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# THE THRONE OF INIQUITY DEVICES EVIL BY LAW

Contributed by Jim Jordal  
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## THE "THRONE OF INIQUITY" DEVICES EVIL BY LAW

By Jim Jordal

"Shall the throne of iniquity, which devises evil by law, have fellowship with you?"

Psalm 94:20

This profound verse sort of sums most of what I've been writing about recently. We've been identifying what Scripture says about what it calls Babylon: a modern, global system aimed mainly at economic domination sufficient to allow it to transfer wealth and political power to the top of the human income pyramid. We've also given a few examples of how the system evil by law. Today, we'll look at a few more.

The first phrase, "throne of iniquity," informs us that the "system" now reaches the highest levels of political power where it sits enthroned above other lesser powers. It has quietly become a sort of world government pervading all facets of society and all areas of the planet. It is not yet complete because it has no identifiable commonly used name or place of existence, but it rules none-the-less in the hearts and minds of world leaders and their political or economic institutions. It already controls the economic policies of major nations, and is moving toward soon controlling political institutions as well.

The phrase "devises evil by law" means that the throne of iniquity has the major goal of devising evil by law. Probably the most glaring recent example of this is the 2010 Supreme Court decision in the Citizens United case in which the Court reinforced the older concept of corporations as citizens by allowing their financial contributions in election campaigns to fall under constitutionally-protected rights of free speech. That view is now the law of the land in spite of the fact that it was promulgated by Court decision, not legislative action. Now billions in corporate money can be used against any office-seeker failing to please the powers. So where does that leave free elections?

Another example is the infamous "carried interest" provision of the federal tax code. This perversion of justice allows hedge fund managers and other beneficiaries of money manipulation to shield their regular incomes of sometimes billions per year by declaring them to be capital gains taxed at the 15 per cent level rather than regular earned income taxed at much higher rates. So guess who must make up the difference?

Credit card abuses by some major bank chains is another example of "devising evil by law." Most of these abuses entail

extra fees for what formerly were free services, exorbitant late fees, creation of "due dates" that make it difficult for people with limited incomes to pay on time, and a host of other regulations almost impossible for laymen to understand. And all this is legal, courtesy of compliant legislative bodies submissive to the finance industry in return for massive campaign contributions.

One more example is the use of offshore tax havens to shelter hundreds of billions in personal and corporate income and other wealth from the tax collector. Yes, this also is legal. But it is also immoral since it discriminates unfairly in favor of the rich and against common citizens who then must pay the difference, or even worse, take on more national debt to meet the shortages of tax revenues.

The final phrase of Psalm 94:20 asks if this global system of domination and injustice should have fellowship with God? Obviously not, if you consider the teachings of the prophets and of Jesus. But notwithstanding the clear teaching of Scripture, the oppressive Babylonian system is welcomed into the arms of the generic church. Why? Because it offers the church access to political power in return for the church acting as a legitimating authority lending credibility and blessing to the system. So the generic church tells us that poverty and other drastic injustice is ordained by God for this time and place, and that to oppose them is to stay the hand of God.

What the church should be doing is to point out that God allows catastrophes to fall upon his people as a direct outcome of a national forgetting of God and his laws concerning justice. This cause and effect relationship was not ended by Jesus, and is still operational today. Yes, we should advocate against injustice while at the same time realizing that final victory will come only to the extent we repent of our national sin against "the least of these, my brothers," and incorporate God's moral law of justice into the law of the land.