

Long and Short Term Theory of Redistribution

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Intro + Chapter 1]

Intro: [Give your all to the poor, and follow Him.]

Take a look at Matthew 19.

16 Just then a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?”

17 “Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, keep the commandments.”

18 “Which ones?” he inquired.

Jesus replied, “‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony,

19 honor your father and mother,’[Exodus 20:12-16] and ‘love your neighbor as yourself.’[Deuteronomy 5:16-20]”

20 “All these I have kept,” the young man said. “What do I still lack?”

21 Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”

22 When the young man heard this, he went away sad, because he had great wealth.

Let us take a moment to think about what lies at the core of today’s competition-driven economics, what problems are being overlooked by our economic system, and what can be done to remedy these

problems.

I. How should we perceive the poor?

They are a blessing!

Are there those who ask, “why does the poor exist? All they do is make the rest of us miserable!” Are there those who say, “it’s a moral hazard to give to the poor; all they do is take advantage of your kindness!”

These are men that not only prevent their own entry into heaven, but others’ as well. The poor are the ones that leads us to everlasting life. What does our all-mighty Father lack that he would unintentionally leave us with those that are in need? It is to lead us all towards Him. In other words, the poor are a blessing to their neighbors.

Take a look at Deuteronomy chapter 15.

1 At the end of every seven years you must cancel debts.

2 This is how it is to be done: Every creditor shall cancel any loan they have made to a fellow Israelite. They shall not require payment from anyone among their own people, because the Lord’s time for canceling debts has been proclaimed.

3 You may require payment from a foreigner, but you must cancel any debt your fellow Israelite owes you.

4 However, there need be no poor people among you, for in the land the Lord your God is giving you to possess as your inheritance, he will richly bless you,

5 if only you fully obey the Lord your God and are careful to follow

all these commands I am giving you today.

6 For the Lord your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you.

7 If anyone is poor among your fellow Israelites in any of the towns of the land the Lord your God is giving you, do not be hardhearted or tightfisted toward them.

8 Rather, be openhanded and freely lend them whatever they need.

9 Be careful not to harbor this wicked thought: “The seventh year, the year for canceling debts, is near,” so that you do not show ill will toward the needy among your fellow Israelites and give them nothing. They may then appeal to the Lord against you, and you will be found guilty of sin.

10 Give generously to them and do so without a grudging heart; then because of this the Lord your God will bless you in all your work and in everything you put your hand to.

11 There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.

Everything the young man had, everything Israel had all belongs to God. Therefore, he has the right to tell us to give what is His to the poor.

Let's say there was a wealthy man who deposited all his savings into a bank and one day told the banker to give all of his savings to the poor. If the banker claimed that the deposit was his and refused to give up the money, what would happen?

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 2]

II. Security in Life and Eternal Life

12 Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it.

13 For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

The purpose of economics is to secure the necessary means of living, profit making, and territorial expansion of us sinners that have been given the death penalty, and imprisoned in the penitentiary called Earth. Therefore, economics is both physical and political.

We, who have been imprisoned on Earth, have needs for survival. Having been given the death penalty, we can't help but want to live just a little bit longer; we become like the rich young man in Matthew 19 who was hoping to find the secret to everlasting life.

And to do so, we end up competing with each other more viciously. Our fear of death is the reason for our infinitely competitive nature. As we establish new economic milestones through competition, we also discover new needs and wants; in order to satisfy these, we wage an even bigger competition.

The curse that was laid upon Adam and Eve when they were expelled from the Garden of Eden still exists within us. On top of that, humanity continues to curse itself through new means: injustice and inequality. It is impossible for these men to achieve eternal life. Those that abandon the poor and turn away from Jesus Christ can

never taste the blessing of everlasting life.

The current global economic philosophy is one of the devil's. One of these is neoliberalism. It tempts you with the offer of the forbidden fruit that grants you wealth and power, but is actually a shortcut to losing the most important objective: everlasting life in the kingdom of heaven.

44 You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies (John 8:44)

Take a look at Genesis chapter 3.

22 And the Lord God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

23 So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken.

24 After he drove the man out, he placed on the east side[e] of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

What lies at the core of neoliberalism? "Continue to expand and conquer; abandon all those who hold you back." Let's examine one of the frontrunners of this philosophy. These are men that chased out protesters from their shareholder meetings. These are men that bragged about tithing in front of Jesus.

12 I fast twice a week and give a tenth of all I get.'

13 “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

14 “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

The following is from an article from the Korean Economic Daily (July 3rd).

- Yoon Jong-Yong, the vice chairman of Samsung Electronics, said in a lecture on Yonsei University on February 2, "In the current economic state, we need fast-paced economic growth → growth improves infrastructure and improves distribution quality → improves the quality of life → strengthen national competitiveness."

In a lecture to the engineering students of this school, chairman Yoon said, "It is important to create reforms and care for the underprivileged, but in our economic reality, we must rank our priorities."

"In order to create profit, core technology and the ability to produce key parts are the most important," he said. "Core technology can't be bought even with money, and the only currency that can purchase technology is knowledge," he emphasized.

"Companies that responded to the shift in paradigm early on, such as GE and IBM, were able to enter the high-value-added industry, but the companies that failed to adapt to change and continued to rely on their old success eventually disappeared," he added, "Ireland, which was considered one of the poorest countries in 1980's, had a vision of creating a digital heaven and in 2000, surpassed England

which had dominated them for over 800 years.”

"This era which is shifting from analog to digital is a grand opportunity," he said, "the analog era favored those with long experience and refined technology, which made it hard for new competitors to catch up to established competition; however, the digital era favors brave, innovative, quick-thinkers."

"The reason Korea was able to beat Japan in memory technology was because memory is a digital technology, and from now on, if Korea is able to adapt even more quickly to change, we can lead the world with our technology," Yoon emphasized.

"In the 21st century, national competitiveness rests upon global corporations," he said, "The seeds of the future are technology, and at the core of technology lies people; we've entered an era where a single genius can feed millions."

Regarding investment, "Money chases profit, so if it becomes profitable to invest locally, businesses won't outsource to other countries, and if we become more stable and profitable than other countries, foreign investors will naturally come to Korea," he said, re-emphasizing the importance of corporate reforms.

Yoon said, "For the last few years, Samsung has made more profit than Japanese companies, and this trend is projected to continue for the next 1-2 years. However, the future is still uncertain. It will not be easy for Korea to catch up to Japan in short-term."

"As the number of global companies such as Samsung Electronics grows, so does the national wealth and job growth. Korean market will be able to grow by 5% this year, but if it does not do its best in the future, such growth is unlikely to continue," he predicted.

Regarding conflicts between generations and strata, he said, "It is natural that our values are different because we all had different lives with unique experiences, but the problem lies in claiming our own experience and judgment to be right without acknowledging our differences."

It is such a great message. Which is why many people fall for this type of thinking. It seems glamorous on the surface, but when we examine it carefully, we realize how dangerous it actually is. It is important for the overall pie to become bigger for everyone. However, the important thing is not to follow the will of well-fed swine, but rather the leadership of free and hungry Socrates.

It is like the celebration of Jubilee. Through re-distribution of land and civil freedom we create and promote equality among men. There is no opportunity at Samsung for Yoon chairman's son to be equal to Lee Gun-Hee president's son. Such is the logic of neoliberalism. The poor gets to eat a little more, but are still slaves and servants of capitalism. Marx states that this is the reality of laborers, workers that have nothing to their name but their bodies.

Let us take a look at Marx's Capital chapter 6, "The Buying and Selling of Labour-Power."

Marx says, "In order that our owner of money may be able to find labour-power offered for sale as a commodity, various conditions must first be fulfilled. The exchange of commodities of itself implies no other relations of dependence than those which result from its own nature. On this assumption, labour-power can appear upon the market as a commodity, only if, and so far as, its possessor, the individual whose labour-power it is, offers it for sale, or sells it, as a commodity. In order that he may be able to do this, he must have it at his disposal, must be the untrammelled owner of his capacity for labour, i.e., of his person."

Marx states the following in Capital chapter 3, "Money, or the Circulation of Commodities."

"Only as personified capital does the capitalist have historical value and survivability. Only then can the inevitability of his own temporal existence can be included in the necessity of the capitalist's mode of production. But as long as the capitalist is the personified capital, his motivation is not the acquisition and the enjoyment of the use value, but the acquisition and multiplication of the exchange value. As the capitalist's action is only driven by capital [which was personified through him], his personal spending becomes a deprivation of his economic savings. This is like a double-entry bookkeeping where private spending become recorded on the other side of capital [as debt]. Accumulating wealth is the conquest of the economic world and increasing the number of people that fall victim to our economic system, and expanding the influence of capitalists. Luther stated that loan sharks deserve capital punishment. Loan sharks are like leeches that suck the lifeblood of peasants, and thus should be treated like robbers" (Marx agrees with Luther's criticisms regarding poverty in the Christian community).

Now let us take a look at God's position on equality and justice in Luke chapter 18.

7 "And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?8 I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

Take a look at this article about one young girl's suicide (2004.03.22).

- [JoongAng Daily News] "I wish I would have been born as an

orphan...I wish I would have been born as weed on the sidewalk...I wish I would have been born as a grain of sand flying freely in the wind..." A small house made of slate that measures roughly 250 square meters. A tiny bedroom where your feet touch the walls when you lie down. A study that's always dark and gloomy because it has no windows. Living with a sickly single mother and two younger siblings, poverty was too much to bear for 15-year old Miss Jung (15. Pyungtaek H-Middle School 3rd year).

Miss Jung, who was dreaming of becoming a liberal arts major, committed suicide on the 22nd of last month by hanging in her house in Pyungtaek.

Besides her was her diary which she treasured.

"I am the breadwinner of our single-parent household.

"The second daughter of a family that can't even afford to pay my high school entrance fees ... does somebody like me even have a future?"

"I want to learn how to speak Japanese and how to use the computer, music, guitar, I want to learn it all.

"My dearest mother, I know that suicide is a sin. But it might be better to have me gone so maybe we can save some money.

"My only dream was to be able to afford my own car and take you out on a drive."

The diary she kept since half a month before her death expressed her regrets about dying but also despair about her destitute reality that seemed so far away from her dreams.

Amidst her despair, Miss Jung was afraid that “if [my friends] know the truth about me, they will cast me aside, so I did my best to present myself like everything was okay” and was terrified about her peers finding out her living situation.

Miss Jung became the breadwinner for her family 6 years ago when she was only in the third grade. Her father was never home, so her mother worked as a junkman, coal delivery, restaurant worker, and manual laborer to barely make ends meet until she collapsed in 1998 with a brain tumor.

Her father became homeless and died two years ago from chronic illness.

Afterwards, her family struggled to survive on government subsidy of \$700 per month.

However, her mother’s condition continued to worsen and the family accumulated \$40,000 of hospital debt; her mother gave up on getting medical treatment altogether since last year.

Even on the day of her daughter’s death, her mother was out trying to lend money around the neighborhood on crutches and came back late at night, and was unable to prevent her daughter’s suicide.

“We don’t have a bathroom, so we used the outdoor squatting toilet. Sometimes during particularly cold winter nights or when my daughter was too scared to go out alone, she had to just hold it in. And I felt dejected as I watched her struggle.

“When she came back from school, she took care of her younger siblings and did all the housework without a single complaint,” her mother said.

Her teacher Ryu Ho-Seok said “she always had an outgoing personality and got along well with her friends; her grades were also at the top of her class” and lamented her death.

Miss Jung whom even before her death, prepared a full meal for her mother and her siblings, had her ashes scattered over the Yellow Sea with wishes of a peaceful rest on the 25th of last month with help from locals.

The teachers and students from Miss Jung’s school pooled together \$3,000 which they funded towards creating a small rent house for families living with less than \$2,000 per month and living in places with rent cheaper than \$200.

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Matthew chapter 25 tells us about eternal life and eternal punishment.

41 “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’

44 “They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’

45 “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’

46 “Then they will go away to eternal punishment, but the righteous to eternal life.”

Chairman Yoon said before, “It is important to create reforms and care for the underprivileged, but in our economic reality, we must rank our priorities.” His verdict in the afterlife seems quite predictable.

Why did we cheer on for the Korean national soccer team to beat Italy in 2002 World Olympics? And why did Italian team’s Christian Vieri commit a foul during the game against Korea? And why did Korea’s Ahn Jung-Hwan player put his feet against the heels of his opponent when he was trying to score during the match against Vietnam? Why must the Korean economy overwhelm its global competitors? And why does all of this have to do with God’s plan and His will?

Let’s take a look at Habakkuk chapter 3.

14 With his own spear you pierced his head^[L]_[SEP] when his warriors stormed out to scatter us,^[L]_[SEP] gloating as though about to devour^[L]_[SEP] the wretched who were in hiding.^[L]_[SEP]

15 You trampled the sea with your horses,^[L]_[SEP] churning the great waters.

16 I heard and my heart pounded,^[L]_[SEP] my lips quivered at the sound;^[L]_[SEP] decay crept into my bones,^[L]_[SEP] and my legs trembled.^[L]_[SEP] Yet I will wait patiently for the day of calamity^[L]_[SEP] to come on the nation invading us.^[L]_[SEP]

17 Though the fig tree does not bud^[SEP] and there are no grapes on the vines,^[SEP] though the olive crop fails^[SEP] and the fields produce no food,^[SEP] though there are no sheep in the pen and no cattle in the stalls,

^[SEP]18 yet I will rejoice in the Lord,^[SEP] I will be joyful in God my Savior.

19 The Sovereign Lord is my strength;^[SEP] he makes my feet like the feet of a deer,^[SEP] he enables me to tread on the heights.
For the director of music. On my stringed instruments.

Habakkuk's prayer firmly states that happiness does not stem from material possession. This concept seems incomprehensible to modern economists. The self-righteous cannot comprehend God's grace, yet children and those without riches can see this clearly.

Let's look at Luke chapter 16.

19 "There was a rich man who was dressed in purple and fine linen and lived in luxury every day.

20 At his gate was laid a beggar named Lazarus, covered with sores

21 and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

22 "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried.

23 In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

24 So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

25 "But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.

26 And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

27 "He answered, 'Then I beg you, father, send Lazarus to my family,

28 for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

29 "Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

30 "'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

31 "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'"

We can preach this truth, but the chances of the wealthy heeding us are slim, so we lament towards Tower Palace like Jesus did towards Jerusalem, as immortality and everlasting life that the rich so desire slips away from their fingertips.

Look at Ezekiel chapter 33.

11 Say to them, ‘As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, people of Israel?’

Saving those who come to rob us is the path to everlasting life. In our system of infinite competition, looking after those in need is the true path to eternity.

Look at Luke chapter 10.

25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

26 “What is written in the Law?” he replied. “How do you read it?”

27 He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’[c]; and, ‘Love your neighbor as yourself.’[d]”

28 “You have answered correctly,” Jesus replied. “Do this and you will live.”

29 But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

32 So too, a Levite, when he came to the place and saw him, passed

by on the other side.

33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.

34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

35 The next day he took out two denarii[e] and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

36 "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

37 The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

What will Jesus say to those that seek everlasting life, yet only look out for themselves? Look at Matthew chapter 10.

39 Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 3]

III. The 100% Shareholder of the Universe, Christ Jesus

In the capitalist system, we have a never-ending fight for our quota. Let's start by talking about the flower of capitalism, stock trading (and the 5% rule).

There are following provisions in the Securities and Exchange Act regarding reporting massive shareholdings.

Article 200-2 (Report on Mass Holdings, etc. of Stocks)

(1) Any person (excluding those who are prescribed by Presidential Decree) who holds voting stocks of a stock-listed corporation or Association-registered corporation in large quantities (this refers to such cases where the number of the stocks, etc. owned by the person himself and specially connected person is $\frac{5}{100}$ or more of the total number of such stocks, etc.), shall report the situation of their holdings to the Financial Supervisory Commission and the Stock Exchange (meaning the Association in case of an Association-registered corporation; hereinafter the same shall apply in this Article, within five days (the day as prescribed by Presidential Decree is not counted; hereinafter the same shall apply in this paragraph) from the day on which that person comes to hold such stocks, under the conditions as prescribed by Presidential Decree, and if the rate of that person's holding exceeds $\frac{1}{100}$ of the total number of stocks, etc. of such corporation (excluding such cases as prescribed by Presidential Decree), shall report the contents of such change to the Financial Supervisory Commission and the Stock Exchange, within five days after such change occurs, under the conditions as prescribed by Presidential Decree: Provided, That with

respect to the institutional investors, etc. as prescribed by Presidential Decree, the time, contents, etc. of such report may be determined separately by Presidential Decree.

Let's also examine minority shareholder's rights. The act contains the following provisions.

Article 191-13 (Exercise of Minority Stockholder's Rights)

(1) A person who has held 1/10,000 or more of the total number of issued and outstanding shares of a stock-listed corporation or Association-registered corporation for six months as prescribed by Presidential Decree may exercise the stockholder's rights prescribed in Article 403 (including where it is applicable mutatis mutandis under Articles 324, 415, 424-2, 467-2 and 542 of the Commercial Act) of the Commercial Act.

(2) A person who has held 50/100,000 or more (in case of a corporation as prescribed by Presidential Decree, 25/100,000 or more) of the total number of issued and outstanding shares of a stock-listed corporation or Association-registered corporation for six months as prescribed by Presidential Decree may exercise the stockholder's rights prescribed in Article 402 of the Commercial Act.

(3) A person who has held 10/10,000 or more (in case of a corporation as prescribed by Presidential Decree, 5/10,000 or more) of the total number of issued and outstanding shares of a stock-listed corporation or Association-registered corporation for six months as prescribed by Presidential Decree may exercise the stockholder's rights prescribed in Article 466 of the Commercial Act.

(4) A person who has held stocks 50/10,000 or more (in case of a corporation prescribed by Presidential Decree, 25/10,000 or more) of the total number of issued and outstanding shares of a stock-listed

corporation or Association-registered corporation for six months as prescribed by Presidential Decree may exercise the stockholder's rights prescribed in Articles 385 (including a case where it is applicable mutatis mutandis in Article 415 of the Commercial Act) and 539 of the Commercial Act.

(5) A person who has held 30/1000 or more (in case of a corporation as prescribed by Presidential Decree, 15/1000 or more) of the total number of issued and outstanding shares of a stock-listed corporation or Association-registered corporation for six months as prescribed by Presidential Decree may exercise the stockholder's rights prescribed in Articles 366 and 467 of the Commercial Act. In this case, when a person exercises the stockholder's rights prescribed in Article 366 of the Commercial Act, the number of shares shall be calculated based on voting shares.

There's also an article regarding stockholder's proposal. Take a look at article 191.

Article 191-14 (Stockholder's Proposal)

(1) A person who has 10/1000 or more (in case of a corporation as prescribed by Presidential Decree, 5/1000 or more) of the total number of issued and outstanding shares of a stock-listed corporation or Association-registered corporation for six months as prescribed by Presidential Decree may propose to the directors that such directors place certain matters as agenda matters of the general meeting of stockholders under the conditions as prescribed by Presidential Decree (hereinafter referred to as "stockholder's proposal").

(2) Any person who makes a proposal as a shareholder pursuant to the provisions of paragraph (1) may ask directors to enter the summary of their proposal in a publication and a notice thereof in

accordance with the provisions of Article 363 of the Commercial Act in addition to matters to be placed on the agenda of a general meeting of shareholders on the conditions as prescribed by Presidential Decree.

(3) The board of directors shall submit stockholder's proposals before the general meeting of stockholders as the agenda matters thereof, except where the contents of the stockholder's proposal violate statutes or subordinate statutes, the articles of incorporation or in the case as prescribed by Presidential Decree, and where a person who makes a stockholder's proposal requests, the board of directors shall give that person an opportunity to explain the concerned proposal at the general meeting of stockholders.

In a capitalist corporation, the top decision-making body is the shareholders. Let's take a look at the articles of the Commercial Code regarding the resolution of shareholders' meeting.

第368條 (總會's 決議方法 and 議決權's Actions)

① Excluding the case where 總會's 決議 is a 法 or 定款 has a defect, the 株主's 議決權's 過半數 and 發行株式總數's must exceed 4分of 1 數.
<改正 1995.12.29>

②者 who has無記名式's 株券 must 株券 to 會社供託 會日's 1週間前.

③株主 can get 代理人 to 行使 his 議決權. This 境遇 can get that 代理人 to 代理權 to 證明 書面 to get 總會's 提出 must.

④總會's 決議 regarding 關 who did 特別 who has 利害關係 者's 議決權 cannot行使.

The more important the provision, the stricter the restrictions on the shareholder's meetings. Let's continue to examine this act.

第433條 (定款變更's 方法)

①定款's 變更 must 依 to 決議's 株主總會.

②定款's 變更 must 記載 to those that 關 to 議案's 要領 第363條's 規定 regarding those that 依 通知 and 公告's.

第434條 (定款變更's 特別決議) 第433條第1項's 決議 must to the attended exceed 株主's 議決權's 3分 2 in 數 and exceed 發行株式總數's 3分 1 數.
[全文改正 1995.12.29]

If we view the Earth as a corporation that the capitalists and market economists love so much, then who is the biggest shareholder of our company? Of course, it would be Jesus. In fact, he owns 100% of our company's shares. Genesis to Revelation proves this fact.

[Genesis 2:1]

Thus the heavens and the earth were completed in all their vast array.

[Deuteronomy 10:14]

To the LORD your God belongs the heavens, even the highest heavens, the earth and everything in it.

[Nehemiah 9:6]

You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

[Psalm 8:6]

You made them rulers over the works of your hands; you put everything under their feet

[Psalm 119:91]

Your law endures to this day, for all things serve you

[Psalm 146:6]

He is the Maker of heaven and earth, the sea, and everything in them- he remains faithful forever.

[Isaiah 44:24]

“This is what the LORD says- your Redeemer, who formed you in the womb:

I am the LORD, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself,

[Jeremiah 10:16]

He who is the Portion of Jacob is not like these, for he is the Maker of all things, including Israel, the people of his inheritance- the LORD Almighty is his name.

[Jeremiah 51:19]

He who is the Portion of Jacob is not like these, for he is the Maker of all things, including Israel, the people of his inheritance- the LORD Almighty is his name.

[John 1:3]

Through Him all things were made; without Him nothing was made that has been made.

[John 3:31]

The one who comes from above is above all; the one who is from the earth belongs from the earth, and speaks as one from the earth. The one who comes from heaven is above all.

[John 3:35]

The Father loves the Son and has placed everything in his hands.

[Acts 17:25]

And He is not served by human hands, as if he needed anything.

[Rome 9:5]

Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

[Rome 11:36]

For from Him and through Him and for Him are all things. To Him be the glory forever! Amen.

[1 Corinthians 8:6]

Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

[1 Corinthians 15:27]

For he “has put everything under His feet.” Now when it says that “everything” has been put under Him, it is clear that this does not include God himself, who put everything under Christ.

[1 Corinthians 15:28]

When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

[Ephesians 1:22]

And God placed all things under His feet and appointed Him to be head over everything for the church.

[Ephesians 1:23]

Which is His body, the fullness of Him who fills everything in every way.

[Ephesians 3:9]

And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

[Ephesians 4:10]

He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.

[Philippians 3:21]

Who, by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body.

[Colossians 1:16]

For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him.

[Colossians 1:17]

He is before all things, and in Him all things hold together.

[Colossians 1:18]

And He is the head of the body, the church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy.

[Colossians 1:20]

And through Him to reconcile to Himself all things, whether things on Earth or things in heaven, by making peace through His blood, shed on the cross.

[1 Timothy 6:13]

In the sight of God, who gives life to everything, and of Christ Jesus,

who while testifying before Pontius Pilate made the good confession,
I charge you

[Hebrews 1:3]

The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

[Hebrews 2:8]

And put everything under their feet. In putting everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them.

[Hebrews 2:10]

In bringing many sons and daughters to glory, it was fitting that God, from whom and through whom everything exists, should make the pioneer of their salvation perfect through what He suffered.

[Hebrews 3:4]

For every house is built by someone, but God is the builder of everything.

[Hebrews 4:13]

Nothing in creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account.

[1 Peter 4:7]

The end of all things is near. Therefore, be alert and of sober mind so that you may pray.

[2 Peter 3:4]

They will say, "Where is this 'coming' He promised? Ever since our

ancestors died, everything goes on as it has since the beginning of creation.”

[Revelation 4:11]

“You are worthy, our LORD and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.”

[Revelation 5:13]

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying:

“Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!”

[Revelation 21:5]

He who has seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

Our fight over monetary shares is like brothers quarreling over their inheritance before God our Father, who is the 100% shareholder of the universe. Landowners, laborers, and capitalists all demand a larger portion of their shares. The outcasts that aren't included in those categories can't even get in line for their shares. They stand like mothers that lost their child standing before Solomon. Sometimes they are criticized for creating moral dilemmas by others. “The wealthy had to swallow the burden of increasing taxes, yet the poor did nothing but create more poverty, crime, and anti-social behavior.”

Now we must remember before further discussion that the modern economics completely disregard the fact that the greatest shareholder of all is Jesus Christ. This is the reason that arguments regarding economics never seem to be able to find a resolution. Just

like the argument between Job and his three friends.

Let's take a look at Job chapter 42.

7 After the Lord had said these things to Job, he said to Eliphaz the Termanite, "I am angry with you and your two friends, because you have not spoken the truth about me, as my servant Job has.

8 So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken the truth about me, as my servant Job has."

9 So Eliphaz the Termanite, Bildad the Shuhite and Zophar the Naamathite did what the Lord told them; and the Lord accepted Job's prayer.

Everything comes from God. In a capitalistic sense, God is our ultimate shareholder. Men are merely minority shareholders, and even if we combined all we have we do not exceed even 5%, and we barely qualify for a shareholder proposal. Since we do not exceed 5%, we don't even have the 'duty to report.'

All things in Genesis to all things in Revelation, as well all things in modern capitalism belongs to God; nothing in our universe can escape from God's absolute authority. No matter what those who do not believe say, the truth is unchanging. We must have faith in this fact.

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 4]

IV. Production's 1大 Element, 3小 Elements

What is the true element of production? Land, labor, and capital? It is because we misunderstand the answer to this question that modern economics continues to fail. Whether it's Marxian economics, which emphasizes the worker's work as the producer of surplus, the neo-liberal economics which emphasizes the capitalist and his management as a source of surplus, classical economics, or even Henry George's economics that advocate for shared ownership of land all fall short in that they state that labor and capital belongs to the individual, and fail to acknowledge God's share in their equation. Even Christians have different interpretations within the church and the scholastic sphere.

Let's examine the elements of land, labor, and capital.

Look at these verses from Genesis chapter 1.

11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so.

12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.

The verses talk about ownership of land, and we can conclude that the land belongs to God.

He is also the one whom created laborers. These verses are also

from Genesis chapter 1.

27 So God created mankind in his own image, in the image of God he created them; male and female he created them.

28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and birds in the sky and over every living creature that moves on the ground."

And he also granted them capital. Look at Genesis chapter 2.

11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold.

12 (The gold of that land is good; aromatic resin[d] and onyx are also there.)

13 The name of the second river is the Gihon; it winds through the entire land of Cush.[e]

14 The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

15 The Lord God took the man and put him in the Garden of Eden to work it and take care of it.

16 And the Lord God commanded the man, "You are free to eat from any tree in the garden

Adam likely used various wood and metal in order to create tools for farming.

But if there was plenty of land, labor, and capital, what was it that

Adam, the first human, still desired?

17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

Production does not automatically come forth from land, labor, and capital. God’s blessing is the first element of production. The others are merely minor elements. God is different from nature, and is a living God whom actively influences land, labor, and capital at the sites of production. Let’s look at an example.

After Adam eats the Forbidden Fruit, the quality of land is forever changed. Productivity of labor is also drastically decreased, and the labor hours, the essence of surplus according to Marx, becomes fundamentally reduced due to our reduced lifespan. Look at the pain that women, who are in charge of creating new laborers, have to go through. The accumulation of capital becomes difficult.

Let’s take a look at Genesis chapter 3.

16 To the woman he said,

“I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you.”

17 To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’

“Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life.

18 It will produce thorns and thistles for you, and you will eat the plants of the field.

19 By the sweat of your brow^[SEP] you will eat your food^[SEP] until you return to the ground,^[SEP] since from it you were taken; ^[SEP]for dust you are^[SEP] and to dust you will return.”

Let's examine another site of production. It is the story about Jacob and Laban. It's in Genesis chapter 31.

5 He said to them, “I see that your father's attitude toward me is not what it was before, but the God of my father has been with me.

6 You know that I've worked for your father with all my strength,

7 yet your father has cheated me by changing my wages ten times. However, God has not allowed him to harm me.

8 If he said, ‘The speckled ones will be your wages,’ then all the flocks gave birth to speckled young; and if he said, ‘The streaked ones will be your wages,’ then all the flocks bore streaked young.

9 So God has taken away your father's livestock and has given them to me.

10 “In breeding season I once had a dream in which I looked up and saw that the male goats mating with the flock were streaked, speckled or spotted.

11 The angel of God said to me in the dream, ‘Jacob.’ I answered, ‘Here I am.’

12 And he said, ‘Look up and see that all the male goats mating with the flock are streaked, speckled or spotted, for I have seen all that Laban has been doing to you.

If the sheep are used for production, they become capital. God had

become directly involved in the production of capital.

Take a look at God's involvement in the production of labor. It's in Genesis chapter 30.

1 When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. So she said to Jacob, "Give me children, or I'll die!"

2 Jacob became angry with her and said, "Am I in the place of God, who has kept you from having children?"

3 Then she said, "Here is Bilhah, my servant. Sleep with her so that she can bear children for me and I too can build a family through her."

4 So she gave him her servant Bilhah as a wife. Jacob slept with her,

5 and she became pregnant and bore him a son.

6 Then Rachel said, "God has vindicated me; he has listened to my plea and given me a son." Because of this she named him Dan.

7 Rachel's servant Bilhah conceived again and bore Jacob a second son.

8 Then Rachel said, "I have had a great struggle with my sister, and I have won." So she named him Naphtali.

9 When Leah saw that she had stopped having children, she took her servant Zilpah and gave her to Jacob as a wife.

10 Leah's servant Zilpah bore Jacob a son.

11 Then Leah said, "What good fortune!" So she named him Gad.

12 Leah's servant Zilpah bore Jacob a second son.

13 Then Leah said, "How happy I am! The women will call me happy." So she named him Asher.

14 During wheat harvest, Reuben went out into the fields and found some mandrake plants, which he brought to his mother Leah. Rachel said to Leah, "Please give me some of your son's mandrakes."

15 But she said to her, "Wasn't it enough that you took away my husband? Will you take my son's mandrakes too?"
"Very well," Rachel said, "he can sleep with you tonight in return for your son's mandrakes."

16 So when Jacob came in from the fields that evening, Leah went out to meet him. "You must sleep with me," she said. "I have hired you with my son's mandrakes." So he slept with her that night.

17 God listened to Leah, and she became pregnant and bore Jacob a fifth son.

18 Then Leah said, "God has rewarded me for giving my servant to my husband." So she named him Issachar.

19 Leah conceived again and bore Jacob a sixth son.

20 Then Leah said, "God has presented me with a precious gift. This time my husband will treat me with honor, because I have borne him six sons." So she named him Zebulun.

21 Some time later she gave birth to a daughter and named her Dinah.

22 Then God remembered Rachel; he listened to her and enabled her to conceive.

23 She became pregnant and gave birth to a son and said, "God has taken away my disgrace."

24 She named him Joseph, and said, "May the Lord add to me another son."

Labor, which was so essential to Marx's philosophy, and also valued by capitalists who uses the term 'high-skilled workforce' to idealize the term has God directly involved in its very production. We must take this fact into consideration in today's world where population control and decreasing birthrate is becoming a major concern.

Again, land, labor, and capital does not automatically equate to production. Look at Deuteronomy chapter 28.

1 If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations on earth.

2 All these blessings will come on you and accompany you if you obey the Lord your God:

3 You will be blessed in the city and blessed in the country.

4 The fruit of your womb will be blessed, and the crops of your land and the young of your livestock—the calves of your herds and the lambs of your flocks.

5 Your basket and your kneading trough will be blessed.

6 You will be blessed when you come in and blessed when you go out.

7 The Lord will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven.

8 The Lord will send a blessing on your barns and on everything you put your hand to. The Lord your God will bless you in the land he is giving you.

9 The Lord will establish you as his holy people, as he promised you on oath, if you keep the commands of the Lord your God and walk in obedience to him.

10 Then all the peoples on earth will see that you are called by the name of the Lord, and they will fear you.

11 The Lord will grant you abundant prosperity—in the fruit of your womb, the young of your livestock and the crops of your ground—in the land he swore to your ancestors to give you.

12 The Lord will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none.

13 The Lord will make you the head, not the tail. If you pay attention to the commands of the Lord your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom.

14 Do not turn aside from any of the commands I give you today, to

the right or to the left, following other gods and serving them.

15 However, if you do not obey the Lord your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come on you and overtake you:

16 You will be cursed in the city and cursed in the country.

17 Your basket and your kneading trough will be cursed.

18 The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks.

19 You will be cursed when you come in and cursed when you go out.

20 The Lord will send on you curses, confusion and rebuke in everything you put your hand to, until you are destroyed and come to sudden ruin because of the evil you have done in forsaking him.

21 The Lord will plague you with diseases until he has destroyed you from the land you are entering to possess.

22 The Lord will strike you with wasting disease, with fever and inflammation, with scorching heat and drought, with blight and mildew, which will plague you until you perish.

23 The sky over your head will be bronze, the ground beneath you iron.

24 The Lord will turn the rain of your country into dust and powder; it will come down from the skies until you are destroyed.

25 The Lord will cause you to be defeated before your enemies. You

will come at them from one direction but flee from them in seven, and you will become a thing of horror to all the kingdoms on earth.

26 Your carcasses will be food for all the birds and the wild animals, and there will be no one to frighten them away.

27 The Lord will afflict you with the boils of Egypt and with tumors, festering sores and the itch, from which you cannot be cured.

28 The Lord will afflict you with madness, blindness and confusion of mind.

29 At midday you will grope about like a blind person in the dark. You will be unsuccessful in everything you do; day after day you will be oppressed and robbed, with no one to rescue you.

30 You will be pledged to be married to a woman, but another will take her and rape her. You will build a house, but you will not live in it. You will plant a vineyard, but you will not even begin to enjoy its fruit.

31 Your ox will be slaughtered before your eyes, but you will eat none of it. Your donkey will be forcibly taken from you and will not be returned. Your sheep will be given to your enemies, and no one will rescue them.

32 Your sons and daughters will be given to another nation, and you will wear out your eyes watching for them day after day, powerless to lift a hand.

33 A people that you do not know will eat what your land and labor produce, and you will have nothing but cruel oppression all your days.

34 The sights you see will drive you mad.

35 The Lord will afflict your knees and legs with painful boils that cannot be cured, spreading from the soles of your feet to the top of your head.

36 The Lord will drive you and the king you set over you to a nation unknown to you or your ancestors. There you will worship other gods, gods of wood and stone.

37 You will become a thing of horror, a byword and an object of ridicule among all the peoples where the Lord will drive you.

38 You will sow much seed in the field but you will harvest little, because locusts will devour it.

39 You will plant vineyards and cultivate them but you will not drink the wine or gather the grapes, because worms will eat them.

40 You will have olive trees throughout your country but you will not use the oil, because the olives will drop off.

41 You will have sons and daughters but you will not keep them, because they will go into captivity.

42 Swarms of locusts will take over all your trees and the crops of your land.

43 The foreigners who reside among you will rise above you higher and higher, but you will sink lower and lower.

44 They will lend to you, but you will not lend to them. They will be the head, but you will be the tail.

45 All these curses will come on you. They will pursue you and overtake you until you are destroyed, because you did not obey the Lord your God and observe the commands and decrees he gave you.

46 They will be a sign and a wonder to you and your descendants forever.

Thus we know that the most important element of production is 'God's blessing.' Other elements of land, labor, and capital are merely sub-elements. This is a critical fact that modern economics is overlooking.

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 5]

V. God, the Creator of Surplus

Who is the creator of surplus? Is it the shareholders? Laborers? Capitalists? Or are we all contributing in a small sense?

The conflict over this problem imbrued the last century with many violent wars, yet the conflict still persists in the sites of production.

As concluded above in Chapter III, the creator of surplus is none other than God. The labor of Jacob is merely the means in which God's surplus is delivered.

In other words, no laborer, capitalist, or shareholder can claim ownership of surplus. We merely have the right to relish them according to God's blessings. But capitalists and shareholders have great misunderstandings regarding this fact. Of course, the laborer as well.

Marx also failed to understand this concept. His thesis about surplus is stated in chapter 16 of his Capital, 'The Production of Absolute and of Relative Surplus-Value.'

Marx argues that the production of absolute surplus value happens through extension of the working hours, which transforms this surplus labor into the production of relative surplus value through various factors, which he states is the starting point of true capitalistic system of production.

Where is profit created?

Stuart Mill believes that profit originates from the finished product having a longer period of usefulness than the time that was invested into creating it.

Marx had harsh criticisms for Mill's theory. He disagreed with Mill's thesis that profit existed in ancient times before trade was invented, and claimed that the fact that the popular opinion seems to agree with Mill's theory shows the bourgeois' lack of common sense.

"So we see that profit is generated not from an accidental event of exchange, but from labor productivity. The total profit of a country is always determined by labor productivity, whether or not trade takes place. Without the division of labor, there will be no purchases or sales, but profit will still exist.

If all laborers in a country produce 20% more than their wages, regardless of the price of the product, the profit will be 20%."-Mill-
Marx said this regarding Mill's thesis:

"On one hand, this is a very sensible argument. Because if a worker produces a 20% surplus value for his capitalist, it is obvious that the capitalist's profit will be 20:100 for the wage of the worker. On the other hand, it is completely wrong to assume that the profit will be 20%, since the profit is calculated by the total amount of capital invested. For example, if a capitalist invested 50 cents into the production, 40 cents of which was used in the production and 10 cents was invested as the worker's wages. If we assume as above that the surplus from labor was 20%, then the profit isn't 20%, but rather 20:500; in other words, it is actually only 4%."

However, there lies a fundamental error in Marx's capitalist theory, as he is criticizing Laban who is taking advantage of the laborer, yet fails to acknowledge God's involvement in the process in which he blesses Jacob.

But Satan has a great understanding of the origin of surplus value when he is before God. Take a look at Job chapter 1.

3 and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.

4 His sons used to hold feasts in their homes on their birthdays, and they would invite their three sisters to eat and drink with them.

5 When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, "Perhaps my children have sinned and cursed God in their hearts." This was Job's regular custom.

6 One day the angels came to present themselves before the Lord, and Satan also came with them.

7 The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From roaming throughout the earth, going back and forth on it."

8 Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."

9 "Does Job fear God for nothing?" Satan replied.

10 "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land.

11 But now stretch out your hand and strike everything he has, and he will surely curse you to your face.”

12 The Lord said to Satan, “Very well, then, everything he has is in your power, but on the man himself do not lay a finger.”

Whom did Job, whom had land, labor, and capital in surplus acknowledge as the origin of his great wealth? It is stated in Job chapter 1.

13 One day when Job’s sons and daughters were feasting and drinking wine at the oldest brother’s house,

14 a messenger came to Job and said, “The oxen were plowing and the donkeys were grazing nearby,

15 and the Sabeans attacked and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!”

16 While he was still speaking, another messenger came and said, “The fire of God fell from the heavens and burned up the sheep and the servants, and I am the only one who has escaped to tell you!”

17 While he was still speaking, another messenger came and said, “The Chaldeans formed three raiding parties and swept down on your camels and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!”

18 While he was still speaking, yet another messenger came and said, “Your sons and daughters were feasting and drinking wine at the oldest brother’s house,

19 when suddenly a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them and they are dead, and I am the only one who has escaped to tell you!”

20 At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship

21 and said:

“Naked I came from my mother’s womb, ^[SEP] and naked I will depart. ^[SEP] The Lord gave and the Lord has taken away; ^[SEP] may the name of the Lord be praised.”

22 In all this, Job did not sin by charging God with wrongdoing.

God, the master of all land, labor, and capital, and the producer of surplus, required Israel to redistribute all of its land, labor, and capital to those who did not possess it through yearly tithing, three year tithing, the year of exemption, the Sabbatical year, and the Law of Jubilee.

Then why did Jesus, whom owned everything yet lived without land, labor, or capital, or a place to rest his head, much like the birds in the air, die on the cross? Was it for the sake of shareholders? The sake of laborers? The sake of capitalists? The outcasts that do not belong in any of those categories?

Why did apostle Paul, who devoted his life to spreading the gospel, suffer from persecution and end up as a poor old man lying on the cold jail floor writing a letter requesting some warm clothes?

Examine the passages in 1 Corinthians chapter 15.

17 And if Christ has not been raised, your faith is futile; you are still in your sins.

18 Then those also who have fallen asleep in Christ are lost.

19 If only for this life we have hope in Christ, we are of all people most to be pitied.

20 But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep.

21 For since death came through a man, the resurrection of the dead comes also through a man.

22 For as in Adam all die, so in Christ all will be made alive.

Do we seek growth? Distribution? Are we currently in an economic crisis? Or rather is the theory of economic crisis that is the problem? Are laborers' demands too much? Who is the capitalist? What lies at the core of people who hold these types of debates? For whom do we seek growth and accumulation? For whom is our economic activity directed?

What will solve the problem? Why does the interest rate go up and down, property prices skyrocket, oil prices fluctuate, and the stock market fluctuate accordingly? Why is it that despite the fact that GNI is increasing, the inequality of wealth becomes so severe that one side gets to own everything yet on the other side, poverty thrives and what is the solution to this dilemma?

Does creating the \$20,000 era resolve all of these problems?

What is the purpose of life? Here lies all the solutions to the problems of the human world. The more difficult the question, the more we must return to the basics. Why does humanity struggle with these problems, and what will happen to us from now on? Is God

still a living God? If so, how will he answer our questions regarding Earth? And what are his plans for the Earth? Only through examining the fundamental questions can we truly understand our problems and make the right decision regarding our policy decisions and direction.

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 6]

VI. Root of Economic Crisis is Human Greed and Disobedience, God's Punishment

The world's economic problem originated from the Fall of Adam. It is not the Forbidden Fruit, but rather Adam's greed from which all our misery originates from. Look at Genesis chapter 3.

1 Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

2 The woman said to the serpent, "We may eat fruit from the trees in the garden,

3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

4 "You will not certainly die," the serpent said to the woman.

5 "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

Adam did not obey the word of God.

After desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death (James 1:15). Desire does not discriminate its victims. When fulfilling one wish does not restrain the desire, it continues to consume and look for new victims. It's just like Max Weber's story of the Dutch sea-captain.

Let's continue to examine Luke chapter 12.

13 Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

14 Jesus replied, "Man, who appointed me a judge or an arbiter between you?"

15 Then he said to them, "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions."

16 And he told them this parable: "The ground of a certain rich man yielded an abundant harvest.

17 He thought to himself, 'What shall I do? I have no place to store my crops.'

18 "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain.

19 And I'll say to myself, "You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry."

20 "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'

21 “This is how it will be with whoever stores up things for themselves but is not rich toward God.”

Currently, there is much disagreement over various economic issues. Even within the same country, same race, and same religion, conflict over money always exists.

We live in the era where the word “billionaire” exists. Amassing incredible amount of wealth has become everyone’s dream. But take a look at what the Bible has to say about those who love money.

[1 Timothy 3:3]

Not given to drunkenness, not violent but gentle, quarrelsome, not a lover of money.

[1 Timothy 6:10]

For the love is money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

[2 Timothy 3:2]

People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy

[Hebrews 13:5]

Keep your lives free from the love of money and be content with what you have, because God has said,

“Never will I leave you; never will I forsake you.”

Apostle Paul said that the love of money is the root of all evil. Then should we abolish economics altogether, since it only revolves around money? How did God instruct us regarding our finances? There are many more verses in the Bible regarding our finances

than the ones listed above. Just like how there are many interpretations of the Bible, many different interpretations exist regarding money. There are even those with unbiblical interpretations within the church, like the Scribes and the Pharisees. Amidst the confusion, must become united as one under God's wisdom.

To be put into effect when the times reach their fulfilment - to bring unity to all things in heaven and on earth under Christ (Ephesians 1:10).

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 7]

VII. The Rule of Biblical Economics

In order to adapt the Biblical economic system, we must first understand its guidelines. It is important to take into account the changed economic and historical contexts. But if we extract and establish the core ideas, it becomes possible to apply it to modern economics. In other words, it is imperative to understand the fundamental rules of biblical economics.

God commanded to refrain from eating pork, but to Peter it became a holy commandment. It is important to collect taxes, but more so how the money will be spent. Henry George emphasized this point.

What is tithing? In today's terms, it can be considered a form of a tax. The Levites did not own land, but served in public welfare, so the fund was used to support them. Therefore, it can be said that paying taxes is not a punishment, but a necessary tradition in order to upkeep the political system of our country.

Every three years, the tithe was used for the poor, the homeless, and social outcasts. There was funding set aside for social security. Like the tithe, there must be funding from set aside to help the destitute even if they cannot give back to society.

Every seven years was the year of exemption where all debt was erased. This is not a moral issue; it is an economic issue. God is directly involved in our issue of finances.

This was also the year of rest. The land was allowed to rest on this

year. If the land is resting, so are the people. The priority is not to work the land as much as possible, but also to give rest to both the people and the land to focus on what is really important.

The five-days-a-week work system and the sabbatical system should also become adopted.

Jubilee is the year of land redistribution. The principle was to give land proportional to the means of production. Those who have more land than they can work have their land redistributed to those without. It is the year where those who do not have their share receive it. And most importantly, their descendants continued to follow this tradition. The 50-year-cycle is closely related to years of human lifespan and labor capacity. This is why God commanded Jubilee to be held every 50 years.

What is currently the most important element of production? Land and capital are still important, but the most important of all is labor. As we continue to move towards the era of knowledge-based industries, the more value is added to skilled labor. Then how can we fairly redistribute the means of production for knowledge-based industries? Equal opportunity for education.

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 8]

VIII. Long-and-Short Term Theory of Redistribution

Locke spoke of individual rights to life, freedom, and property before God and established the framework of democracy.

However, what Locke did not anticipate is how his thesis about freedom of equality could be exploited by promoters of inequality, the bourgeois.

Currently, the biggest offender is the United States. The top 1% of United States is taking advantage this mentality to exploit the international economy.

The current political atmosphere is one of freedom and equality for everyone. That's why we call it democracy.

But in truth, today's system is not democratic in the slightest. The very fundamental principles of democracy are being threatened.

If monarchy limited the rights to life, freedom, and liberty of the citizens through political tyranny, the modern day democratic system is being threatened by capitalistic bourgeois whom seized political power through the control of our economic system.

Marx stated that revolution is the only way to take back control from the bourgeois. However, the biblical solution is different from Marx's.

We hold presidential elections every five years, and vote for congressional representatives every four years. In theory, this system prevents corruption and monopoly of power and offers ample

opportunity to anyone who wishes to become a part of the political body.

This system is the essence of democracy.

But true democracy cannot be achieved by only implementing this system in terms of political power.

Why do we say that political power should not be inherited, but wealth should be? Is there a fundamental difference between the process of acquiring political power and acquiring national wealth?

In the capitalist world, we silently acknowledge that they're somehow different. However, if we look at the process in detail, we can see that there are major similarities between the formation of state and political power, and the maintenance of that power, and formation of national wealth, and the method of maintaining that wealth.

In order to reconcile this problem and prevent stockpiling of wealth through inheritance, inheritance and gift taxes are implemented; however, this is still very much finite.

Just like how political power is redistributed among the people, national wealth should also be periodically redistributed. Then the problem lies in researching and refining the cause and process in which national and personal wealth is accumulated.

Marx claimed the laborers were the producers of profit, and through them accumulates national wealth. Max Weber claimed national wealth was accumulated through the effort of the capitalist.

Some say that in the free-market system, the consumer is the one that has the biggest impact on national wealth.

So, which one is correct? The answer to this question determines our economic, political, and social frameworks.

Marx claimed that according to his conclusion, the solution was to have the proletariat control political power and economic planning. Neo-liberalism claims it promotes market power, yet the said power ends up in the lap of the bourgeoisie. It creates a third road for economic ascension, but is not a long-term solution.

The Bible states that surplus and profit is created through God. The three elements of surplus are land, labor, and capital, but we are constantly overlooking the most important factor of them all. The most important element is Lord's blessing. We merely invest a bit of effort in order to reap His blessings.

Therefore, when God commands us to share our surplus with those in need, he is not punishing us or taking away from us. Long-and-Short Term Theory of Redistribution is based upon this idea.

Surplus does not automatically result from land, labor, and capital itself, but comes from the living God. Land, labor, and capital are merely the route in which we enjoy his gifts. When God curses the land, nothing can grow from it. According to study from NASA, human's best efforts only contribute 5% to the production of a single grain of rice. Disaster befell Israel when they did not take care of their needy, or when they did not heed the Word of God. The greatest amount of profit comes through obedience to God, not through simple labor. The reason that even the thriftiest are poor, and those who are extravagant are rich is only possible because God is in control.

Increase comes not from being miserly, but only through the will of God.

National wealth is not formed, maintained, or expanded through only the effort of the laborer, capitalist, or the consumer, but through the greatest factor, God's blessing. Our efforts only contribute 5% to his plan.

We see this demonstrated plainly through The Feeding of the 5,000 and when Jesus directed Peter to cast his net, and caught so many fish that the ship almost tipped over.

We must strive to realize economic justice in our individual lives, companies, social networks, nations, and the world through obedience to the Word of God.

Our Arirang Party has contemplated long and hard about one of the most important matters in politics, economics.

Thus, the solution we've proposed is the "Long and Short Term Theory of Redistribution."

We condemn the tyranny of the proletariat or the capitalist. We merely coexist with them. In a proper democracy, position of power should always be ready to be redistributed. If the wealth is redistributed on a very frequent basis, it can hinder economic growth, and become a moral hazard for those who feel tempted to become lazy.

Therefore, cycles of redistribution that aligns with the human lifespan seems to be the most efficient.

In other words, we should work as hard as possible to accumulate, manage, share, and contribute to the expansion of personal and national wealth, and when we depart from this land, we should share it with the whole world.

We can prevent the moral hazard of inheriting great wealth, and instead leave that wealth to those that can contribute labor to the land, and give capital to the new generation to even the economic playing field for everyone.

This way, we can have fair, motivated competition for economic development without lazy, desperate, or depraved individuals as everyone labors to create a better life for themselves.

What would happen if we sent the progeny of an Olympic medalist as the representative of our country without any trial or competition just because his or her father is an outstanding athlete? It would be absolutely detrimental for our athletes.

This is the problem which originates from the inheritance of massive wealth.

The Bible states that everything comes from God. And therefore we must redistribute land every 50 years according to the laws of Jubilee.

The national government does not fall apart because the power shifts from one president to another; this principle also needs to be applied to the distribution of inherited wealth.

In other words, as citizens which exercise equal political power in the democratic system, we must redistribute economic power periodically to the political body.

This is distinct from socialism. Marx talked about the surplus value of workers, but did not recognize the surplus value that God produces. This is the cause of misery in socialism. The Arirang Party recognizes Jesus' sole rule, but Marx spoke of the tyranny of the proletariats. Man is not qualified to rule over other men. We are all brothers and sisters, and our only true leader is God. Any system

that deviates from this principle is self-destructive.

Socialism also has short-term property redistribution which hinders economic efficiency, and encourage laziness and unproductivity.

It is like giving children a single piggy-bank and asking them to only take a certain amount of money each day with no regulations.

This is an inefficient system that does not encourage wise spending, but rather promote shrewd, morally hazardous acts in order to slide a larger portion of the cut.

The critical failure of socialism is that it overlooked the greed of those in charge of distributing the piggy-bank. It put those who did not believe in God, who are not filled with the Holy Spirit, and who are not like apostle Stephen in charge of redistribution; it is like entrusting fish to cats. Proletarian dictatorship is thus impossible; dictatorship is only possible by God.

There must be an endless cycle of redistribution among humans. Only Jesus is our leader, and all His disciples are brothers and sisters. This was the key factor in the failure of socialism: it overlooked the human limitations of those in power.

Therefore, the Arirang Party's core lies in faith in the political authority of Immanuel Jesus. It serves as the bedrock for all our policies. This is the crucial difference between Arirang Party and the others.

The capitalist system is like giving out an allowance once, and leaving them on their own. This is even more so the case in neo-liberalism. We all know the consequences of this system. It is the main cause behind the economic tragedies that befall us now. Why, on the one end, are people that have so much in abundance

that they dwindle it on extravagance and corruption, while on the other hand are people that don't even have enough to meet their basic needs, and are driven to suicide?

There had never been so many instances of suicide in the Korean peninsula over the past 5,000 years. Why are suicide rates at all-time high now that capitalism is flourishing and we have more material in abundance than ever before? Even the Joseon Dynasty, which Jeong Yakyong criticized in his poem, "Aejeolyang" was not like this. Joseon Dynasty was met with God's judgment, and crumbled before Japanese imperialism.

If we do not resolve the problem of inequality, God will bring upon us disaster that cannot even be compared with the tragedy that befell the Joseon Dynasty. We must fear the consequences. God judged the inequality of Israelites, and he will not let lie corruption in South Korea, where there are so many that have heard of God's word. If Christians are not willing to step forward to fix the issue, the responsibility falls upon the priests and pontiff. Through civil action, political action, or religious action, we must actively seek to resolve this issue. However, it is not possible with just one type of action.

The Arirang Party is looking to tackle this issue with political action. The chairman of Finland's congress said this, "politics can bring about the most drastic change."

The best way to fix the problem of economic inequality is not to simply take and give again and again, but to have a system of fair and periodical redistribution of property that rightfully belongs first and foremost to God.

This policy has already been enacted in Israel.

Those like Max Weber and bourgeois scholars that speak as if they understood God's Word ignored His policies.

Even Marx whom carefully studied the Bible failed to implement the proper policies, and his policies ended up a disaster.

The most important detail of wealth redistribution is the timing of the redistribution. It must align with the average human lifespan and take into consideration the human necessities.

We have difficulties functioning if we skip just one meal. And most of us only average 70-80 before our time. Most of us create families in our 30's. These types of factors need to be taken into consideration regarding periodic redistributions.

Tithing in the Bible can be very useful in determining these factors. Every 3 years through tithing, the destitute and drop-outs were given sustenance. Reforms took place every 7 years through debt release. And the descendants of those that did not survive the competition were given another chance every 50 years to start anew.

It is a system where competition, defeat, victory, and protection of the defeated coexist with a competitive economy and social equality. Through this complicated system, Israel managed to increase its national wealth, and individuals' as well.

In a competitive economy, there exists a moral hazard where the loser permanently becomes stuck in that status for the rest of their lives. We must have a system in place that can offer them a second chance.

Therefore, we must at least provide them with minimum sustenance to continue their livelihoods while they prepare to enter the competition again. There is another chance at re-entry, and that is

through outside help. One of your family or friends join your team and offer a saving hand. It is strictly a team-based operation. God gives his blessings to those who save ones in need. In this system, the small teams have a chance of survival, and the bigger teams, the tribes of Israel thrive with support from the small teams; thus, Israel as a whole experience an increase in national wealth and power. This is God's intended design.

The goal of creating economic surplus is not for oneself, but for the Lord. But the design of infinite competition recommended by neo-liberalism does not consider God in the equation. If we do not seek God above all, we are doomed to fail. Socialism was the first to fail, and now it is capitalism's turn.

Competition is not inherently evil. However, the competition must be a fair one. It must protect the losers and offer them an opportunity to redeem themselves. We must give their successors a fair chance at competing with successors of the first generation of winners. Otherwise, we setting ourselves up for failure.

Currently, fair competition itself does not exist. The starting location is different for all, so how can we call this a fair race?

On top of that, if we take away the means for the defeated to survive, its only natural they fall into depression and commit suicide, murder, or other treacherous acts.

This is the darkness that rests within contemporary capitalism.

Therefore, our party puts heavy emphasis on the Word of God, and will work towards a sustainable economy of long-and-short term redistribution.

One girl committed suicide on the edge of despair. There are still

many youths out there on the verge of suicide, burdened with the same sorrow she faced. The same problems Jeong Yakyong spoke of in “Aejeolyang” still takes place today. The Arirang Party stands for the fallen, and will invest all our energy in resolving this issue.

We are the Arirang Party. The hardships that caused us to chant “arirang” are still happening today. Our shoulders are heavy with responsibility.

God will ask us to face our responsibilities. Today, we seek to establish our party, enter into elections, win offices and implement our policies. We will continue to move forward. We must try our hardest to see such terrible things never take place again. We can't just implement this system in a single country. The world is interconnected; we must walk to the ends of the Earth for the Lord. Not endless competition, but God's will is the true path to globalism.

No matter what others say, we will walk straight into the fiery paths and follow our vision. God will be with us always. And even if God will not always save us, we will inherit God's passion and carry our cross. Along with sorrows of suffering youth, like the story of that young girl.

The following is the political theory behind Long-and-Short Term Theory of Redistribution.

I. The primary source of funds for long-and-short term theory of redistribution is through inheritance redistribution.

There will be many dissenting opinions regarding this. Some will say, “it is mine, why are you trying to take it away?” Some will say, “my wealth is the result of my blood and sweat; I only want to give this to my beloved children, not those who have no relation to me.” Among them will be Christians, and some non-Christians. But we won't be discussing non-Christians. What's right is simply right. The

important thing is the Word of God. Locke simply stated that was right and returned the power of tyrants back to the people. The core of this message lies in the Bible. Thus, we will follow Locke's example. Then what did God say about this?

A certain rich man bragged about his achievements. He questioned Jesus about the path to eternity. Jesus praised this man. And lastly, told him, "sell everything you've got, give it to the poor and follow me."

Why does economic activity exist? To secure a method of our survival. Why do we do this? To continue living. Because we wish that we could enjoy comfort and pleasure in this life. Its why Qin Shi Huang sought the elixir of eternal life. Labor is both power and responsibility bestowed by God onto Adam. But after The Fall, our labor became cursed along with the land. Adam's greed made him eat the Forbidden Fruit, he became cursed, and his descendants became even more driven with greed, and even committed homicide. The simple activity of acquiring food becomes corrupted with greed. We forget the very purpose in which we are laboring for. The labor itself became a game. We enjoy this game of infinite competition. Corporate capitalists have so much money, they cannot possibly spend it within the span of their lifetime. Then despite this, why do they continue to expand their wealth? It is because of greed. The greed of Adam rests deep within their hearts. What Apostle Paul described as the root of all evil, the temptation of the devil dwells within us. We seek not God's kingdom and His will, but only our own. Adam wanted to establish a kingdom for himself through the Tree of Knowledge.

This is exactly what Satan wanted. Satan continues to expand his territory. But, the devil has already been defeated by Jesus Christ. But there are many on this earth even still that wishes to establish a kingdom for themselves. Many such men exist within Tower Palace.

What is the aim of those in Asan's Samsung City? They continue to consume this country in chaos for their goal of creating their own kingdom. Hitler, Stalin were also such men, and people such as Park Jung-Hee and Jeon Du-Hwan fall under this category. This is why Paul was against those that caused a rift in the church by rallying behind him. We should only rally behind God, behind Jesus Christ. The Arirang Party do not boast of Apostle Paul, or anybody else. We only boast of Jesus. Immanuel Reign Party.

Why did God tell us not to worry about what to eat or drink? Why did God create and give life to us? So we can seek the Kingdom of God. Only when we follow his word, do all our other problems become resolved. In other words, we become freed from greed which controls every aspect of our lives. Liberation does not come from denial, but only through seeking the Kingdom of God. Only down this path can we have a shot at everlasting life. Economic activity alone cannot secure our desire for survival. Rather, it is through sharing and sacrifice, and following the Word of God can we achieve our goal of everlasting life.

That's why we say that inheritance and gift tax is the currency to heaven, and the way to follow in Jesus' footsteps. The Arirang Party's politics is to grant everlasting life.

I want to ask to those who call themselves Christians. Who are the poor? Who are the destitute? Are they not also God's creation, and worthy of His love? Who is their father? It is none other than God. Then we claim we have the right to everlasting life through Jesus' sacrifice, but what did we sacrifice in return for His children? He gave his life, yet can we not even lay down our material possessions? If so, instead of everlasting life, punishment awaits us when we go forth to the Lord. Jesus said, "truly, I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40).

We must reform the tax system, and make drastic changes to existing inheritance and gift tax policies. Like the Sword of the Holy Spirit, the Helmet of Salvation, and the Shield of Faith, we need many equipment when entering into battle. Attempting to fight the war for economics reform with only one weapon is unwise.

We need deep innovation and creative solutions. Only having a couple of methods is insufficient. Tax laws should also become diversified. Aggressive laws, defensive laws, and so on. The main goal is to aim to emulate the Kingdom of God. Let free competition happen. Let the most competent person be in charge. However, let them compete again. Protect the loser. Remember Apostle Paul's interpretation of the race. The new tax code should be formed with these bases in mind, and be organic and adaptable.

Taxes should be closely linked with fiscal policy. From whom to take and to whom to give should be decided flexibly according to the law. The dinosaurs went extinct because they failed to be flexible to change. The world changes. Therefore, we must be flexible and make lawful adaptations. Mao Zedong understood this well, therefore China is still following in his footsteps.

Those who did not understand the meaning of the Sabbath condemned Jesus. The Sabbath is for the people. The economy exists for the people. Jesus came for the sinners and preached the Gospel to the poor. Healthy people do not need a lawmaker. The economic policy should be to help the fallen; this is the shortcut to earning His blessing.

Our faith should be expressed through our actions. Otherwise, we will be like the ones James criticized. Growth without worry comes through sharing. Our Father is the one that grants us riches, yet adds no worries.

God told us to build our treasures in heaven. How is this possible? Will our national security increase if our foreign reserves increase? Was the 1997 financial crisis caused by small foreign exchange reserves? The true monetary reserve is the money of the Kingdom of God. How can we earn our share? The answer lies in Proverbs 19:17. Those who show compassion for the poor is serving the Lord, and He shall repay your kindness.

Currency with the portrait of George Washington cannot completely save us from a financial crisis. The currency of Rome does not even exist anymore. Give what's Caesar's to Caesar's, and what's God's to God. The American hegemony will not last forever. But the Kingdom of God is eternal. The eternity of Republic of Korea is only possible in God, and therefore we must take care of our poor. And we all must follow Jesus. The latter must be done with stubborn evangelism, and the former must be done through firm laws and sermons. Every law and regulation should be created and executed with this in mind.

The wealthiest man in the world, Bill Gates, will become a supporter of The Arirang Party's Theory of Redistribution. He said he will only leave ten-million dollars among his three children and donate the rest of his billions to social charity. The thing to focus on is the fact that he stated that the potential of children should be irrelevant to their birth status.

Within the current system of inheritance rights regarding property distribution and deductions, we should keep the spousal deduction limit at 500 million won and raise the child deduction limit from 300 million won to 500 million won per child. The current system encourages tax evasion since most households on average only bear one to two children. We must create a system where higher deductions apply in cases where you have more children. It will also help boost the decreasing fertility rate. And to the poor, their

inherited wealth should be fully deducted. The specific standards regarding what constitutes as poor should be interpreted with context to the current society.

If none of the above applies, the process is as follows. These standards can be increased or decreased depending on economic conditions.

Also, 100% deduction will be made for the funds used to help the lower class. If this is the only case for allocation of funds, there is no need for the state to operate directly. The state should only point in the right direction, but are allowed to supervise the distribution process.

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1億Won or Less 課稅標準's 100分's 10

+-----+-----

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1億Won Exceeded

5億Won or Less 1千萬Won + 1億Won and All Excess 100分's 20

+-----+-----

-----+

5億Won Exceeded

10億Won or Below 9千萬Won + 5億Won and All Excess 100分's 30

+-----+-----

-----+

10億Won Exceeded 2億4千萬Won + 10億Won and All Excess 100分's 40
30億Won or Below

+-----+-----

-----+

30億Won Exceeded 5億Won + 30億Won and All Excess 100分's 50

50億Won or Below

+-----+-----

-----+

50億Won Exceeded 7億5千萬Won + 50億Won and All Excess 100分's 60

70億Won or Below

+-----+-----
-----+

70億Won Exceeded 10億Won + 70億Won and All Excess 100分's 70

80億Won or Below

+-----+-----
-----+

90億Won Exceeded 15億Won + 90億Won and All Excess 100分's 80

100億Won or Below

+-----+-----
-----+

100億Won Exceeded 20億Won + 100億Won and All Excess 100分's 80

200億Won or Below

+-----+-----
-----+

200億Won Exceeded 30億Won + 200億Won and Exceeded 100分's 90

300億Won or Below

+-----+-----
-----+

300億Won Exceeded 40億Won + 300億Won and All Excess 100分's 100

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We must greatly increase the tax on privately owned land. The guidelines for evaluation of land must be made much more precise, and with these new guidelines, those that possess more land than they need for day to day activities will be deducted based on their excess. There are many factors that contribute to increase in the value of the land. Some of the increase is created by the society, or created by individuals. But it is important to remember that all of this is only possible through the blessing of God. Our God who drove out the Canaanites out of the Promised Land, and also casted out the Israelites for the same reason, and made the land barren and unfit for dwelling.

When the population increases, the value of land increases naturally. But the important fact here is why the population is getting bigger. It may be due to government's development policies, through a capitalist's venture for profit, or through the efforts of the local residents. But all of this is impossible without God's permission. Do not forget that it is God who is involved even in the activities of a single sparrow.

Even if there were two identical apartments, the value of the building changes after 10 years depending on how you manage it. The value of this building also affects the value of the land. Even in the same city, the value of the land can change depending on the population density. This increase in the value of the land should be acknowledged. Just like how the currency of a country increases due to the effort of the people. However, since trade also contributes to the overall wealth of the country, the international aspect must also be considered.

However, it is not reasonable to consider that the cause of population increase is entirely social. It should also be considered from the perspective of concentric spiral and composite structure.

Therefore, redistribution on individual, street, village, ward, city, district and national levels is necessary. The Biblical laws of Israel regarding the distribution of loot from war comes in handy.

50% of the loot goes to those who took part in the war, and the remaining 50% goes to those who did not participate. The profit from population increase should also be distributed according to this law, depending on who was the subject of the zone rise.

But think about it. The loot distribution depends entirely on who wins the war. Therefore, those who covet a larger share of the loot must know to be fearful of the Lord.

In addition, land ownership ceiling system should be introduced. And the government must stop selling of public land. As the national wealth increases, the value of the land will naturally increase. Of course, there exists many realistic barriers to implementing this full-income tax system. Just look at the responses of people in Gangnam and Seocho villages to the small increase in property taxes.

In the current economic state of South Korea, the expansion of land sharing and the strengthening of property taxes should be used together.

Value-added tax on useful goods should be abolished. Special taxes on luxury and pleasure goods must be strengthened. For example, tobacco sales tax should be strengthened to reduce profit from selling tobacco. Instead, smokers should be provided with support for overcoming their addiction. We must provide tax incentives for the health of ex-smokers, such as giving them a reduction for choosing to eat healthy foods.

Additional taxes on manufacturers that produce environmentally

damaging goods must be strengthened. It is also necessary to provide tax incentives for industries such as the environmental preservation industry, and the environment restoration industry. For example, for diesel vehicles that cause pollution, additional tax is added, and same for producers of diesel. This provides incentives for trucks and large transport vehicles to use eco-friendly fuel. We actively support companies that develop such products. No value-added tax is charged for such products.

Corporate or income taxes are not fines. Adjustments to the tax rates might be necessary. However, since all surplus comes from God, a spirit of sharing is essential. Naturally, profit should also be shared with the international community. This sentiment should be natural to South Korea, which depends heavily on exports. This structure could create an international support system for the poor. We must apply the Lord's word to give not to those who will repay us, but to those that cannot pay back. The Republic of Korea should become an international base for the gospel to the poor. It should become a country that exports not only physical goods, but also the Word of God. If we do not do this, we will lose even the exports that we have right now. Therefore, we need a truly Christian party to lead our country. The Arirang Party will achieve this. The politics of Arirang Party is missionary. We want to become the witness of the Lord to the ends of the Earth. We must establish the Philippines Arirang Party, US Arirang Party, Japan Arirang Party, Peru Arirang Party, Sri Lanka Arirang Party, Iraq Arirang Party, Kosovo Arirang Party, Myanmar Arirang Party, Chechen Arirang Party, Afghanistan Arirang Party, Rwanda Arirang Party ...

2. The finances secured through aforementioned systems will be used for education, medical care, health and housing costs for the households and youths in the lower 30-50%.

The funds will also be used to build new library dormitory for each

schools, which will also offer free meals. Poor families with minor children will be secured the means of survival. Cancelling debts without offering the poor a way to live will only produce more debt in the future. Systematic support for the destitute is the only method to prevent population decline.

If it proves difficult to provide the means of living free-of-charge for low-income college students, we will introduce tuition and living expenses postponement. This is a long-term policy to support human resources development. There are many students who are looking to further educate themselves, but have difficulties depending on their families for sustenance.

The state and universities need to cooperate and introduce tuition postponement for poverty college students.

The postponement system is a system in which college students pay for tuition after they have graduated and found a stable employment. However, if they are still poor or unable to get a job, they may delay or exempt tuition fees.

The state will pay 80% of this cost and the schools will pay 20%.

Graduates can pay taxes to the state in addition to tuition fees, and schools can create a structure that voluntarily gives funds to lower-income students.

The policy above was created based on Israel's laws of exemption.

Every seven years, if a man is too poor to repay their debts, their brothers help pay them in their place. God said he blesses those who pay the debts of others.

Low-income students should devote themselves to their studies

without worrying about paying their tuition or living expenses until their adulthood. This will help them develop their skills as educated workers, and as a result, help strengthen national competitiveness and increase tax collection. It is a self-fulfilling system because it helps produce greater number of successful students, which in turn will donate to the university which helped them achieve their dreams.

At the present, roughly 30% of the population is considered low-income, so 20-30% of college students are estimated to receive this benefit.

The Lord cares for those who care for the poor.

Universities and nations need to expand their dormitory facilities.

Low-income college students can use this facility for free if they want it, and the payment will be received in post.

Issuance of treasury bonds and college education tax breaks can provide the basic fund for this plan.

Arirang plans to pursue this policy as the foundation of our educational policies.

This policy will also be enacted in secondary-schools, if necessary.

It is estimated that about 10 trillion won is required for this. But after a few years' cycles, the fund will continue to cycle, and eventually pay itself.

This is a law that can only be realized through faith and love.

Of course, there may be people who do not pay back even if they

are capable. But putting off this plan just because of those wrongdoers is like being afraid to make food incase a fly might spoil it.

There are many more good people that will abide the rules and help make this system possible.

Even if some of the people have the ability to, but do not repay, they will be contributing to the system through other forms of taxes.

When considering that the national tax burden per capita is more than several million won's per year, it becomes clear that it is not at all impossible to provide adequate funding for this policy.

This is an appropriate and just policy for the 21st century, which is called the era of knowledge and information, in order to prevent the succession of poverty through educational inequality.

Especially in a country like South Korea, where human resources are the most important resources, equal opportunity education is the most important policy among all national policies. Let's hear the story of a rich capitalist boss who understands the value of the common worker. Even the man who wants nothing more than to ignore the pained cries of the destitute, and doesn't have the faintest idea in how to help reduce the decline of the working demographic knows the importance of laborers.

3. We must pay servicemen's salary to the soldiers. Unlike active duty sergeant and other officers, the current military servicemen are paid a salary of barely 2-3 thousand won. This is completely unreasonable.

The salaries of military servicemen must be at least raised to the minimum wage level. Of course, there might be some that claim that

we must deduct the cost of food and shelter from the pay.

However, most active duty soldiers even work at night. And they are doing this work under the threat of life. In this respect, it is necessary to pay their salaries by appropriately calculating their labor value.

So, when they are discharged, we must make sure that they are able to enjoy the fruits of their hard labor. And when these soldiers complete their service and return to college to pursue further education, we must make sure that they are not burdened.

It is only necessary to pay their salary by differentiating it with commuter-type soldiers such as public service personnel.

In this way, active duty soldiers should be allowed to receive 50,000 won * 24 = 12 million won for at least 24 months' service. It will cost around 1.2 trillion won per year for the national budget.

Our party will realize this.

Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 9]

IX. Long and Short Term Theory of Redistribution - Economics for Everlasting Life [Chapter 9]

Apostle Paul says he is who he is because of the grace of Jesus Christ in 1 Corinthians 15.

9. For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them--yet not I, but the grace of God that was with me.

Every material blessing that we enjoy comes from God. But humans don't realize why God allows these material blessings. The result will be the disaster that nation Israel experienced before.

Let's look at Hosea chapter 10.

1. Israel was a spreading vine; he brought forth fruit for himself. As his fruit increased, he built more altars; as his land prospered, he adorned his sacred stones.

2. Their heart is deceitful, and now they must bear their guilt. The LORD will demolish their altars and destroy their sacred stones.

Nothing other than God himself should take the place of God, but our world idolizes nations, businesses, and even ourselves.

God wants us to live loving each other. Material blessings are given for this purpose. We must love each other as Jesus loved us.

We must love our brothers and sisters by sharing what we have because Jesus loved us by shedding his blood to death. We should share everything with others, not only through tithing and tax.

When Jesus was asked how to get the eternal life he answered in Luke 18.

18. A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?"

19. "Why do you call me good?" Jesus answered. "No one is good--except God alone.

20. You know the commandments: 'Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.'"

21. "All these I have kept since I was a boy," he said.

22. When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

23. When he heard this, he became very sad, because he was a man of great wealth.

24. Jesus looked at him and said, "How hard it is for the rich to enter the kingdom of God!

25. Indeed, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

26. Those who heard this asked, "Who then can be saved?"

27. Jesus replied, "What is impossible with men is possible with God."

28. Peter said to him, "We have left all we had to follow you!"

29. "I tell you the truth," Jesus said to them, "no one who has left home or wife or brothers or parents or children for the sake of the kingdom of God

30. will fail to receive many times as much in this age and, in the age to come, eternal life."

Jesus didn't just ask to pay taxes. He didn't just ask for tithing. He asked to sell everything and give to the poor. The important point here is the poor is the target. They are those who cannot repay to me, not those who can pay back later. Is Jesus causing moral hazard here? Never! Let's look at Luke chapter 14.

12. Then Jesus said to his host, "When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid.

13. But when you give a banquet, invite the poor, the crippled, the lame, the blind,

14. and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

But eternal life cannot be earned only through this. You need to follow Jesus after this.

What would be the most precious gift available to the people in the world? People are seeking for physical fitness, well-being, long and healthy life, but eternal life is what really matters to us all.

To those who line up to enter into those luxurious residence, we need to open the gate of Heaven. Let's look at Matthew chapter 18.

21. Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?"

22. Jesus answered, "I tell you, not seven times, but seventy-seven times.

23. "Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants.

24. As he began the settlement, a man who owed him ten thousand talents was brought to him.

25. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

26. "The servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.'

27. The servant's master took pity on him, canceled the debt and let him go.

28. "But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded.

29. "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay you back.'

30. "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.

31. When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had

happened.

32. "Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to.

33. Shouldn't you have had mercy on your fellow servant just as I had on you?'

34. In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed.

35. "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart."

How are Christians treat those who owe to them? How are those who cannot repay their debts being treated? I sincerely pray that those who call upon the name of our Lord on this earth would not end up on hell. Let's go to Matthew chapter 7.

21. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

22. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

23. Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'