. In his book 'Flat Earth News' Nick Davies shows how the media plays into the hands of Government spin and can very often be part of the problem of falsifying history while trying to report events objectively on the ground. Heroism in Vietnam, according to Noam Chomsky, was not as black and white as the emotive Vietnam war shrines suggest.

A historian has to avoid excessive revisionism. Especially if his career as a don or a peer is immersed in the Establishment where he enjoys certain privileges bestowed by the State. For a distinguished historian to attack the official Government line of the day that might, for example, seriously throw doubt on the legality of a war by

a wide margin or on the accuracy of MOD explanations for the causality of conflict, takes a certain kind of courage. To expose potential flaws in the ethos of war heroism and unsettle the sensitive memories of those families who had **blind faith** in the 'system' that their sacrifice was not in vain, usually incurs the charge of treason or disloyalty but the whole dialectic must continue.

The reputation of some historians is largely a construct of State patronage anyway, so if they choose to play tricks on the dead, condemn and acquit Government press officers and terrorists respectively, they can look forward to a spell in Coventry for their contempt of the official version of history; the one deemed by a non quantifiable majority to be founded on a collection of irrefutable historical evidence. But the 'majority' will probably never see the Government documents that could form part of a brief for the prosecution of the State for war crimes.

Treason and blasphemy then come close to sharing the same meaning when it comes to deconstruction of the idols and icons that are worshipped by a nation. Blasphemy of a historical narrative therefore is blasphemy of the people it honours, it would seem, because the State system of protecting its faultless identity has already been done effortlessly through the testimony of the symbolic emotive language of its icons and idols, which then help to legitimise its moral discourse on treason or blasphemy. Historians are stigmatised with the label 'revisionist' by their critics for work that does not meet the standards set by the Establishment for interpreting the past because the past is so important to those who safeguard a nation's identity, even though it is thoroughly and utterly dead. As dead as oblivion, the place where people believe they go when they die. You can play as many dirty tricks on the dead as you like but to resurrect them with a crude national identity is the dirtiest trick of all.

"I contend that we are the finest race in the world and the more of the world we inhabit the better it is for the human race. Just fancy

those parts that are at present inhabited by the most despicable of human beings; what an alteration there would be in them if they were brought under Anglo Saxon influence.. Added to which the absorbtion of the greater portion of the world under our rule simply means the end of all wars."

(Quoted in John Flint's biography of Cecil Rhodes p 248-249)
The Rhodes Scholarship churns out future national leaders.

The Ministry of Defence, being part of the Establishment, is implicated in this long history of assembling a decorative language of uniforms, hats, medals, ceremonies, war museums, commemorative days, that form an elaborate artifice of pomp and display, which has the compound effect of speaking in other tongues for generations. This is not dissimilar from the language of Roman architecture throughout the world that speaks of the artificial successes of the Roman Way as one to be commemorated for all time. A putrefied culture of Old Testament triumphalism carved in stone.

The story line of bravery and sacrifice is separated from the non-politicised and undocumented story line of members of the wealthy property and business class, occupying ministerial posts, who are not always subject to parliamentary scrutiny, who influence foreign policy on a scale that is nothing to do with defence but a great deal to do with safeguarding the interests and the large fortunes held by their wealthy colleagues. The education and media establishments also play their part, just as the historian plays his, in keeping roughly to the official story line so that public consciousness of a nation under siege from external forces can never be confused with, or contaminated by, a consciousness of a nation under siege from internal political forces hidden from view. Imprisoned for insider trading in 1992 Dennis Levine is quoted in the Ecologist as saying,

'We had a phenomenal enterprise going on in Wall Street, and it was easy to forget that the billions of dollars we threw around had

any material impact upon the jobs and thus the daily lives of millions of Americans'

The undocumented political influence of a small strata of society in possession of shuffling vast fortunes on behalf of the greedy and self-indulgent, is an internal phenomenon most undemocratic Governments tolerate, and in many parts of the world aggressively defend as in Indonesia under Suharto. But a Government that lavishly maintains a glossolalia, a spin on history, that boasts of its own political correctness and unblemished identity will always protect the symbols that speak it out as if in other tongues.

Citizens are brainwashed through exposure to repetitive images of war shrines and war heroes through media channels that broadcast a regular diet of ceremonies, which ultimately serve to condition their emotions to readily submit their allegiance to an ideological, almost spiritual, dimension called 'Queen or President or country' and to give place of honour to military success in defending their imagined identity.

The blood of ancestors and foreigners has been spilt to make the possession of land possible, which establishes an historical narrative like a holy scripture, divine and untouchable as a tombstone, that speaks like the word of a god to each generation, to be venerated as holy writ, not to be blasphemed against. The permanent fixture of a culture or nation, of rarefied objects of stone and metal, protected by militant institutions, stands as a mega-phonetic statement that will not tolerate anyone suggesting its permanence is rooted in flawed and fanciful ideas. God's purpose is beyond the cult of servile flattery, self-adulation, self-righteousness and man worship.

Secular institutions do not give much worth to the notion of the existence of a Creator but much worth to ornaments because in their perception of reality the only substance that matters is what is tangible, visible, and theoretically possible within a vaporous Marxist dialogue about the equal distribution of possessions; a dry

materialist dialectic. Therefore the ornament is defended and preserved at all costs in terms of its physical structure and visibility because it lends permanence to the ideological and historical narrative that created it. The worth they give to stone and metal representing the sacrificial blood of their ancestors far exceeds the worth they give to the sacrificial blood of God's Son because in their estimation of reality they see in their kith and kin's sacrifice of blood for the nation a sufficient cause to justify the militaristic maintenance of a cultural identity they died for.

Cultural identity is an integral part of the narrative of educational and media institutions therefore whose adherents promote beliefs and ideas through the unambiguous yet imprecise subliminal language of images and icons. The focus of the material existence of self and of artefacts that symbolise a collective identity of self, that blanks out Jesus Christ, always concentrates the mind on the violent means to violent ends. This focal and mental vision is a kind of worship of material things that conditions citizens, communities and nations who identify with them, to become psychotic and full of rage, like the nice people in the synagogue at Nazareth, when the objects of their idolatry are exposed to the Jesus dimension of time and space.

A belief system or ideology or culture that needs thugs to protect its identifying motifs and effigies, facades and marks, symbols and signs, is a system bereft of moral and intellectual integrity, unable to stand on its own two feet without the crutch of institutional violence.

The split personality problem, the problem of spiritual psychosis, that Jesus encountered in the Synagogue at Nazareth, of people switching in an instant from being 'nice' people in a community listening to 'sacred' historical texts that elevated the righteousness of their ancestors, to being a violent lynch mob, typifies the dilemma of giving more worth to self or community than to the first commandment. I ask you a straight question: are words

and symbols that describe identity, protected from being blasphemed against by a code of violence and then physically protected by consensual brutality? Yes, sadly, this is the mercurial sin that enslaves nations.

Verbal abuse that eventually led to physical abuse of Jesus' body came from all types of people whose minds had been cultivated by centuries of worshipping, of giving worth to, a portrayal of God and man that was neither entirely right, nor entirely holy, nor entirely perfect, nor entirely true, nor entirely divine. Their sudden and unexpected behaviour in the synagogue gave them away, exposing their spiritual condition that had been nurtured by centuries of brainwashing or education by teachers of their culture who themselves were deficient in knowing the truth.

By using the historical narrative as a foundation stone for building national identity, and then for inspiring each generation to carry the torch of their identity into surrounding communities, it was necessary to establish it as a holy canon, a canon of Holy Writ, which is the *raison d'être* behind the construction of canonical authority. The construction of a righteous State depends on holy writ. The influence of canonised histories of this type becomes an invisible spiritual one therefore because of the invisibility and power of the ideas they convey. Ideas have no material or metaphysical properties and, like spirituality, they manifest in the flesh the substance of the things they portray and represent. The ideas about a God of retribution and war are invisible until they are manifested in the flesh in the Old Testament though a process of education by priests and academics, the Pharisee and Sadducee, clergy and scholar.

The kind of ideas that suggested it was necessary to wipe out a very large number of non-combatant citizens in Dresden with heavy bombing during the 2nd world war in order to weaken the resolve of another national hero, introduces a spiritual dimension to murder that disengages sensibilities, and generally radicalises succeeding

generations to consider the possibility of retaining a detached view of humanity that the flesh and bone belonging to 'them' is worth nothing compared to the flesh and bone belonging to 'us.' This is the psychology of a ghetto culture. The mind of war is normalised and the seed of deep racial hatred is sown. The mantra that violence is justified as a necessary evil is taught by teachers and priests as a truth before alternatives have been thoroughly, properly and publicly debated and tested. The spirit hidden in the ideas upheld by educationalists, in this context, is a spirit of death and destruction. The invisible spiritual element inherent in ideas that inspire people to react violently is connected to the subliminal power of authority attributed to canonised texts. Canonised as authoritative, the historical narrative becomes more than just words; it transmogrifies into a national creed that surreptitiously inveigles its way into the meaning of national inheritance and birthright. Over time the creed creeps into the liturgy of the church thus giving it not only a stately authority but a divine one as well. The upshot is an artificial wedding between Church and State conceived and implemented in hell. Mark my words, God does not bridle himself to a narrative that is full of spiritual ignorance.

Texts are selected by a hierarchy of experts who decide on their suitability for canonical status so that they can be used by teachers specifically to inculcate the student with a sense of national identity. Selected historical texts become a compass setting for continuity of the same old myth about a nation's integrity and righteousness, for the continuation of the same dull sanitised past, which is always a hotly disputed construction of identity. History repeats itself in a vicious cycle because it is a dead narrative brought alive into the present by teachers you have no other logos other than the literature of the dead.

Consequently, ideas inherently violent therefore become subliminally elevated in the spiritual life of a nation. The collective imagination is open to the authoritative idea of a destructive and

violent God, all because of the elevation of texts and voices from dead people who, like the forefathers of Israel, never knew God in the first place. This can also be true of texts used by secular authorities as well as religious. This atavistic phenomenon of voices speaking from the past with authority to somehow underwrite or authenticate present war economies speak even louder when the remains of the dead are also brought into the equation by the fixture of iconography around their tombs as additional text, which is a practice akin to ancestor worship, a spiritual reclamation and affirmation of the dead.

The atavistic knee jerk reaction to Jesus in the Nazarene synagogue was expressed not by one lone protestor but in collective form like that of National Socialism in 20th century Germany. Nationalism of this kind entails a tribal practise of worshipping dead spirits and dead words.

In fact, centuries of cultural conditioning in the hostile environment of competing for fertile space predisposed the Jewish hierarchy to see violence as the only solution to the Jesus challenge. Theirs was the challenge of a voice that did not come from the dead but direct from eternity exposing the sin and deadness of some of their historical narrative. The authoritative texts had nurtured a community to react instinctively to Jesus with what they thought to be a righteous response, approved of and ratified by God and by the righteousness of Israel as portrayed in their canonised historical narrative, the Old Testament.

The hallmark of a false ideology or religion is its liberality concerning violence. The liberal mind that tacitly holds as true two diametrically opposed ideas about the value of human life will never be able to resolve the meaning of existence. Adherents to a constructivist school of thought who teach the autonomy of a free-for-all science as the basis for the construction of an ordered society may wince at the sight of news footage showing decapitated bodies and children fried and later deformed by the extensive use of white

phosphorus but, because within their hallowed academic textbooks there is no concept of divine judgement and, by default, no concept of restraint when it comes to justifying the dehumanisation of people in war as a 'necessary evil', they will always construct a world of violence.

The mantra is a historical one. It is the mantra of upholding as true the idea that power is achieved by splitting the personality of people into two distinctly incompatible minds; one half inspired to be caring and social and the other half radicalised by war mongering tyrants and their violent institutions to be ready to fight to the death. Adherents to a regime of truth receive the mantra from their peers through a selective educational process going back centuries. The selection process produces candidates groomed for power who are paid handsomely for their legal and political role as guardians of a nation's spiritual and cultural heritage. Their role and their duty is to preserve the status of their class based on a supremacist logic of a class system that binds a large section of society not only to a cringing existence but to one that is deeply influenced by the spiritual psychosis inherent in the ideas and beliefs their class push as truth. Unreason becomes part of the machination of one generation passively passing down the meganarrative of a bloody national identity to the next in true Old Testament style and practise, each accepting the narrative as some kind of divine predication life is like this and can't be arranged any other way.

Human organisation has always been about control. Political control emanates from a belief system that worships possession of things and denies the Creator who takes it all away. It is about the aggressive maintenance of a master/slave relationship between the few who possess the labour force as their means of shaping political power and the many who possess only their labour power as a means of shaping but a tiny fragment of the political space already occupied by their peers. These are peers who preserve traditions, ancient customs and beliefs that consolidate power in 'a place where

power migrates to in which there is no democratic control.’¹⁰ Class distinction is institutionalised from birth through inculcation of received values and norms, which keeps as high culture the anecdotal authority of one class over another, causing nothing but a perpetual state of conflict between those who have power and those who don’t. Western democracies notionally at least give the public direct access to power but within a tight political framework of class feudalism. The question of identity becomes compounded by a struggle between classes, between those born into a pre-defined social and political typology, and those born into an environment decorated wall to wall with symbolic references to nationhood that is to some extent artificial, the product of a history of connivance by tyrants and disengaged despots. In both conundrums the citizen is conditioned to fight on behalf of abstract and artificial values and beliefs that simulate in his untrained mind the experience of identity with a nation or a class, or both.

By yielding to questionable moral imperatives embedded in this dialogue of identity, priests, leaders, academics, lawyers, presidents and emperors compromise both their conscience and their reason, by slavishly supporting undemocratic regimes that protect from public prosecution individuals who produce fallacious documents to legitimise the use of death squads to impose dubious cultural norms on dissidents within, or ‘enemies’ without. The Argos of the Argentine junta in the 70’s was all about the institutional employment of death squads.

Moral imperatives arise when one culture insists its values and beliefs are superior to others. The imperative becomes a mob baying for the blood of lower cultures when political power migrates from the internal ‘spiritual’ dimension of xenophobia to the external physical dimension of psychotic rage. When Pilate sat on his judge’s seat to obey the wishes of the public by executing the one they, as a lynch mob, deemed as evil, he was no longer an administrator of justice but a leader caught up in the spiritual psychosis of a nation’s

leaders who peddled lies to convict Jesus, peddled lies about God and peddled lies about themselves. According to Matthew, Pilate saw that he was getting nowhere. Pilate acquiesced while his wife was having bad dreams about it all. Women typically feel secure supporting their warrior husbands until the war backfires and threatens their cosy little epicurean love nest. Their maternal instinct of protecting the life they painfully give birth to can no longer be repressed and they suddenly become like transformers, switching from waving Union Jacks or Stars and Stripes to protesting with photos of their loved ones killed by 'the enemy'. Deep psychosis ensues.

The mob say, therefore, you die. The legal basis for the use of violence against the Iraqi people was presented by a chief law lord in the euphemistic form of a Government 'advisory' document. It says, they die.

The nationalistic and anecdotal basis for the legitimacy of British and American military forces in Iraq, or anywhere else on foreign soil, at any time in history, is no different from the basis used by terrorists. Both are using a script that invokes moral imperatives as their legal basis for violence. A script bearing the seal or emblem of a plutocratic nation that boasts about their God 'Dieu at mon droit' ¹¹ does not make it more or less legitimate than another script bearing a flag or emblem of a smaller political or economic group boasting about their God. Whether the God is money or spiritual mysticism, a pantheistic deity or higher consciousness, the political mantra is the same. The uniforms and metaphor are different but the issue and conflict of identity is the same. Their reciprocation of the use of weapons of mass destruction, though distinctly uneven in scale, place both factions in the same dialectic school of thinking as those occupied by the self-righteous handful of aristocratic civil servants and generals in the First World War who sent over 5 million men to die in the name of an artifice called nationhood.

The monotony of one nation's script is like the monotony of religious scripts; peddling as truth the same old identity entailing a god made in their own image; the latter an image of common purpose and attitude, the former an image of common purpose and attitude, both projecting their violent spirituality onto a god made in their own image. This is nothing to do with the image of man and the image of God faithfully portrayed by the sinless Son of man and sinless Son of God.

The reason Jesus came into the world was to lift man out of his primitive and risky state of imagining gods and imagining his own identity; to redeem him from worshipping useless cultural icons and idols, histories and scriptures, that are as dead as the people who made them. He came to heal the deep spiritual psychosis of nations unable to discern reality from fiction caused by killing one's own kind for an artificial identity. He came to silence the haunting voices of the dead and to give life to the living, to bring an end to the war machine that is a dead end narrative, that is run and maintained by dead people; dead to God.

The rejection that Jesus encountered is a standard text book type of rejection for all ages and all cultures to understand. It is the rejection of truth that leads to the destruction of all Jerusalems, which is a metaphor for identifying with images made of corruptible material instead of with the incorruptible image of Christ.

'Do not labour for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you'.¹²

Jesus experienced violent abuse first from his kinsfolk who, not liking his words very much, hauled him out of the synagogue, out of the town, to throw him down the cliff,¹³ (perhaps as a service to their ancestral portrayal of God). Then from his peers, the State officials standing with the High Priest who, not liking his words also, didn't bother with mere verbal abuse but added a solid punch

in the face for good measure.¹⁴ Then the Dept of Defence came along, with their trained killers working for the State machinery of ideological and doctrinal thuggery, as enforcers of an atheistic religion of materialistic positivism or deterministic constructivism or whatever. They weren't happy to just give him verbal and physical abuse in the undignified manner of his kinsfolk and erudite peers. No, they excelled themselves in sadism, after their erudite peers, by playing with Jesus' body like predators play with their prey.

'Let's pop a little crown of thorns on his head, clothe him in a robe of mock purple, spit on him and punch the crap out of him, then verbally abuse him.'¹⁵ This alludes to a definition of defence that is very questionable, that is more about defending with abject violence a cultural construction of reality than about defending 'a nation'.

Blasphemy becomes even more difficult to define set against such a backdrop of naked cultural violence. I can't quite square in my mind a plausible reason why Jesus should be tried and found guilty of blasphemy by man-made cultures noted for their sadistic cruelty and harsh intolerant attitudes. The spiritual connection between violent words and physical violence acts like a spiritual umbilical chord holding together the norms and laws that gave gravity and momentum to the Jewish and the Roman kits of identity. It is the same human spirit that binds unbelievers today to identify with cultural norms that protect on the pain of death icons and shrines, tombstones and memorials, that give worth and value to the ancestors they commemorate, to previous generations who have spilt other people's blood to try vainly to defend, expand, and export an artificial identity beyond eternity.

Jesus was guilty then of articulating an identity that was not entirely the product of contemporary ideology and culture.

*"Woe to you, teachers of the law and Pharisees, you hypocrites!
You build tombs for the prophets and decorate the graves of the*

*righteous. And you say, 'If we had lived in the days of our forefathers, we would not have taken part with them in shedding the blood of the prophets.' So you testify against yourselves that you are the descendants of those who murdered the prophets. Fill up, then, the measure of the sin of your forefathers!"*¹⁶

The scribes and Pharisees identified themselves with the prophets of old. They admired them, venerated them, and decorated their tombs. But in their hearts they identified with the cultural practices of their forefathers whose historical narrative of butchering their neighbours, as well as the Prophets, they revered as holy writ, as they do today.

The cultural identity of a nation is like a uniform that has been conceived and cut, weaved and sewn, measured and trimmed, by generations of people born into a place largely dominated by the inherited values and aspirations of violent land grabbers. Mainly Norman and Saxon in the case of Britain. Despotical Kings and their loyal servants have tried for generations to make the uniform fit the Plebs whose land they stole. In the process they have created an identity out of a piece of soil that is all about maintaining their possession of it and about their resistance to those who pursue a republican cause of taking it back into public ownership. It is a boring unimaginative historical narrative of bloodiness and conquest, wars and justification for wars created by the elite for the elite.

Cultural icons, shrines, war memorials, statues, power symbols, coats of arms, cathedrals, flags, war museums, obelisks, a pile of bricks on a gallery floor even, may stand like divine artefacts of a historical narrative protected by law from being blasphemed against but the narrative of Jesus Christ goes well beyond the scope of soporific history lessons and duplicitous law making.

The spirit that holds the two together, law and cultural identity, is the same spirit that accused Jesus of blasphemy. It is the spirit of

man that keeps sleep walking into the 'hour when darkness reigns.'

17

The consequence of not believing in the identity of Christ is plain to see in the historical narrative of cultures whose vision, it seems, was to always expand, conquer and occupy. A narrative that applauds the use of weapons to assist the construction of a superior identity to others is what created the 'Egyptian Empire', 'The Persian Empire', 'the Hittite Empire', 'The Babylonian Empire', 'The Greek Empire', 'The Mongolian Empire', 'The Great Roman Empire' or 'the Byzantine Empire' or 'the Great British Empire' or 'Deutschland uber alles' or 'anti colonial Zimbabwe' or 'The Oil Rich Arab Empire'. With industrialisation the narrative has become one of urgent science and militarism and with it, globalisation of a corporatist mentality, that creates economic enclaves, economic zones in hyper space where capital is extracted second by second at social and environmental expense on a global scale, with an identity appended as a label euphemistically and deceptively called 'Democracy'.

The imperative of having the most powerful and advanced weapons has always characterised the political organisation of cultural 'identity'. The urgency today is to use with extreme force the latest scientific discovery, a. k. a. knowledge, as the means of empowering a nation to be more successful than others, to win ideological, religious, economic battles, to stay on top of the pile and enjoy wealth and prosperity at the expense of the poor who are at the bottom of the pile. Without this awesome political abuse of knowledge, of applying a disciplined scientific approach to the secret development of armaments, of creating a public education system that clones people to believe in the supremacy of militarism while keeping concealed the hidden apparatus of raw political power that enables upper echelons of society to protect their own, it would not be possible for leaders to bind the flesh and bone of State to such an unconscious feral existence as that of a battery hen.

When talk show personalities can earn up to £16,000 a day at public expense in a media industry effectively run by the State while a bank clerk and a nurse scrape home £72 a day you know there exists a political apparatus of magicians, like a State within a State, that keeps hidden a monopoly of economic power, which has, at many junctures in its ignoble past, created a culture in which the masses are expected to lie down and act dead as if the ethical injustice of such a criminal disparity of human value were an acceptable norm.

Weapons have their usefulness in securing economic and social benefits for citizens who work co-operatively together across several disciplines toward establishing a broad cultural consensus that certifies as 'a necessary evil' the bloodbath of other people's souls. Mass murder is a pre-requisite for the science of economics and sustainable growth to have any meaningful application therefore and the positive mental attitude inspired by pedagogic institutions peddling all kinds of relativistic imperatives and statistics becomes a national Gregorian chant, 'Be positive, get rich, kill a foreigner by proxy, and accumulate your ill gotten gains'. The organisational aspect to violence has evolved from Old Testament paradigms into an industrialised colossus propping up a syndicated network of opted in civil servants, bureaucrats, law lords, security agents like the SS and CIA and MI6, military and economic strategists, media moguls and a press core, whose highly paid posts clearly illustrate the plutocratic rules by which the military industrial complex is syndicated.

The existential substance of this kind of materialistic identity, of humans making meaning out of the things they possess, is the material appropriation of other people's goods, usually at the other people's expense or loss of life or both. Hell on Earth is perpetuated by authoritative scripts underwriting authoritative speech underwriting authoritative laws underwriting authoritative handheld weapons of material destruction underwriting a system of

mass annihilation, all in the name of egocentric enlightenment. The process of 'gradualism' that allows bad ideas to seep into the infrastructure of institutions is powerfully analysed by Naomi Klein and David Korten in their books 'The Shock Doctrine' and 'When Corporations Rule the World' respectively. Canonised for generations as the narrative of human progress the hallowed scripture of academia clones students to put all their trust in a materialistic impersonal Universe where the survival of the fittest, the first principle of a Darwinian dialectic upheld by the illuminated ones, mutates spiritually into shrines hallowing destruction. Such are the beliefs held by the Illuminati, who believe they are enlightened by some secret knowledge or Cabalist mystical teaching that elevates their intellectual and spiritual status to a higher degree than their fellow man, that they ironically of all people should occupy offices of political power that sustains a corporate identity infused with State managed violence. Degrees of illumination that characterise secret societies, like the Illuminati or Freemasons, where membership is restricted to an elite willing to perform rites and rituals in secret to climb the social ladder, has resonance with the kind of classification system that modern State education offers to people who want to climb the money ladder.

While equipping students with practical skills to play a useful role in the community State education also grooms them to believe in upward mobility and social climbing as a normal extension of their investment of time and money in their education. The curriculum implicitly raises expectations of recognition and identity that inevitably leads them into adopting an anti-social acceptance of a ranking system similar in political structure to the ranking system of priesthood and laity in the days when education was the domain of monks and priests in the Dark Ages.

Wearing grandiose titles like dog collars, denoting their rank and pseudo semi-divine status as guardians of truth and cultural identity, today's new hierarchy of clerics and priests in education

climb the same social and political ladders in much the same way as their predecessors did in the Dark Ages when the Roman church had a broad network of 'educators' and 'advisers' working closely with the land owning gentry and princes who were busy expanding their city states. The garments have changed but the order of value and worth remains the same. The old Roman regime that hijacked the teachings of Christ and cruelly maintained a rank and file social structure within the church by delineating people as celebrity and non-celebrity, has been replaced by a system that has substantially accentuated the excesses of the old way in a new dressage of pomp and popery in modern entertainment. The pomp and power of celebrity status, of clergy, prince, lord and king has been replaced by the celebrity status of civic personas, artists, entertainers and academics.

Institutional power, once the preserve of a church and state hierarchy has now fallen into the hands of a new mercantile and commercial hierarchy that uses film, theatre, education and media as the new church of cleric and laity, celebrity and non-celebrity, of worshipped personas and their tithing license payers. Renaissance man has freed himself from the shackles of a clerical theatre of control only to find himself in the shackles of another.

The implication of an education system issuing certificates to be used as passports for enabling students to move into ever higher social and economic circles is that it perpetuates a culture of devaluating the worth of those without certificates, which horribly predisposes the conditions for self-justifying a military industrial complex to protect the interests of climbing acolytes, the new alumni aspiring to gain great riches and power with their new passports. As students construct their identity with what they can accumulate through their newly acquired passports, their peers, who have already gained great prosperity and status, are busy lobbying the owners of the military industrial machine to move obstructions out of their way. In a world reshaped by economic

constructivism it is not surprising to see the entire economic structure collapse regularly like a deck of cards especially as it is founded on a mountain of debt that never seems to be recovered other than by military means. Chillingly also, the marketing phrase used by the big business of education, 'Knowledge is empowerment', has an Orwellian twist that is now a self fulfilling prophecy.

Mark my words, the blood of billions of people cry out from the Earth for justice and they each will see it when Christ returns now to finally reveal the purpose of his identity and of drawing people into identifying with him. His words are here, now, to judge the living and the dead. Eternity is not tied up in historical knots; it is always in the present tense and always Christ. God is not a historian either, who lets cultural identity drivel out of his mouth in endless streams of self-congratulatory rhetoric and cant. Things that are temporal belong to the mouths of sucklings.

You can get a little glimpse of your identity in God's Eternal Kingdom by simply reading the four Gospels, not the Bible. The words of Christ are not equal with the canon of man's scripture but way way above it. Simply read the four Gospels and in particular, where Jesus talks about eternity. Your identity is important in eternity.

Your identity is your soul and many sell their soul for the immediate benefit of material comfort, which finds expression in all kinds of cultural constructions that almost always leads the soul inexorably toward a position of violence or of supporting institutions, societies, 'authorities' who do violence on your behalf.

A secular construction of reality, built on science and reasoning that denies the divinity of Christ and therefore of man, is a denial of worth to those whom its violent ideological straightjacket applies. Humanism is by default, militarism. A kind of Humanism that influences the direction of history in both religious and secular dimensions. Humanism inspired the mob to crucify Christ.

As for the guilt of blasphemy worthy of death, I believe that Jesus can best answer any questions you may have about this one, but don't take too seriously the arguments of his accusers, they were quoting from a dead logos also.

If you want to know Jesus who is alive today you can pray this prayer with me. By turning to God you are simply repenting – which is an act of turning.

“I ask you Jesus to come into my life and show me the Father. Please take away the sin of unbelief that blinds me from seeing you and help me to understand your words of Life and Spirit. I want to be with you where you are, here and now where I am. Please come into my life and fill me with your Holy Spirit. Thank you Jesus. Amen”

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1. So Pilate came out to them and asked, "What charges are you bringing against this man?" "If he were not a criminal," they replied, "we would not have handed him over to you." Pilate said, "Take him yourselves and **judge** him by your own law." "But we have no right to **execute** anyone," the Jews objected. (Note: judge and execute are similes in this context)
2. John 16 1-3
3. John 8 v 37-38
4. Matthew 23v15
5. Dr Jose Delgado, a publicly-funded pioneer of the technology of Electrical Stimulation of the Brain (ESB); his remarks as they appeared in the February 24, 1974 edition of the Congressional Record, No 262E, Vol 118. (Look up also the acronyms V2K, EFG, MKULTRA, which signify the use of science by the Absolutist State for very malicious and feral purposes.) Connected also with this obsession that scientific research can ultimately provide sound political means of control is the economic science of laissez faire Consumerism & Capitalism that has crept into educational programs around the globe thanks to American Academic institutes heavily financed by the CIA and Multi-National foundations. The pure philosophy of materialism.
6. Mark 14 v 63-65
7. Luke 4 v3
8. Luke 23 v 3
- 9 Nick Davies 2008 Flat Earth News p 225 Chatto & Windus SW1V 2SA
10. George Monbiot 2003, The Age of Consent, p51. Revised edition Harper Perennial 2004
11. 'Dieu et mon droit' & 'Deus Meumque Jus', meaning 'God and my right' or 'God that is my right' respectively, are bold superstitious statements. The former appears on the British Emblem. The emblems are worn like jewels by people who think they have reached the highest degree of illumination within secret societies like the Freemasons, Illuminati, Opus Dei, Ordo Templis Orientis, Rosicrucians, Skull and Bones (A Freemason derivative). None are omnipotent but meddlesome in international foreign affairs.
12. John 6:27
13. Luke 4 v 28-30
14. John 18 v 22
15. John 19 v1-3
16. Matt 23 v29-32
17. Luke 22 v 53

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“The idea that God commanded warriors to slay the sinner for worshipping idols and practicing dark arts is alien to his children. It is a command that Jesus’ Father never gives in eternity. The idea of God issuing orders like a Military Commander comes from the imagination of warriors and their intellectual priests who construct religions like Judaism and Islamism to wage ‘holy wars’ against God’s enemies.

Christians have been dragged into this holy war idea because of the sneaky way in which Christ’s life has been retrofitted to a Jewish religion he principally came to rescue us from. A religion that has evolved into a State and Cultural religion based on a historical narrative of questionable moral and philosophical values that Christ today would find repulsive.”

