



dc 49.²⁰— meditation 1

It is not given that one man should possess that which is above another, wherefore the world lieth in sin.

Jesus, whom the Book of Mormon calls “God Himself,”¹ was not impressed with “the world” that he found when he came to dwell among men. This Jesus declared himself “not of this world.”² While “the world” couldn’t quite grasp him or always articulate its discomfort with him, it knew that Jesus was different; not quite “of this world.” Thus, while the “world would love its own, “the world... hated [him].”³ But, while Jesus was “not of this world,” he did possess a world, or, better, a “kingdom” which was “not of this world.”⁴ Jesus invited others to join him in this otherworldly kingdom so that they too might be “not of the world.”⁵ Here, Jesus would deliver a “peace... not as the world giveth.”⁶ He would not ask his Father “that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [of the world].”⁷

We think of all this when we read today’s passage. Jesus has already prepared us to believe that “the world lieth in sin.” Unfortunately, it is often the case that too many of us are not sufficiently free “from the evil of the world” to believe that one of the principal evils, or sins that ensnares “the world is “that one man... possess that which is above another.”

But, God be praised, Jesus unambiguously reveals economic inequality for what it is: “sin;” contrary to the will and character of God.

We say the world is ensnared by this sin. But this isn’t quite the right way to look at it. To be ensnared by something or someone implies a certain unwillingness on the part of the ensnared. In the case of economic inequality, however, too much of “the world” is not an unwilling participant. “The world *lieth* in sin.” It luxuriates in the sin of economic inequality. It prostitutes itself to it. While economic inequality is like a bed of roses upon which the wealthy luxuriate and prostitute themselves to it, it is like a bed of nails for its victims. The propagandists and practitioners of economic inequality would have us believe it is holy. Recipient of divine approbation.

But, God be praised, Jesus unambiguously reveals this for the lie that it is: “It is *not* given that one man should possess that which is above another.”

¹ See, for example, Mosiah 13.³⁴.

² See for example, John 8.²³ and 17.¹⁶.

³ John 15.¹⁸⁻¹⁹

⁴ John 18.³⁶

⁵ John 17.¹⁶

⁶ John 14.²⁷

⁷ John 17.¹⁵

Economic inequality, like a gleaming golden calf, is one of the world's "evils," from which Jesus would deliver us. This evil has many deleterious effects, not least of which is its power to deny us access to the Holy Spirit, the very Spirit upon which we are dependent for avoidance of all evil.

"Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."⁸

The righteousness of economic equality can only be achieved cooperatively. No single individual can achieve the Lord's goal of economic equality. Individuals can be committed to it, but it takes a village. Individuals must not only be prepared to live differently themselves, they must be prepared to advocate among others for a system that can achieve the goal. How the Lord intends to achieve economic equality is described in depth in approximately the central third of the Doctrine and Covenants. The system for achieving economic equality—a system in which "the poor shall be exalted, in that the rich are made low"⁹—is often called, "The Law of Consecration."

Many are under the impression that this "law" only applies to members of the LDS faith. This is mistaken. It applies to everyone. It applies to society as a whole. If anything, those of the LDS faith should simply be the most vocal about the evils of economic inequality and the godliness of economic equality. They should be the loudest advocates for society wide principles, practices, and legislation that works to bring about the Divine desire for economic equality through the exaltation of the poor and the humbling of the rich.

Don't believe me when I say it is to be more universal than one single, tiny Christian denomination? Well, consider the Book of Mormon. Within a short period of time after Jesus' appearance, the Book of Mormon peoples "had all things common among them; therefore, there were no rich and poor..."¹⁰ As a result "there were no contentions and disputations among them"¹¹—the "love of money" is, after all, "the root of all evil"¹²—a there was a flowering of spiritual capacities and gifts such as had never been heard of before, just as DC 70.¹⁴ leads us to envision. This state of affairs was society wide. All were in when it came to combating the evil of economic inequality. This societal wide state of affairs lasted for two hundred years. But, alas,

"In this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them. And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ."¹³

It was all down hill from there. Societal collapse was inevitably built into this religious denial of economic equality and the deification of economic inequality.

Now, one can complain that this is all just pie-in-the-sky utopianism. So be it. It is certainly true that it is "not of this world." But neither was Jesus "of this world." While those who profess to be followers of Christ were not called out of the world, they were called to leave the evils of the world—one of the

⁸ DC 70.¹⁴

⁹ DC 104.¹⁶

¹⁰ 4 Nephi 1.⁴

¹¹ 4 Nephi 1.²

¹² 1 Timothy 6.¹⁰

¹³ 4 Nephi 1.²⁴⁻²⁶

principal evils being that of economic inequality, especially that which is intentional and systemic. Those who claim to be followers of Jesus not only reject this evil as inevitable and godly. They not only do what they can individually to assist victims of a system that has economic inequality built into it as if it were a hallowed principle. They go further and advocate for social attitudes and policies that work toward the Lord's goal of global economic equality, harbingers of spiritual birth, growth, and maturity.

Even so, come, Lord Jesus!

(edition: October 25, 2024)

dc 49.²⁰— meditation 2

It is not given that one man should possess that which is above another, wherefore the world lieth in sin.

Now, there's a scripture you don't hear read or referenced every week. Or once a year. Or once a decade. Come to think of it, I don't know the last time I heard it read or referenced. Maybe never—except by me, of course. I'm rude like that. If you made a list of the top ten read or referenced scriptures in Mormondom, Moses 1.³⁹ and a couple of 3.⁷s, one from 2 Nephi and one from Amos, would surely be on the list. If you made a list of the least ten read or referenced scriptures, this one might be on the list. Right along aside DC 70.¹⁴.

“Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.”

Shoot, a passage from Leviticus about having sex with animals might be more often read or referenced than these two latter-day scriptures. They represent too great a danger to the mad status quo of our time.

But the absence of these two and other likeminded scriptures is revelatory. Tells you something about our culture. That something is not complimentary. It is something idolatrous. It's almost like we don't even understand those top ten most read and referenced scriptures we are so fond of.

All of this came to mind recently when an Associated Press headline caught my eye: “CEOs got smaller raises. It would still take a typical worker two lifetimes to make their annual pay.”¹ Among the eye-popping observations made in the piece was this tidbit.

“The median pay for workers at companies included in the AP survey was \$77,178, up 1.3% from \$76,160 the previous year. That means it would take that worker 186 years to make what a CEO making the median pay earned just last year. At the same group of companies in 2021, it would have taken 190 years.”

I am not sure how many things could more obviously NOT be part of “the plan of salvation” than this. While such perversion isn't part of God's economy, but that of a fallen, ungodly world, I'll concede, reluctantly, to the boss making a little more than employees. But what the AP reports is criminal, from any perspective but the perverted. It is criminal and perverted on the part of the CEO. It is criminal and perverted on the part of the companies that pay it. It is criminal and perverted on the part of the legislators that permit it. It is criminal and perverted on the part of the population that countenances it and does not righteously resist it.

It is difficult to find language sufficiently vile to describe such perversion and madness.

And not only does such inequality fly in the face of a just God, it flies in the face of all the propagandistic claims of our culture about merit and meritocracy. It is patently obvious to anyone with a brain and a heart that no one is so good at what they do that they are worth two lifetimes of their fellow human beings' earnings. No one ever worked that much harder than anyone else. It's simply not humanly possible. American businesses and the legislators that lap from their troughs can't even be true to their

¹ By Alexandra Olson, May 31, 2023

own delusional and idolatrous ideas about merit and meritocracy, for God's sake! They show remarkable skill in further corrupting what is already corrupt to begin with.

One might wonder how the wealthy and powerful so successfully get away with such ungodliness and infidelity to even pretended virtues. Part of the answer to this is the fact that the "liberal media" does not report on such madness—although the "radical leftist/socialist/communistic" media might. More important is the monied class's ability to deflect and distract. Over nearly a half century, the monied interests, their well-funded think tanks, and the legislators that they have bought have spent billions of their ill-gotten gains in stoking culture wars to distract attention from their thievery. Then too, it seems people can be made to feel satisfied being pillaged as long as they can be encouraged to beat up on those weaker than themselves—traditionally, African Americans, gays, transsexuals, etc., and more recently school teachers and librarians.

It is all madness, just as the Bible bears witness in passages such as the one that heads all our just society posts.

“...The heart of the sons of men
is full of evil,
and madness is in their heart
while they live...”²

One would think that those religious leaders who claim to believe in and most understand scripture would step up and fulfill their prophetic role to expose and resist the ungodliness of inequality. But, alas, all too many of them have been bought off by these same monied interests and have bought into their delusional and idolatrous doctrines. So effective are the wizards of business that one begins to believe in sorcery.

But God be praised. We have scripture to teach and warn us against their sorcery.

“How sweet are thy words unto my taste!
yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
therefore I hate every false way.”³

“Moreover by thy word is thy servant warned.”⁴

Simply being a decent human being should be enough to reveal the evil of the thieving economic inequality that has infected our society. But it is certain that those who read scripture and claim to be disciples of the Lord, Jesus Christ, should be able to discern the sorcery that justifies the thieving economic inequality of our times. Even if such thieving inequality was not so clearly evil on the face of it, the word of God ought to cast aside all doubt. For it is most certainly “not given that one man should possess that which is above another.” Discerning believers should have no difficulty discerning that the economic inequality of our day in which a few individuals possess more than 95% of the world's wealth and in which a few individuals make as much in a single year as all their fellow beings make in two lifetimes is proof that “the world lieth in sin.”

Those instructed and warned by the good word of God have no choice but to root and pray against such ungodly thieves and scoundrels. Indeed, they have responsibility to do so. They are called to do so. They

² Ecclesiastes 9.³

³ Psalm 119.¹⁰³⁻¹⁰⁴

⁴ Psalm 19.¹¹

must pray that the sorcerers who establish, maintain, and operate such vile and perverted and idolatrous schemes fail miserably in their perversions. They must so pray, not out of hate for the vile thief and scoundrel, but out of a desire for the happiness, security, and progress of all God's children. Such prayer fulfills Jesus' teaching that we pray,

“Thy kingdom come.
Thy will be done in earth,
As it is in heaven.”⁵

Even so, come, Lord Jesus!

(edition: October 25, 2024)

⁵ Matthew 6.¹⁰