Apostasy from the Christian faith came to full expression in the 20th century West. As a tree withered, church attendance in England dropped from 60% in 1840 to 12% in 1970, and then down to 5% in 2012.¹ However, I want to be quick to point out that this book chronicles more than the abandonment of faith in the West. It is about the destruction of a culture and a civilization. When a man refuses to build his house on the words of Jesus, and builds it on the sand, one day the rains will come and the floods will rise. The winds will blow and beat on that house; and it will fall. And great is the fall thereof (Matt. 7:25-27).

I would therefore be remiss not to include some discussion concerning the mode by which Western civilization fell. In God’s providence, one key individual contributed more than any other to the economic collapse of the Western world. His lifestyle and worldview

¹ https://faithsurvey.co.uk/uk-christianity.html
exactly correlated with his economic theories, as shall be seen in this chapter. In a very real sense, John Maynard Keynes did more to bring about the economic ruin of the developed world, the Western world, than any other person of the last century.

Keynes is widely regarded as “the greatest economic thinker of the 20th century.”

He helped to establish the International Monetary Fund and the World Bank, and his policies have been incorporated by the largest economies in the world, including the United States, Japan, England, and China.

Democrat and Republican parties alike have embraced Keynesian economics in the United States. Although at first opposed to the idea, Franklin D. Roosevelt had accepted Keynes’ theories by the time of his inauguration in 1933, declaring to the world that, “our greatest primary task is to put people to work. This is no unsolvable problem if we face it wisely and courageously. It can be accomplished in part by direct recruiting by the government itself, treating the task as we would treat the emergency of a war…” President Richard Nixon announced to the world in 1971, “I am now a Keynesian in economics.” Both liberal economists and conservative Austrian economists has observed that that President Ronald Reagan continued the legacy of John Maynard Keynes by massive federal spending in the 1980s, sinking the country deeper in debt. Then, President George W. Bush revived Keynesian economics in more unprecedented debt spending in the 2000s. Continuing the legacy in 2008, President Barack Obama was characterized as an “unapologetic Keynesian.”

APOSTASY OF THE HIGHEST ORDER

As with the other great Nephlim that destroyed the Western world, the Christian heritage of John Maynard Keynes was rich and full of significance. John’s mother, Florence, had been raised in the old church manse once habited by John Bunyan, where she was surrounded by the relics of Bunyan’s life.

5. https://mises.org/library/myths-reaganomics
Perhaps nobody represented the Western Protestant faith as well as did John Bunyan, the author of *The Pilgrim’s Progress* (the most famous Christian book published in the last five hundred years). Florence’s father, John Brown (Keynes’ grandfather), took the pastorate at John Bunyan’s Meeting House in 1864, which was the same church building in which John Bunyan had preached two hundred years earlier. Pastor John Brown was looked to as the non-conformist bishop of the surrounding churches. Typically, the non-conformists in England were seen as more conservative and attempted a more biblical approach to the Christian faith than their counterparts in the Anglican Church. Florence helped her mother teach Sunday School in the old Meeting House on Sundays.

John Maynard Keynes’ father, Neville, also was raised in a religious home where his father taught him that he must “be like Jesus.”\(^8\) His grandmother lived with them in the home, where “she sat all day with a Bible on her knee, mouthing the words of scriptures.”\(^9\) For a while, Neville’s mother took up the ministry of selling Bibles. When Neville became acquainted with his future wife, Florence, he said that he greatly enjoyed hearing her father’s preaching in John Bunyan’s old Meeting House. They were married in 1882, and John Maynard was born on June 5, 1883.

However, apostasy began with Keynes’ father first. Neville Keynes was heavily influenced by his teacher at Cambridge University, a man named Henry Sidgwick. This professor was the son of an Anglican bishop and the brother-in-law of the Archbishop of Canterbury, yet Sidgwick is best known for introducing Jeremy Bentham’s utilitarian ethics into Cambridge. Keynes wrote of his teacher that, “He never did anything but wonder whether Christianity was true and prove that it wasn’t…”\(^10\) Slowly but surely, the family soured on their Baptist evangelical roots.

As early as six years old, John Maynard Keynes would express his strong distaste for God. Upon walking out of church one Sunday morning, he spoke loudly so everybody around him could hear, “It’s the prayers I dislike the most!”\(^11\) At fourteen years of age, Keynes studied under a devout Christian headmaster at Eton, the Rev. Edmond Warre. However, the preachers at chapel made him “squirm” and he called the messages

9. Ibid.
10. Ibid., 26.
11. Ibid., 42.
“revolting.”  

Although he was confirmed at 17 years of age, Keynes never took it seriously. His delight was “to puncture his friends’ religious beliefs by refuting arguments for the existence of God.” His first homosexual relationship took place with a young son of an Anglican Bishop by the name of Dillwyn Knox. How these young men could overcome the moral strictures of a Christian heritage is easily explained by biographer Richard Davenport-Hines: “Keynes’ classical education ensured that his limited susceptibility to guilt was nearer to Plato’s than to a Christian’s.” 

His second bout with gross sexual immorality at Eton took place with Daniel Macmillan, the elder brother of the future Prime Minister.

At Cambridge, Keynes came under the influence of Oscar Browning, a professor who had been removed from Eton in 1875 for his inappropriate relations with the boys. For some strange reason, Browning had been promoted to professorship at King’s College in Cambridge. It was the university that reintroduced the foul influence of the old Greek forms of education and sexual sin at the turn of the 20th century.

The extremely degraded nature of Keynes’ life after his time at Eton is highly significant for the development of the modern Sodom called the “Western world.” His story is unprecedented in the history of the Christian West. The details are publicly accessible now in a variety of reputable biographies, yet unnerving and perverse even to the more hardened consciences in the modern day.

These were men who truly felt they were above the law, completely exempt from all morals, and of a social and intellectual class to avoid all judgment. Well before the masses turned towards wholesale sexual sin, homosexuality, adultery, and divorce, in the 1960s and 1970s, the avant-garde pushed the sexual boundaries and social mores as far out as anybody could. These were the academic elite. At Cambridge they called themselves “The Apostles,” and Keynes described the group as those who “repudiated entirely customary morals, conventions, and traditional wisdom. We were, that is to say, in the strict sense of the term, immoralists.” The young men would refer to themselves as, “Pagan missionaries, looking towards dead

12. Ibid., 52.
13. Ibid., 55.
cities [Sodom and Gomorrah] for a cult.” 17 These men self-consciously “set themselves against the Lord and His Anointed” (Ps. 2:3). They were England’s brightest, most privileged, and most wicked men, and they knew it. They hoped for safety in numbers. Collecting that much hubris into a single room at one time gave the men a sense of impenetrability to any god who might attempt to interfere with them. When the little mice hold hands, they experience a sense of power in numbers. Alas, there is a Power much greater than these little mice.

John Maynard Keynes understood the risks, but times were changing in London. Fifteen years earlier, Oscar Wilde had defended his homosexual trysts in three separate court trials by appealing to the love sonnets of William Shakespeare. Wilde was found guilty and sentenced to two years of hard labor on May 25, 1895.

Keynes took care to make lists of his dozens of anonymous encounters with other men: 65 in 1909, another 26 in 1910, and 39 in 1911. He frequented the darkest corners of London, and did not stop short of pedophilia, recording his wicked exploits with “boys” and “youth.” 18

“If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.” (Lev. 20:13)

The nightmarish evil of such behavior is not to be minimized. To not rebuke the unfruitful works of darkness will inevitably result in fellowship with them (Eph. 5:11). This has been demonstrated by entire denominations of the Christian church that have enthusiastically embraced this behavior. The world has advocated a softening towards this sin of homosexuality, to the point that 47% of evangelical millennials now support it. 19 The Christian, however, must set the law of God beside it and call it what it is: a hell-deserving sin against a holy God.

In 1925, Keynes gave a speech to an audience of communists encouraging a progressive view of birth control, feminism, the use of contraceptives, and the dismantling of family economies. “Birth control and the use of contraceptives, marriage laws, the treatment of sexual offences and abnormalities, the economic position of women… in all these

18. Ibid., 215, 245.
matters the existing state of the law and of orthodoxy is still medieval—altogether out of touch with civilised opinion and civilised practices…”

Feminism, homosexuality, abortion, and contraceptives turned out to be indispensable elements of the progressive agenda of the 21st century. Exactly 90 years later, the United States Supreme Court would rule to legitimize homosexual marriage and so fulfill Keynes’ vision for Western society.

THE PHILOSOPHY OF JOHN MAYNARD KEYNES

Keynes was happy to discard the utilitarian ethics of Jeremy Bentham in favor of the philosophy of G.E. Moore. As the reader may recall, Bentham wanted to achieve the most good in the long run. But, finite human minds could never configure or calculate what that good might be. Keynes called it an “accountant’s nightmare.” The thing he liked about Moore was that his ethical theories seemed to have no need for morals. He explains, “We accepted Moore’s religion, so to speak, and discarded his morals. Indeed, in our opinion, one of the greatest advantages of his religion, was that it made morals unnecessary.”

Biographer Robert Skidelsky rooted Keynes’ apostasy in “Moore’s revelation:” “Keynes never needed a Jehovah, because he had never experienced despair. It was not his atheism, but his faithfulness to Moore’s revelation, embedded in his life of a secular religious order, which kept him out of the Christian camp.”

For these twentieth-century wild and profligate philosophers, ethics became more haphazard, and degraded into “what seems good to me for the moment,” or worse yet, “what feels good to me for the moment.” Incredibly, entire institutions and economic systems seem willing to follow in the footsteps of men who admitted to no ethics at all.

“In those days there was no king in Israel: every man did that which was right in his own eyes.” (Judg. 21:25)

Keynes’ basic philosophy is to abandon the idea of absolute principle. He writes, “All the same I am afraid of ‘principle.’ Ever since 1918 we, alone amongst the nations of the world, have been the slaves of ‘sound’
general principles regardless of particular circumstances...Nearly all our difficulties have been traceable to an unaltering service to the principles of ‘sound finance’ which all our neighbours have neglected...Wasn’t it Lord Melbourne who said that ‘No statesman ever does anything really foolish except on principle?’23 Thus, Keynes’ economic principles held consistent to his moral principles. There were none. Seven billion people would not long afterward experience the utter devastation such irresponsible philosophies would bring upon the entire world economy.

Keynes’ arbitrary and principle-less worldview is evident in his writings. Economists find it contradictory and incoherent. One economist notes that Keynes’ *General Theory of Employment, Interest, and Money* (1936), “frequently borders on the incoherent. Its style is abominable.”24 Nobel-Prize-winning economist Paul Samuelson likewise condemns the work as “a badly written book, poorly organized; any layman who, beguiled by the author’s previous reputation, bought the book was cheated of his five shillings... It abounds in mares’ nests of confusions.”25

THE ECONOMICS OF JOHN MAYNARD KEYNES

John Maynard Keynes was a big-government economist, advocating for a more centrally-managed currency system. In his *Tract on Monetary Reform*, released on December 11th, 1923, Keynes calls for an “inflation tax” in which “a government can transfer resources to itself without applying to Parliament (or Congress) for the money.”26 He repudiated the gold standard as a “barbarous relic.” For thousands of years, the old barbarians would have been greatly offended if a private businessman had clipped a coin or reduced the gold or silver content of a minted coin by 10%, and thereby knowingly decrease its value. Purposeful manipulation of the value of the commodity of exchange is wrong. This happens when the merchant adds a finger to the scale when selling apples in the marketplace. It is a violation of God’s law. With the modern world and these new gods of the marketplace however, a new ethic emerged. Governments received the free pass to slip a finger on the scales.

25. Ibid.
Unequal weights and unequal measures are both alike an abomination to the Lord.” (Prov. 20:10)

Keynes understood his governmental manipulation of the money supply was a means to provide a “hidden” tax. In his classic work, The Economic Consequences of Peace, he wrote, “By a continuing process of inflation, governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens. There is no subtler, no surer means of overturning the existing basis of society than to debase the currency. The process engages all the hidden forces of economic law on the side of destruction, and does it in a manner which not one man in a million is able to diagnose.”

During economic downturns, it is no surprise that Keynes recommended government intervention. By artificially lowering interest rates, governments would increase deficit spending and thereby stimulate investment and consumption. As the theory goes, this would in turn produce higher employment rates and more productivity. Keynes assumes that consumerism is the chief motivation to work, and employment stimulates the economy. Therefore, it is thought that governments can kick-start a stagnating economy by debt-spending, which increases employment, which, in turn increases consumer spending (though it won’t necessarily result in paying off debt).

WHAT’S WRONG WITH THIS THINKING?

Where does a homosexual economist go wrong with his profligate theories of debt and government spending? History will bear it out, but Scripture is sufficient to give the humble wisdom and sure principles upon which to build. If Keynes’ basic theory is that debt-spending makes a stronger nation, this flatly contradicts what the Bible says about debt.

“The Lord will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not borrow. And the Lord will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the Lord your God, which I command you today, and are careful to observe them.” (Deut. 28:12-13)
“The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. Moreover all these curses shall come 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 which he commanded thee.” (Deut. 28:43-45)

According to a biblical view of debt, it is only the poor that should borrow. Debt is considered slavery, and it should be limited to seven years. Nations that subscribe to debt over the long haul will prove themselves to be under God’s judgment, and will become very “low.” Short-sighted economists who cannot see twenty years beyond may assume that conditions will improve, and that human character will better itself with each generation of debt spending. But, after the nations they have fooled have collapsed, the world will again come to realize that God’s principles are true and right.

Keynes fails at yet another point. Economies are fundamentally built upon the character of the people, not the motive to spend and consume. If the overall character of the workers in a corporation or nation decreases, the productivity of the corporeal body will decrease even if the employers are capitalizing their companies with more debt and consumers are buying more. One result is that products and services reduce in overall quality and value. Even the foods produced by companies like this have less nutritional value. Products do not last as long. The debt money does not give to the employer or the consumer as much as it used to. There is less and less payback on the debt, and the economy requires increasing levels of debt to stay afloat.

An economist devoid of character could not see this more basic economic principle. The weakening of an economy is directly proportional to the weakening of the character of a nation. As an individual’s work output and work quality decreases, and as far as he is not willing to meet the needs of the market, his contributions weaken the economy. Then, higher rates of unemployment come about when employers find it impossible to pay employees what they think they are worth. If the consumers are not willing to pay as much as they did previously for a product or service, then the self-employed and the employee will have to reduce their compensation requirements in order to meet the market. If the character of a nation is in
decline, the value of the average employee’s work decreases. Unemployment is merely a temporary condition in which a readjustment in pay scale or compensation is required.

More fundamentally, the weakening of an economy comes about by divine providence—an act of God. It comes by millions of people losing the motivation to work, by mass illnesses, by wars, and by agricultural droughts and blights. Of course, only God maintains absolute control over the billions of secondary causes that might bring about these conditions. Economists and politicians who do not fear God and universities that do not teach the fear of God as the beginning of wisdom will never solve these problems by centralized controls. They may, according to the providence of God, delay a massive depression by 30-40 years. In such cases, these economists are only tools in God’s hands in order that He may teach a nation a severe lesson.

FRACTIONAL RESERVE BANKING

One of the means that Keynes uses to maximize debt in a society comes by “fractional reserve banking.” This means that banks only maintain a fraction of reserves for the money they lend. If depositors put $1,000 of cash in the bank, this system allows the banks to lend $5,000 (more or less). Imagine a bank that receives ten $100 bills from depositors, and then turns around and hands out fifty $100 bills (forty of which they copied on a high-quality color printer in the back room). Ordinarily, we would refer to that as counterfeiting, but not so in a Keynesian system. This plainly violates biblical law.

Exodus 22:26-27 is God’s system for loans in sharp contrast with that advocated by Keynes and modern economists: “If ever you take your neighbor’s cloak in pledge, you shall return it to him before the sun goes down, for that is his only covering, and it is his cloak for his body; in what else shall he sleep? And if he cries to me, I will hear, for I am compassionate.” Why does the lender take a cloak from the borrower as collateral? What about the inconvenience of returning the cloak to the man at night? The principle is plain: The borrower is restricted from using the same collateral to make additional loans.
THE FRUIT

This artificial stimulation of economies by debt spending and government involvement has been practiced in America, especially since the “Reagan revolution” of the 1980s. George W. Bush used this to “save” the nation from the great recession of 2008. This is the fall back position of a big government that wants to pretend to be a savior.

Japan also has made full use of the Keynesian philosophy. The Japanese economy reigned as the second most prosperous in the world until 2011, but Japan’s economic boom was relatively short in the history of the world. It took a few decades for the Japanese economy to weaken. Keynesian economics will prop things up for a while, but eventually the piper will invoice. The apparent economic strength is only a mirage. From the early 1990s, Japan entered a recession and never really recovered from it. This national catastrophe serves as an excellent example of how Keynes’ economic theory fails “in the long run.” During the worldwide economic downturn of the 21st century, Japan led the pack in economic recessions and depression. Japan was the first domino in this gigantic economic catastrophe. Between 1998 and 2016, Japan attempted 17 stimulus spending bills, placing their bets on the Keynesian horse. The results? Japan’s debt-to-GDP ratio has increased to 250%, the largest by far of all developed nations. Beginning in 2013, the country has experimented with negative interest rates and quantitative easing in which central banks buy up government bonds. To make matters worse, Japan has one of the lowest birth rates in the world and its population is shrinking by about 600,000 per year, another vivid factor in the death of a nation. Since the 2000s, Japan has experienced six more recessions. In 2016, Prime Minister Abe attempted another $82 billion debt binge. The stimulus effect from the Keynesian approach has worn down, like the faint effect of a low drug dose on a drug user who is used to the big dose. Nonetheless, by 2014, the Japan Times editorial staff were still hoping that Keynes’ economic philosophy was “right.”

Today, the wealthiest nations in the world also have the highest debt-to-GDP ratios and the lowest birth rates. This is the result of a self-centered, myopic, existentialist worldview that lives life for today… and “to hell

28. http://www.japantimes.co.jp/opinion/2014/11/04/commentary/world-commentary/the-six-years-from-2008-show-keynes-was-right/#.WXkTBNPytE4
with the children and grandchildren.” This is the society that has aborted 80 million babies since 1960, and spends the inheritance of whatever grandchildren are left, leaving them with a huge debt and a weakened monetary system.

When John Maynard Keynes is confronted with the question of what would happen with his debt-based economy “in the long run,” he responded with, “In the long run, we’re all dead.” Naturally, that is what a childless homosexual would say after he passed $100 trillion of debt on to everybody else’s grandchildren. But somehow, Keynes’ theories were attractive to all the myopic, self-consuming existentialists of the 20th and 21st centuries. Political leaders in Japan, the United States, Canada, and Europe drove their debt-to-GDP ratios to the highest levels, while at the same time they cut their birth rate in half (and the worker to retiree ratio by 60-70%). This they did during a time of relative peace, where there were no large wars to drain the nations’ resources otherwise. Between 1950 and 2016, the World Debt to GDP ratio expanded from 140% to 300%.29 Without question, the world economy carried out Keynes’ debt-based program. This Nephilim exerted his great might on the whole world for somewhere around 120 years (Gen. 6:3-4).

The extreme danger of Keynes’ reckless theories has been discussed a great deal, especially by the Austrian economists. Murray Rothbard called Keynesian economics “the most successful and pernicious hoax in the history of economic thought.”30 Rothbard considered the root problem with Keynes to be his character: “The first was his overweening egotism, which assured him that he could handle all intellectual problems quickly and accurately and led him to scorn any general principles that might curb his unbridled ego. The second was his strong sense that he was born into, and destined to be a leader of, Great Britain’s ruling elite…The third element was his deep hatred and contempt for the values and virtues of the bourgeoisie, for conventional morality, for savings and thrift, and for the basic institutions of family life.”31

When the last of the big dominoes topple, and the world economy based on the Keynesian economic theory collapses, everybody in the world should at least understand that the fault lies with a homosexual pedophile and apostate from John Bunyan’s hometown of Bedford, England. The

29. John Maynard Keynes, A Tract on Monetary Reform
31. Ibid.
whole world will see that the words of Jesus Christ still stand: “By their fruits ye shall know them.”

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities…Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.” (Revelation 18:1-11)