

This essay is a manifesto of sorts, addressed to Christendom in America, which argues for the material legacy of the Jewish People and the Land of Israel in the ongoing redemptive activity of the God of the Bible.

There are profoundly different ways of thinking and speaking about the world around us. We do not all think alike (even when we're thinking together); and we do not all speak alike (even when we're speaking the same language). Writers use the same words for prose and for poetry, but most of the commonality ends there (though good prose can be poetic, and good poetry can be prosaic). Biblical Hebrew exhibits a different way of thinking than the way in which we tend to think; our way of thinking is derived from the ancient Greeks. Most of Christendom reads the Bible with a Greco-Christian mind. Yet even the Greek writings of the New Covenant Scriptures were written in "Hebraic-Greek", by men who thought with Jewish minds. But most Christians don't think so; and many of us, vehemently not so. It is inconceivable to the natural minds of such believers that there could actually exist such an unlike-mindedness to that of their own. This manifesto will be ill-received in Greco-Christian America, not just for what it says, but for the way it says it. Nonetheless, earthly realities are about to put to the test the spiritual-mindedness of those who call themselves, "Christians". We shall soon see in the light of day who it is who speaks as a deceiver. And we shall soon hear in the dark of night who it is who comes as a thief.

The visual arts constitute an entirely different way of communicating that is foreign to many, if not most, non-artists---who communicate mostly with words. Even art that they think they understand is not necessarily what they think it is. Because (whether or not they realize it) they must translate into their "native tongue" what they think they see in order to "see" it. Whether the translation is crude or whether it's good, it's still a matter of what's "lost in translation". The best translations are produced by those who speak the mother tongue of that which is to be translated. Some artists are good interpreters. Some interpreters of art don't speak it as their mother tongue. Some works of art translate easier into other languages; but any translation is still a translation---not the original.

Hebraic thought and the visual arts share something in common that is essentially vital to both---juxtaposition---placing one thing next to another. There is meaning to be found in the sculptural juxtaposition of concrete and steel, for example, or in the painterly juxtaposition of one color with another. Of course it's the way that one juxtaposes things that is most important, rather than just the act of juxtaposition itself. (The failure to respect such distinctions commonly ends in the self-absorbed and self-referential perversities that are so frequently found, for example, within the world of "Art for art's sake".)

This juxtaposition of discrete (i.e. "separate" or "distinct") things in Jewish thought is sometimes called, "block logic". This sort of thing can be incongruous to the Greek mind---insomuch as seemingly contradictory elements are presented together---as if they were coherent---while at the same time lacking some kind of logical continuum to join them together. But block logic is not illogic. Rather, by way of analogy, Hebraic logic is to our world of Greek thought what the field of discrete mathematics is to the world of continuous mathematics.

Each page of "Judeo-Christian Post-America" is a discrete composition and is juxtaposed to the page which follows it. Some of the juxtapositions may seem incongruous. If any particular page begins to become too inscrutable, the reader is encouraged to leave it and move on.

Words and sentences that are bookended with :colons: are quotations from Scripture.

The essay is divided into four parts: pages 1-7 (introduction); page 8 (transition); six pages from 9-14 inclusive (Israel); and six pages from 15-20 inclusive (Christians)

1 Rarely do youth acquire wisdom because they are wise;
2 most earn it the hard way---as the wages of foolishness.
3 In its youth our republic was possessed of wise men and
4 women whose labors enabled our nation to gain a measure
5 of wisdom, if even the hard way. Yet we've wasted what
6 our patrons gave to us; and have nothing to show for it.
7 The two-page essay, "America", is intended as a history
8 of how and why the United States came into existence as
9 a nation-state. It's focused on a few esoteric aspects
10 of our nation's past, present, and future. Inasmuch as
11 it's abstract, it provides us with scant practical help.
12 But if the things that are described there are actually
13 historical, then where does that leave us? What are we
14 to do? This writer is not a wise man, and he is hardly
15 a prophet. But the Spirit of the God of Jacob has come
16 upon me and He's given this word to me to speak as best
17 as I am able. What am I supposed to do? Please listen.
18 We were, once upon a time, a nation-state of Christians,
19 but we have never been a Christian nation-state, per se.
20 Why this should be so difficult to acknowledge for many
21 of us Christians here in America is telling. It almost
22 seems un-Christian, or un-American, or both, to believe
23 that America was never a Christian nation. But this is
24 the hard truth of our history: It was within the wisdom
25 of our Founding Fathers to incorporate a declaration of
26 the gospel of Jesus Christ into our Constitution, while
27 at the same time ensuring that any kind of formal State
28 Religion, with all of its attendant evils, would not be
29 permitted under that same Constitution. The choice was
30 deliberate, if not unanimous. One can only wonder---if
31 we had been given such a constitution, might its checks
32 and balances have actually had an enduring influence on
33 our republic? As it is, our Constitution documents only
34 our living folly, and nothing more. America :eats, and
35 wipes her mouth, and says, "I have done no wrong":. We
36 have no one to blame but ourselves; our nation did not
37 become us, but rather, we became our nation. And there
38 is nothing that we can do that will reverse the changes
39 that our nation, and our world, have undergone. We can
40 only repent.

41
42 Repentance---to change one's direction---is no small
43 thing. Belief itself depends upon the direction of our
44 lives. Your heart cannot believe in the God of Abraham
45 and Isaac and Jacob, if your back is turned to Him. So
46 before we can believe we must repent; and repentance is
47 a mystery---no less a gift from God than faith. We can
48 repent---only because God calls us to do it. We can do
49 what God calls us to do---through His Word to us we can
50 do what is not otherwise in us to do. We can persevere.
51 We can keep the commandments of God. And our lives and
52 our deaths can testify to the saving power of the blood
53 of Jesus of Nazareth---actual blood---from actual flesh.

1 The liberty to choose the way in which we would live
2 our lives has diminished progressively, in near inverse
3 proportion, to the degree that libertinism has expanded.
4 The libertine---whether as an individual or as a nation---
5 squanders the hard earned liberty of the family fortune---
6 spending what should be invested, as if the inheritance
7 were an eternal birthright without beginning or without
8 end. Liberty is to freedom what capital is to money or
9 what wealth is to commerce. The libertine doesn't know,
10 or doesn't believe, that the one thing finds its origin
11 in the other---that freedom finds its origin in liberty---
12 and never the other way around. The libertine does not
13 understand that money and commerce find their origin in
14 capital and wealth---never the other way around. There
15 is no such thing as money without capital; and there is
16 no such thing as freedom without liberty. And there is
17 no such thing as truth without the Creator from Whom it
18 originates. But the libertine asks rhetorically, "What
19 is truth?" His eyelids voice pleasure as he gazes upon
20 goodness and imagines its undoing. He calls evil, good.
21

22 The days are coming when our choices will be largely
23 decided for us by others, and it won't be a question of
24 how we should live our lives as Christians in the U.S.A.,
25 but rather the question will be: What are we able to do
26 with what little we have left? May we show hospitality
27 to each other, and even to strangers among us, in those
28 days. And if it's fitting in those days, how much more
29 so today. It's too late to "take back our America"; we
30 can't take back what is spent; but we can treasure what
31 is left. And we can give from ourselves whatever is in
32 us to give. May we be willing to give to our nation in
33 equal measure to what it takes from us; but may we give
34 the things that tyranny can never take; and may we show
35 the world that the God of Israel is the true and living
36 God not just in Israel but in all the heavens and earth.
37 But having decided to govern ourselves how can we yield
38 our Bibles? Shall we eschew self-government as unclean?
39 Should we recuse ourselves from the electorate as if we
40 were a judge with a conflict of interest? We vote with
41 every choice we make, whether we realize it or not; and
42 if the electorate tires of voting for the lesser of two
43 evils it is because they have voted so many times in so
44 many ways in so many places, in private, for the lesser
45 of two evils. If we don't like the choices on a ballot,
46 where were we when the decisions were being made? What
47 will we say to our Master? "We knew You to be a gentle
48 man, not reaping where You didn't sow and not gathering
49 where You didn't scatter seed. So we elected to render
50 these talents that You gave us, back unto You."? Where
51 are the fields that are ripe for harvest? Have we made
52 parking lots out of them and stored the harvest in mega
53 churches? The macro church has need of great and small.

1 We may find accord in a coalition or a collaboration;
2 but we will come together; or else we will quickly come
3 apart---both small and great---in the onslaught forming
4 against us. We are hated for our mega churches, and we
5 are hated for our house churches. There is little that
6 we can do or not do, no socio-political act of omission
7 or commission, that will not be an affront to the sense
8 of rightness of the libertine. We are hated for what we
9 say and for what we won't say. We're hated for what we
10 do and for what we will not do. Fools hate wisdom; and
11 truth will never assuage the indignation of lawlessness.
12

13 Those who despise our ways have yet to fully realize
14 how much they hate us; but when their low-grade disdain
15 coalesces at last into a feverish rage we must be ready
16 to love them in a mature and disciplined way. Or do we
17 not want them to be changed by God even as we have been
18 changed? Or have we been changed into those who do not
19 love their enemies? And if we love our enemies why can
20 we not, as Christians, love each other at least as well
21 as we love our enemies? If nothing else we should love
22 each other as if we were enemies---if only for the sake
23 of those who wouldn't otherwise hear and see the living
24 gospel. We are kinder to a stranger than to each other.
25

26 Yet insomuch as we must rightly divide the Bible, we
27 must also divide the word, "Christian". The harvest is
28 a time for threshing; and the chaff will blow away when
29 the wind separates what the fingers of a man cannot. I
30 for one, cannot separate tares from wheat or grain from
31 chaff. But I for one, am willing to walk for two miles
32 to wade through two fields of weeds---looking for a few
33 stalks of wheat that stand alone. The many and the one;
34 the last and the first---these are the ways of the Lord
35 of the harvest. As Christians organize themselves into
36 various denominations they emphasize certain aspects of
37 the kingdom of God. That some denominations may become
38 fields of tares almost entirely is not as objectionable
39 a thing as that some Christians won't submit themselves
40 to any church and some churches won't submit themselves
41 to any denomination. If I consider some self-described
42 'Christian' to be an enemy then he might very well have
43 a problem with me, even though I might love him rightly.
44 If he considers me to be 'a so-called Christian' then I
45 might very well have a problem with him, even though he
46 might love me rightly. But if we are enemies by mutual
47 agreement, then it might be best if we divide ourselves
48 accordingly. Yet even then we are no less commanded to
49 love one another. Let it be for the sake of the gospel.
50

51 How shall we marshal our numbers? What calculations
52 should we make? How can we multiply? or divide? or add?
53 or subtract? How shall we balance complex inequalities?

1 One who is wise in his own estimation is the sibling
2 to one who is a judge in his own estimation. If we say
3 we are wise our words condemn us; but if we act without
4 judgment our deeds condemn us. To exercise judgment is
5 to learn self-correction; but a fool shouts, "Judge Not!"
6 while reserving to himself alone all rights of judgment.
7 We must exercise judgment, not as self-appointed judges,
8 but with righteous judgment, according to the authority
9 which is vested in God's word, if we are to be properly
10 self-correcting. But if we can't learn self-correction
11 as a coalition of believers then our efforts will prove
12 to have been vain and foolish in our end. We cannot be
13 both right and righteous---to cling to one is to refuse
14 the other. No one is right but God. And no one can be
15 righteous except one who dwells in the righteousness of
16 God. And no one can know righteousness without the Law.
17

18 In matters of judgment we would do well to determine
19 five things as best as we are able in accordance to the
20 Scriptures: Always. Almost always. Sometimes. Almost
21 never. Never. The first and the last should determine
22 the things wherein we cannot compromise; and the middle
23 three should determine the things wherein we might find
24 ways to collaborate with those who hold Judeo-Christian
25 values. The things men call, "Judeo-Christian", though
26 not redemptive, can nonetheless conserve to some degree
27 what God has done in history; and retard to some degree
28 what men will try to make of it eventually. It is true
29 that values in and of themselves are nothing but a door
30 through which some are let in while others are kept out.
31 Judeo-Christian values are a gate through which nations
32 have come into greatness and through which nations will
33 go out to destruction. If our nation could be given to
34 tarry just a while longer before taking her leave, then
35 perhaps a few more stragglers might have an opportunity
36 instead to enter the kingdom of God, before those gates
37 finally close. Only foolish and wicked men collaborate
38 with their enemies, but accord between three friends is
39 not easily broken. And the three friends laugh together.
40

41 For us who are called, "Christians", there can be no
42 such thing as "Judeo-Christian" anything apart from our
43 canon of God's written word---what men call, "The Bible":
44 The collection of seventy books (if one counts the book
45 of Psalms as five books rather than one) which men have
46 come to understand as the Word of God through the words
47 of men, in history. Those who have the Spirit of Jesus
48 perceive these books---by a faith that is not their own,
49 but from God, through the historicity and the authority
50 of the text itself---to be inerrant in their origin and
51 all sufficient in their present state for our faith and
52 practice. Let the heathen rage---in this we must never
53 compromise. We maintain Scripture's absolute authority.

1 There is nothing more certain than Scripture. Though
2 every man be found corrupt, yet the word of God is true
3 and will never fail us. These are excellent assertions;
4 but they require no exertion on our part to assert them.
5 To what end do men study Scripture? We can never study
6 Scripture enough to be persuaded by study, or Scripture,
7 to act upon it. You don't need to learn Koine Greek in
8 order to grasp a translation that says, "Do what I tell
9 you to do." You don't need to go and buy a Study Bible
10 in order to understand how to understand it. Go and do.
11 Talk is cheap and good intentions are even cheaper. We
12 must do Scripture. You will grasp it only if you do it.

13
14 We should study the Bible after we have practiced it.
15 An unseasoned youth who goes off to a seminary to learn
16 to do the Word will likely be taught to undo it instead---
17 through the vain sophistries of those who profess to be
18 wise. If the sheep that wander off to places of higher
19 learning were only sheared, then perhaps the graduation
20 robes that they don would mean something. As it is too
21 many of them find out too late that such places are too
22 often the lair of self-deceived liars who sheepskin the
23 walls of their studies with trophies. We must never go
24 alone to places where wolves run in packs---even though
25 we think it's safe enough. We are all like sheep. But
26 some of us have been destined to serve God as shepherds.
27 A young shepherd boy's father will watch over his child
28 as he learns how to tend to the flock; and he won't let
29 him take the sheep out into the fields until he's ready
30 to handle the job. And when the time comes to send him
31 to the high pastures, he will make certain that trusted
32 and mature shepherds will also be there, watching their
33 sheep. The shepherd's heart is for his sheep. But his
34 father's heart is for him. What would his father do if
35 his son should be mistreated? How often do we mistreat
36 our shepherds? What I myself have done to the shepherd
37 that God placed over me was and is utterly irredeemable.
38 So I must say this to my everlasting shame in this life:
39 No kinder and more patient lover of God's righteousness
40 and justice have I yet to find in these forty-eight-odd
41 years of my existence; and yet my shepherd bears in his
42 flesh the scars of wounds that are unforgivably painful:
43 the wounds of an unfaithful friend---more grievous than
44 the wounds of any enemy. How he long ago forgave me is
45 as amazing to me as Simon Peter's amazement at our Lord,
46 when He forgave him the unforgiveable. I'm no shepherd.
47 I was born a wild dog but God destined me to be a sheep
48 dog. I sleep lightly in the day and I sample the night
49 air for the scent of a wolf. My teeth are ready to use;
50 and I am ready, and quite willing, to die to protect my
51 master's sheep. We gentiles are all like dogs; but not
52 all of us Christians are able to accept it. Yet a goat
53 is no better than a dog. And the Jews are stiff-necked.

1 So get over it. If you were born a Jew you will die
2 a Jew, and whether you call yourself a Christian or are
3 called a "so-called, 'Messianic Jew'", you can't change
4 what G-d made you. Though not unheard of, a Jew who is
5 destined by G-d to live among the Christians is as rare
6 as the goy who is destined by G-d to be a Jew-by-choice.
7 Your Shachrit service ends, and so begins, with the cry
8 of "Hashiveinu". For the sake of all of us who believe
9 that Torah is for the Jew first, return to your calling,
10 and help the world to uphold and renew the distinctions
11 of G-d's creation. Sanity is the shalom that reigns in
12 a world of pristine clarity and true definition. Serve
13 G-d as He has called you, for the sake of peace. Go to
14 your people and find for yourself a rabbi of G-d's word.
15 Look for a rabbi who is flawed. Because unhidden flaws
16 are evidence of a true humanity and humility and beauty.

17
18 G-d's creation is unspeakably beautiful---even given
19 all the many flaws that have beset it in its fallenness.
20 As long as our breath continues on this earth our world
21 will be a breathtakingly poignant place. Even so. To life!
22 To love. To the new growth, and to the dew that shimmers
23 on the grass in the morning light. To the evening wind
24 that settles softly all around us, with the setting sun,
25 after a warm and gusty autumn day. To our Creator, and
26 Redeemer, Who makes all things new---even now---and for
27 all eternity---for all who love Him more than life itself.
28 He can make your life new to you, even now, if you will
29 turn to Him with all your heart, and with all your soul,
30 and with all your strength. Today is the day. It will
31 always be the day---of renewal and regeneration---for all
32 who will simply turn to the G-d of Israel, and call out
33 to Him in the name of Yeshua the Mashiach of Yisrael and
34 the L-rd of all Creation. Mi chamocha, b'aylim Adonai?
35 Who is like You, O L-rd, among the gods? This is music.
36 This is the song of Moshe and of the children of Yisrael.

37
38 The mystery of lawlessness is pervasive in its power
39 throughout this universe; but the Creator created a new
40 people in the earth. He called them, "Israel". And He
41 gave them the Eretz called, "Israel"; and the Law which
42 has overcome all lawlessness, both now and forever. It
43 is a torah which will never pass away; and a land which
44 will never be surrendered; and a people who will not be
45 uprooted ever again. The time of Jacob's troubles will
46 soon be upon him; but his G-d will deliver him from all
47 his sorrows. And never again will the sound of weeping
48 be heard in Zion. Who among the nations will speak out
49 for Jacob? Who among us will take his stand with Israel?
50 Even though the man of lawlessness himself may kiss him
51 on the cheek, should we then forsake him to his enemies
52 as well? May it never be so! Let us stand beside Jacob---
53 shoulder to shoulder---right arm to left arm---together.

1 A deceiver's art is to blur a distinction until just
2 enough uncertainty emerges to cause doubts in the minds
3 of those he wants to deceive. Even cause and effect is
4 called into question, "Is there really such an absolute
5 thing as Cause and Effect? I mean, just think about it."
6

7 God announced that He would make a New Covenant with
8 His people the Jews. Then He announced that, in effect,
9 Israel would remain Israel, and God their God, and they
10 His people, for just as long as the cause and effect of
11 the sun and its light remain in their fixed order. One
12 creature marvels at how such a thing could be. Another
13 creature says, "God couldn't possibly have meant to say
14 that. Who made Jacob the shepherd in this commonwealth?"
15

16 We must understand the distinction between flaws and
17 errors. Your shepherd can be flawed but true. And you
18 can be flawlessly false in the way you go about dealing
19 with his flaws. Or you might become flawlessly evil if
20 you fashion his flaws carefully enough into nonexistent
21 errors. We must exercise exceptional care when we term
22 someone errant. And even so, we should know that if we
23 call someone a hireling who is given charge over us, we
24 should also be prepared to answer for it to the One Who
25 both hires---and fires---if we are wrong. The shepherd
26 knows full well the accounting he must make for a sheep
27 under his charge that is lost in the fields; but do you?
28 You who are so exacting in your application of the word,
29 you do know---don't you---that your Bible versions have flaws
30 as well, however inconsequential they may be? Or would you
31 not agree that your version isn't inspired? Or that you are
32 not the ones who are inerrant? Could so many of you be wrong
33 about your pastors? A wise King said, :Get me a sword:,
34 so you get a sword. And then he said, :Divide the live
35 child in two:, and so you split the congregation in two.
36 And then you split apart and half of you say, "There is
37 just one New Man," and the other half says, "Are we not Ephraim?"
38 when you Are Not. And both halves say, "Y'shua! Y'shua!"
39 But how will you answer Him if He questions you, saying, "You
40 say, 'There is neither Jew nor Greek nor flock nor herd
41 nor goat nor sheep nor servant nor master, but only You,'
42 but tell Me, what have you done with My brother, Yaacov,
43 and why have you forsaken My mother, Miriam? Is there
44 male nor female left among My people, that you have not sold
45 into slavery? As surely as there are foreign lands and
46 Greeks and herds and goats and slaves, there is a place
47 for you."? Those who handle swords with divided hearts
48 will be smitten with them; and violence will visit them.
49 All those who take up the sword must die by it; but not
50 all those who take up the sword must kill with it. God
51 weighs the one who measures and He measures the one who
52 weighs. The sword of God only comes out of God's mouth.
53 A sheath is for a weapon as wisdom is for understanding.

1 We should thank God daily for the men and women that
2 He has given to us as shepherds and shepherdesses. Yes.
3 Deborah was a judge in Israel; and there were as many men
4 in those days who were surprised by such a thing as men
5 who are surprised today, myself among them. Simplicity
6 is for the young and the simple. But the time has come
7 to choose whom we will serve; and our leaders must lead;
8 and our people must volunteer. So sang Deborah and Barak.

9
10 It's only natural for us to assume that women cannot
11 lead men in battle, because there are very good reasons
12 why it almost never happens. It's also only natural to
13 assume that a mother will not send her sons into battle,
14 because once again there are also very good reasons why
15 it almost never happens. But if a mother sends her son
16 to battle she will be certain that there's no other way;
17 or if a man follows a woman into battle it's because he
18 is certain that there's no one better able to lead them.
19 There's a world of difference between always and almost
20 always. It's as real as the difference between a woman
21 and a man, and between a Jew and a gentile. Simplicity
22 is for the young and the simple. But we must be mature
23 in our understanding. Just as it is an abomination for
24 men to behave sexually with each other as if there were
25 no such people as real women; it is also an abomination
26 for gentiles to behave religiously with one another, as
27 if there were no such people as real Jews. Both create
28 images that are abominations of the things that God has
29 created. The sexual image that inflames the homosexual
30 is an abomination of beauty; and the religious image of
31 a supercessionist Christianity is an abomination of the
32 truth. Just as "The Cosmic Christ" of the pagans is an
33 abomination to all true gentile followers of Jesus, the
34 man from Nazareth, so the iconographic Jesus Christ who
35 has abrogated the Torah (and with it every Jew who begs
36 to disagree) is an abomination to the Messiah of Israel
37 Himself, namely, the Jew from Nazareth: Mashiach Yeshua.

38 Jesus is the one true Israel, not us; but the nation
39 of Israel was also that suffering servant of the burden
40 of Isaiah. These belong to the mysteries of redemption.
41 It's wiser to marvel at God's mysteries than to examine
42 them as if we were capable of understanding what we see.
43 We can nearly understand it as those who are called-out
44 from the goyim and made into the new thing in the earth
45 that the prophets foresaw: A woman will encompass a man.
46 We, as the commonwealth of Israel, will encompass Jacob.
47 But it's also a mystery why there are those who rise up
48 in the dark of night to move the boundary stones of God;
49 and then say in the light of the new day, "An angel has
50 moved these stones. Now :all the congregation are holy,
51 every one of them:." But the bearer of light fell like
52 lightning; and the earth opened up beneath Korach. Why
53 :is it not enough that: G-d :has separated: us from the goyim?

1 Does the present-day nation-state of Israel deserve
2 its name? By what right does it deserve to exist? By
3 virtue of the archeology of the land? Or by virtue of
4 the bones that lie buried there in the soil? Who gave
5 this parliamentary democracy permission to appropriate
6 such things as history and geography; or genealogy and
7 archeology; or historicity and spirituality for itself?
8 The land had been a stateless region, abandoned by man
9 and beast. It was, "The Levantine Wasteland", for all
10 who left their excrement unburied in full view as they
11 passed through it. It was, "The Latrine of the Levant",
12 to every unclean bird that flew high above it. It was
13 called, "The Region Of Palestine", by those who wanted
14 only to curse even the memory of a Jew and then to die
15 comfortably in their beds in their own lands and among
16 their own people. There were no other humans on earth
17 called, "Jews" (by both themselves and those who hated
18 them), who labored to reclaim so many barren places in
19 a land forsaken by the rest of humanity. If they were
20 not Jews who returned to their G-d's lands in that day,
21 then there were no Jews left on earth and consequently,
22 no true G-d in no true Land called, "Israel". But G-d
23 is true to His word; and He is faithful to His promise.
24 As long as two or three of these Jews call it, "Israel",
25 then Israel it is; and Israel it will be. Forevermore.

26 But what about Jerusalem? Is it not the great city
27 of three world religions? And if it cannot be divided
28 then shouldn't it be shared by all the people of those
29 great religions? It's not from knowledge of the Bible
30 that anyone would dare ask such a question. :Jerusalem
31 will become a heavy stone:; and the fools that attempt
32 to humanize it will be schooled in their own Sisyphean
33 justice. Go ahead and devise your vain thing, O goyim.
34 Jerusalem is ":the city of the Great King: of the Jews".

35 It's inconceivable to the enemies of Jacob that any
36 of this insanity called, "Israel", could have happened.
37 They shake their heads and smirk incredulously, saying
38 to themselves, "Would someone please explain to me how
39 anyone could have ever let things get this far?" They
40 really can't believe it; they are genuinely astonished.
41 What is happening right now in the nation of Israel is
42 as absurd to them as the belief that Jesus will return
43 in person to Jerusalem, to reign over the entire earth.
44 Can you imagine what they must think of us who believe
45 that, not only will the man, Jesus of Nazareth, return,
46 but that He will return :on the clouds of heaven: with
47 thousands upon millions of angels; and all those of us
48 who have died throughout all of human history with His
49 hope and faith within them? In that Day heaven itself
50 will literally appear and interface with this physical
51 creation---in the same Jerusalem of the same Israel of
52 the same Jews that exist today. These bold assertions
53 are infuriating to those who prefer things as they are.

1 Why are some things never enough? Why are most men
2 never satisfied with what G-d gives them? A father is
3 generous to a fault who lavishes too many gifts on his
4 children; if only every child could be given the world
5 and all its riches as a birthday present. But at what
6 point does wealth or intelligence or beauty or name or
7 power or might or pleasure or ease become a curse upon
8 us? Why do so many who have these things in abundance
9 despise to all eternity the G-d Who created every good
10 thing? This ingratitude is their worm that will never
11 die. The desire for self-justification burns brighter
12 than even the most blinding fires of self-preservation.
13 A man of lawlessness would rather justify himself than
14 save himself. He would sooner blind himself than look
15 at his sins and see them for what they really are. He
16 would sooner die than confess to any sin or sinfulness.
17 But he was created as an eternal creature. And though
18 there is much about the mystery of him that is capable
19 of corruption, there's also much about him that simply
20 cannot be destroyed. Inherent weakness is not a crime;
21 it's not even a flaw; but weakness can be corrupted by
22 lawlessness. Will women question their weaknesses for
23 men, saying, "Did G-d make us weaker than men? We are
24 stronger than one man; united we are stronger than all
25 men." Or will a mother question G-d, saying, "Why are
26 babies weak?" To ask a question is to be alive; there
27 is life to be found in curiosity. But there is a kind
28 of question that leads only to the destruction of life;
29 and it is never for a creature to question its Creator
30 in such a way. Yet there are many creatures who refuse
31 to accept this. There is no place for them in the new
32 Creation that is to come---when G-d will uncreate what
33 was formerly corruptible---recreating an incorruptible
34 heavens and earth. Their place, even now, is found in
35 the mystery of lawlessness---that those who refuse G-d
36 in the goodness of this creation will refuse Him twice
37 over---and by their own volition---in the judgments of
38 the second death. If they hate G-d in the green, then
39 they will hate Him even more in the dry. G-d is right
40 to hate them; but their hate is unjustifiable. Yet it
41 will never die. "You can't justify this!" they scream.
42 But do we who love G-d merit His love? Or does our
43 love for Him, in any way at all, save us? We are lost
44 in the mystery of our lawlessness, apart from Him. We
45 cannot save ourselves, nor even make ourselves savable,
46 through our love for Him. But He is able to redeem us
47 from our lawlessness through His Torah just because He
48 chooses to exercise His right to do so as our Redeemer;
49 as our kinsman redeemer; as the Son of Man and Messiah
50 of Israel. It is not for us to know why He has chosen
51 Jacob; and called him, "Israel"; and given him a place
52 called, "Israel". It is enough for us to know that we
53 who were without hope in this world have been redeemed.

1 We have been purchased back from sin and death at a
2 far greater cost to G-d than we can ever know. How He
3 could do what He did, the way He did it, is impossible.
4 But He has loved us far beyond our ability to love Him.
5 The G-d of Israel created the universe and all that is
6 in it because it's in His character to share His glory.
7 Only G-d is humble; but He has demonstrated throughout
8 the history of His Torah how we should share His glory.
9 He has shown us how to be humble: as He is humble. In
10 and through His Torah He has given us good instruction
11 and true and certain command as to the way of humility.
12 The ancient Greeks liked to think; and then imagine;
13 and then act upon those imaginations of their thoughts.
14 They became quite adept at this and in the fullness of
15 their time they gave birth to their pantheon of images.
16 Their minds had to see something before they would act.
17 The ancient Jews however, saw the Greeks for what they
18 were, and chose instead to act upon the words of Torah;
19 and then rest a bit; and then think about what G-d had
20 said and done. They understood G-d by doing His Torah.
21 Their hearing led to doing; only in doing did they see.
22 They sought to do justice rather than to understand it
23 with their minds. To do justice is the Torah's way to
24 understand love. Love is an action, and the action is
25 doing justice. To do justice for the sake of mercy is
26 the Torah's way to understand hope. Hope is an action;
27 and the action is to love mercy. And the most amazing
28 action of Torah---the first of these three, though not
29 the greatest of the three---is to walk humbly with G-d.
30 This is the Torah's way to understand faith. Faith is
31 an action; and walking humbly with the G-d of Torah is
32 the way that G-d becomes our G-d. By faith in the G-d
33 no one could see, Abram heard His Voice. And By faith
34 in the unseen G-d he heard, Abram left the land of his
35 father's gods. And by walking humbly with Him through
36 the hearing of his ears, rather than the seeing of his
37 eyes, the only true and living Creator of the universe
38 became his G-d, the G-d of Abraham. There was nothing
39 in the way of visual, explanatory proof of His reality---
40 just a voice that only Abram had heard, and just words
41 that his family called, "Empty". "His imagination has
42 overtaken him," they said, "He says there's nothing he
43 can visualize so he can't cast an image? Then he says
44 that he can't carve a representation because he claims
45 our minds can't understand Him like that? And he says
46 He speaks quietly with words of peace so He offers him
47 no weapons? Now he goes wandering, to who knows where,
48 without an explanation to carry in his bag or a sheath
49 to fix on his belt, and he says, 'He is a shield to me,'?"
50 But Abraham's G-d made a covenant with him as proof
51 that His Vo-ce and His W-rd were true and certain; and
52 the proof was the Land of His promise. If the Land of
53 Israel does not belong to Jacob, then his G-d is false.

1 The covenant was made by the wisdom of G-d, just as
2 the proverb says, :By wisdom a house is built:; and it
3 was established by His understanding. He cut covenant
4 with Abram by His wisdom. But He ratified it not with
5 Abram but with Abraham; and He established it not with
6 wisdom but understanding. And He executed it not with
7 the knowledge of the flesh but with the true knowledge
8 of the circumcision of the heart. Ishmael says, "I am
9 wiser than Jacob, and I know the secrets of the hidden
10 things---the secrets of the sword of god." But listen
11 to the Vo-ce of the G-d of Jacob, and repent O Ishmael,
12 while it's still possible for you. In the thoughts of
13 your heart you say, "I will taste of this knowledge of
14 the tree." But you were not conceived in sound wisdom,
15 nor in clear understanding, nor in true knowledge, but
16 in Abram's uncircumcision; and he was just a man, just
17 as you are a man. And though you cut away your sheath
18 and think that you have thrown away the phallic symbol
19 of idolaters, the phallus of your god remains; and you
20 misunderstand both sheaths and weapons. You have been
21 deceived by the god of this world and you can't find a
22 place to sheath the sword that consumes everything you
23 love. Turn back to the G-d of Abraham, and Isaac, and
24 Jacob; and He will give you rest. Choose life and not
25 death. But your hand will not be freed from the sword
26 of the god of the moon until you use it to destroy the
27 place where its power is unsheathed. You didn't break
28 down all of your idols, O Kaaballahian; there is still
29 one left standing. You must choose between two places.

30
31 G-d chose Jerusalem as the city from which His W-rd
32 would go forth; and He chose Mount Moriah as the place
33 where a house for His N-me would be built. That house
34 was just a replica of the behaviors of the heavens and
35 the earth; and G-d saw fit to undo that model of human
36 behavior. Yet G-d's behavior never changed---not then,
37 nor from the very beginning, nor to the end of history.
38 And that foundation that He chose is an eternal choice---
39 it will never be undone as long as this Creation moves.
40 Jerusalem is G-d's eternal choice; no one will undo it.

41 All that moves is not alive. Yet there is a "sense
42 of rightness" that humans tend to acquire as they move
43 about their lives that seems so intuitively correct to
44 them, a so-called wisdom; indeed, her eyes may even be
45 in her head. But the man who walks with her :walks in
46 darkness:, and their :end is the way of death:. There
47 are such things as death and sin, whether we choose to
48 acknowledge their temporal and eternal reality, or not.
49 And the harshest truth to accept is that sin and death
50 are the default choice of all flesh. Only G-d is able
51 to override our fallenness. G-d chose Abram and Abram
52 chose G-d, and G-d gave him a new name. He only chose
53 Abram; but through him G-d offers Himself to all of us.

1 After G-d chose Abram did He then choose Sarai? Or
2 did He choose Hagar? Or did He choose Ishmael? Where
3 was He when all of those unfortunate choices were made?
4 Why did He wait to say to Abram, :No longer shall your
5 name be called, "Abram":? And why did He wait so long
6 to say of Sarai, Abram's wife and sister, "Do not call
7 her what she is; Sarah is what she shall be called now."
8 The blood of Abram and the flesh of Sarai were knit by
9 the hand of G-d into a son who G-d called, "Isaac", in
10 accordance to his promise. Isaac was the child of two
11 new names---G-d created Isaac from the seed of Abraham
12 and the womb of Sarah. Isaac was the only son Abraham
13 would have with Sarah. Isaac was the only name he was
14 ever given; G-d would never call him by any other name.

15 According to the laws of the flesh, Isaac shouldn't
16 have been born; but he was born to Sarah through G-d's
17 word to Abraham. Yet, according to the laws of heaven,
18 what is born of G-d's kingdom belongs to G-d, so Isaac
19 was the heir of G-d's promise to Abraham but he wasn't
20 Abraham's legal heir. How could Isaac be both the son
21 of Abraham and the son of G-d's promise? G-d promised
22 Abram the impossible according to the flesh. So whose
23 son was Isaac, G-d's or Abraham's? Abraham offered up
24 the son of his flesh to G-d and in return G-d gave the
25 son of His promise to Abraham. G-d had every right to
26 give whatever was His concerning Isaac to Abraham; and
27 Abraham had the legal right to give to G-d whatever of
28 Isaac was his. The legal entanglements that had bound
29 Isaac were undone by G-d's sovereign exchange of Isaac.
30 It had never entered G-d's mind to require the life of
31 Isaac, or even to take him from his mother's tent; but
32 such was the requirement of the gods of uncircumcision.
33 G-d required only the blood of Isaac's circumcision on
34 the eighth day; and that day at Moriah Abraham's heart
35 was circumcised while his knife cut the cords of death
36 that had bound his son Isaac, as one destined for fire.

37 These are the ways of the kingdom of G-d---a wisdom
38 not of this world or of this age, but of an Eighth Day
39 to come---a Day of all new names, when everything will
40 be made new. But the flesh and blood of this creation
41 cannot reveal these things to men or angels apart from
42 the Sp-r-t of G-d, Who chooses names, old and new, for
43 both. Ishmael could have been given a new name by G-d;
44 but it was Sarai's voice, not G-d's, that Abram heeded
45 when he went into Sarai's tent and begat Ishmael there.
46 G-d could have called Esau by a new name; but He chose
47 the younger son, the son of his mother's tent. And He
48 said, "I will once more take My promise to Abraham and
49 the tent of Sarah, and bring forth a son of My kingdom.
50 And he shall be called, 'Israel'; and I will make four
51 tents from one, and out of four wombs will come twelve
52 sons. And I will bless the tents of Jacob. They will
53 be My people, and I will be their G-d forever and ever."

1 There are so many things about the history of G-d's
2 kingdom here on earth that have yet to be written. We
3 will have a thousand years to read and learn about all
4 the wonders of His ways from Abraham to Moses to David
5 and to Jesus; and His most wondrous, overarching theme
6 is the literal and tangible reality of the ways of G-d
7 in the affairs of His Creation. The profundity of His
8 wisdom resides in His kingdom that is peopled by flesh
9 and blood people, even though it's a kingdom of heaven.
10 Abraham was G-d's kingdom of heaven---on earth. Eretz
11 Yisrael---the land of Israel---is G-d's wisdom in that
12 it's His earthly real estate, uniquely juxtaposed with
13 His heavenly real estate. Charmers will immaterialize
14 the historical people and places of The King's kingdom.
15 And yet, the material people and places of the kingdom
16 of G-d---on earth---will stand in witness against them.
17 The occultists spiritualize the earth in their fertile
18 imaginations but their so-called, "ancient wisdom" has
19 always been sexually confused. Their goddess is false.
20 But G-d redeemed the earth of Canaan from the kingdoms
21 of darkness and He called it, "Eretz Yisrael". Wicked
22 men can say, "Ah ha! Do you see now? This insistence
23 upon a literal Land of Israel---it is foolish nonsense---
24 an historical derivation of the ancient fertility rite
25 of the region. Christ has freed us from such idolatry."
26 But the image that they worship will also say, "Christ
27 has freed us from the idolatries of particularisms and
28 brought us into the true worship of universalism. Not
29 Abram, but Abraham. Not Jacob, but Israel. Not Jesus,
30 but the Christ." But G-d's kingdom of heaven on earth
31 is grounded upon the significance of the uniqueness of
32 G-d. The Creator of the Universe is unique. There is
33 no god like Him. He Is uniquely unique. He Is beyond
34 all human and angelic understanding. But He has loved
35 Abram uniquely; and redeemed his uniqueness in Abraham.
36 He has loved Isaac uniquely in Isaac's uniqueness; and
37 He has loved Jacob uniquely in Jacob's uniqueness; and
38 He has loved the land of Canaan in its uniqueness, and
39 redeemed its uniqueness in the Land of Israel. G-d Is
40 unsearchably unique. But He has made Himself known in
41 redemption. G-d created a unique people to be uniquely
42 His own---so that the uniqueness of every other nation
43 in every other land might be redeemed through Him---as
44 the G-d of the People of Israel, in the Land of Israel.
45 And G-d became a unique---one-of-a-kind---man, so that
46 through Him, the uniqueness of each one of us might be
47 redeemed from the kingdoms of the absence of His light.
48 The kingdom of this world suffers entropy and degrades
49 into a barren sameness; and it is peopled by creatures
50 whose erstwhile uniqueness is disfigured by corruption.
51 When King Jesus reigns in Israel the uniqueness of all
52 of Creation and everything in it will come alive again.
53 Until that day all of Creation groans with aging pains.

1 The uniqueness of the U.S.A. does not reside in some
2 federally contrived unity of fifty self-defining states,
3 but rather, in our nation's hitherto unheard of respect
4 for and deference to the sovereignty of its individuals.
5 The Biblical teaching of the significance of uniqueness
6 was able to take root in the earth of what would become
7 America because two oceans isolated those fertile lands
8 from the immediate dictates of the landlords of the old
9 and older worlds. The "American Experiment" of the new
10 world order was the fashioning of what began as a great
11 compromise by the functionaries of elitists with people
12 who read and believed the Bible. Biblical literacy was
13 an effective precursor to the implementation of elitist
14 definitions of governance. The elite of every grouping
15 of humanity differentiate themselves through imprimatur:
16 He who has the ability to define can lay claim to power.
17 And when exercised discretely, this power of definition
18 and redefinition allows that elite to define themselves
19 as the holders and keepers of authority. They have two
20 rules which define the essence of their purposes. Rule
21 number one: Gain control over the power that resides in
22 the many. And rule number two: Strengthen and increase
23 the control of that power. The authority and wealth of
24 any preexisting realities are co-opted or counterfeited
25 to create a self-perpetuating, transcendent entity that
26 projects its appropriated power ever upward and outward.
27 At the very heart of its darkness is an utterly lawless
28 rebellion against the authority of God the Creator, Who
29 has delegated a measure of His authority throughout His
30 Creation. It was not enough for certain creatures that
31 God should imbue and invest His Creation with His glory;
32 but they presumed to possess what God hadn't given them.
33 It was a most unfortunate presumption on Lucifer's part;
34 and the consequences were immediate and permanent. But
35 he was and is without excuse. He knew better. Even if
36 he refuses to admit it, he should not have done what he
37 did---because he did know better. Now he only has hate.
38 And what lawful arbitrage is allowed him in the time he
39 has left in his kingdom of this world---and his time is
40 short. He will not be wasting a single minute from now
41 until the end. But still he must wait to begin his end
42 game. Because God will always have the first, and last,
43 word.

44 In order to exploit the potential power of Christian
45 beliefs in the sovereignty of the individual, the elite
46 crafted a process to gradually define and bureaucratize
47 the meaning of the individual: "The American people are
48 the product of a certain kind of exceptional individual---
49 the citizen of a shining city on a hill---in a new land
50 of promise; in a new 'Israel', if you will." And after
51 our Pax Americana has fulfilled its purpose, it will be
52 deconstructed suddenly and quickly, though with no less
53 care than it was constructed. There's little we can do.

1 That is to say, there's little we can do about their
2 decisions, even the decisions that affect us. But they
3 can't determine the decisions that we make in our minds
4 and our hearts. They can't determine who we cherish or
5 what we reject. The gates of the kingdom of heaven are
6 open, not shut. So should we go out; or should we come
7 in? Should we engage the world; or should we pull back?
8 Some say we are charged to "take dominion", "It is ours,
9 for God has given the spirit of this age into our hands."
10 There are many things that are intoxicatingly beautiful
11 about life and the living of life under the sun in this
12 Creation. But only a madman gazes into the sun; and he
13 walks in the ways of darkness. :Rejoice in the wife of
14 your youth:, says the proverb, :let her breasts satisfy
15 you at all times:. The springs of living water flowing
16 from the Spirit of God are in no way intoxicating to us.
17 Our spirits may be piping hot or icy cold; but sobriety
18 characterizes even our most joyous dancing and shouting.
19 Jesus turned water into wine; but we must never confuse
20 the one with the other. Only a fool gazes into a glass
21 of wine and thinks he gains something, as he sips glass
22 after glass. Who will deliver him :from the adulteress
23 who flatters with her words:? One joins himself to the
24 many, who have left the one. :She leaves the companion
25 of her youth, and forgets the covenant of her God:. We
26 must repent. Are we so sodden with desire that we also
27 embrace presumptuousness? They preen and they jerk and
28 they cackle and they writhe---in the name of the Spirit.
29 And their leaders smirk and swagger with roguish hubris;
30 and their speech and their words leave an aftertaste of
31 violence. No. We should come out of her in repentance;
32 and enter into the kingdom of heaven with sober purpose.

33 We know that God is not the author of confusion; but
34 we should also know that He allows even His words to be
35 answered with confusion by the adversary. God reserves
36 to Himself Alone the right to speak first, but He won't
37 dictate our response. There is a common tactic of evil
38 men and angels that approaches madness but is effective
39 as a response to the Spirit of truth. The more clearly
40 and concisely the truth is presented, the more confused
41 and lengthy will be the follow-up of the deceiver as he
42 seeks to take away from what was said by adding to what
43 was said. If the Spirit comes in power and a man barks
44 like a dog it's not the Spirit Who has done this to him.
45 But if another despises what the Spirit has said to him
46 because he associates it with the folly of self-wrought
47 madness, then he's no better off than the one who barks
48 like a dog. The same master of madness who can break a
49 dog's neck when he tires of the barking can make a wise
50 fool scream like a pig when he tires of the sounds that
51 he makes in his incessant rooting after truth. Yet God
52 also reserves to Himself Alone the final word. The Day
53 is coming, as it was written, when He will say, :Enough!:. .

1 Life is about going out and coming in, and coming in
2 and going out. And truth is about where your residence
3 is; that place from which you live your life. If truth
4 resides in you, then you will reside in truth, wherever
5 you may live. If Jesus resides in your home, then stay
6 where you are. If He resides in your church, then stay
7 where you are. If He resides in your labors, then stay
8 where you work. If the olive press is abandoned, where
9 will you find oil? And if the flour mill is unattended
10 where will you find bread? Will the Son of Man approve
11 of such behavior? What will He say to us if He returns
12 to find His servants starving in the darkness of cities
13 because we have fled to the hiding places of the church?
14 But if the truth is far from you then you must find Him
15 at all costs, even if you must move from where you live
16 and worship and work. Wherever you find a genuine love
17 for the Bible you will find at least a seed of love for
18 the truth; and a genuine love for the Bible is found in
19 the doing of it. Do the Bible and it will grow in your
20 heart, and you will grow in it. Do life; enjoy it; eat
21 and drink to the Bridegroom and the Bride. But prepare
22 yourselves for the days of fasting that are yet to come.

23 One can see many things about the secrets of a man's
24 heart by the way he governs himself at a lavish banquet:
25 does he enjoy himself too little or too much? or not at
26 all? or does he seek to govern the occasion? or does he
27 humbly submit himself to the hospitality of the hostess?
28 and the instructions of the host? A party is political
29 governance in action. We may or may not like to attend
30 parties; but governance in our nation is a lavish feast
31 to which we are invited, and we despise the invitations
32 at our peril. We are extended the gracious opportunity
33 to send someone to represent us on our behalf if we are
34 unable to attend in person; but we must be certain that
35 they will speak for us as we would speak, and judge for
36 us as we would judge, and only agree to the things with
37 which we would agree. Nonetheless we ourselves must go
38 out to smaller more casual banquets if we are to locate
39 such people. Or who do you trust to choose such people?
40 If you trust any political party to choose for you, you
41 will be given someone who doesn't know you, and someone
42 you don't know. We are not compelled to choose someone
43 who can advance the cause of a political party, nor are
44 we self-compelled to select someone who can gain entrée
45 into a place that we ourselves would never be permitted.
46 We are only compelled by God to select righteous people
47 from among us as our representatives, even if they have
48 no chance of meeting with the approval of the public at
49 large; and we are compelled to provide them our support
50 in every righteous way that we are able. Our standards
51 of political action are the same two standards preached
52 by the Prophets of Scripture: Justice and Righteousness.
53 We must strive for the righteousness and justice of God.

1 Politics and government, and government and religion
2 are four things, and three things, and two things. And
3 one thing: governance. Our adversaries are quite aware
4 of these distinctions and effectively conflate the four
5 in their efforts to inaugurate the reign of their brand
6 of governance. They preach passionately about the need
7 to maintain clear distinctions between Church and State,
8 as well they should, while at the same time commingling
9 their "Non Governmental Organizations" and governmental
10 authority in grossly immoral relationships that corrupt
11 the essential sanctity and virtue of governmental power.
12 There are things that government should, and should not,
13 do. The discipline of limited self-government requires
14 us to exercise self-restraint in our relationships with
15 ourselves and others. If we live unrestrained lives in
16 our country then we will elect unrestrained individuals
17 to govern our affairs; and they will anoint individuals
18 who lack judicial restraint to police us. Tyrants need
19 only a mob and an oligarchy to establish their dictates.
20 The many and the one. The rabble and the nobility. We
21 must always choose self-restraint; even when faced with
22 the provocations of tyranny. Or the tyrant will appear
23 from within our own ranks; and we will become his serfs.

24 There is a tyrant within each one of us individually;
25 and there is a mob waiting to form with every gathering
26 of individuals; and there are arbiters in our midst who
27 would manipulate our power for their aims and "the good"
28 of the whole. Power wanders in the many; might gathers
29 in the few. Both lodge their authority in the commands
30 of the one. Every individual is endowed with authority
31 over himself alone or herself alone by the One Who made
32 them. God has created no man or woman with any greater
33 natural authority than this. But He has created us all
34 to be under authority. A child is born with no natural
35 authority over his future progeny; but his parents have
36 authority over him. If a man abuses his authority over
37 himself as an individual, then he will likely abuse his
38 authority over his children as a father. A father must
39 discipline his children; but a man must not forget that
40 his son is a man and his daughter is a woman; and if he
41 violates their sovereignty as individuals, he will lose
42 his own sovereignty as an individual in the process. I
43 exercise power over my children through my authority as
44 their father; and I can gather that power into might to
45 enforce my authority. But if I force my will upon them,
46 acting in my capacity as a man, in my personal strength,
47 while calling myself a father, I do not act in the name
48 of authority but rather, I function as an authoritarian.
49 Even if I must spank them, I must never spank them with
50 my hand directly, but rather with the rod of discipline.
51 Those who call themselves, "Progressives", have nothing
52 but contempt for the ways of God's authority. Each one
53 of them functions as a god; they rule as authoritarians.

1 We all must judge ourselves individually; but no one
2 in their capacity as an individual should judge another.
3 We must judge ourselves corporately as well; but we are
4 not obligated to judge anyone who is outside of us. We
5 must establish courts to judge ourselves; and we should
6 only appoint individuals to act as judges who are known
7 to have mastered themselves in the exercise of judgment.
8 One must understand self-restraint in order to exercise
9 judicial restraint. If I do not judge myself rightly I
10 will come under judgment. If we do not judge ourselves
11 rightly we will come under judgment. And if nations do
12 not judge themselves rightly, then they will come under
13 judgment. I don't allow another individual to judge me
14 if they attempt to judge me in their own name; but I do
15 labor to submit myself to the judgment of those who are
16 in authority over me. As Christians we shouldn't judge
17 those who are not Christians as if they were Christians;
18 nor should we judge our nation as a Christian nation if
19 it is not a Christian nation. And our nation has never
20 been a Christian nation; and it will not be a Christian
21 nation until Jesus reigns in Jerusalem; and not one day
22 sooner. We cannot govern others as we govern ourselves.

23 We love a good proverb; it can make even our foolish
24 man feel wise. And we love to say, "Lord! Lord!"; but
25 too often we conduct ourselves as if there were no Lord.
26 We have all practiced atheism in the secret thoughts of
27 our hearts; we have all at one time or another, said in
28 our hearts, :there is no God:. Whence wisdom? I begin
29 with an awareness of the Creator God Who Is not like me.
30 We are not wise---this is the truth---and only in truth
31 can we act wisely---even though we are not wise. Truth
32 and wisdom must never be conflated; because what people
33 are and are not, and what people do and do not do, have
34 absolutely nothing in common---apart from this absolute
35 distinction between wisdom and truth---with what God Is
36 and isn't, and what He does and doesn't do. Truth says
37 to us, "You are not God." We are not God---and we will
38 never, ever, become God. Never. Why should this be so
39 difficult for us to understand? This is the truth, and
40 only in truth can we act godly---even though we are not
41 God. Who Is G-d? What is He and what is He like? Who
42 is like Him? These are distinct questions. God became
43 like us, so that we can be like Him; He came to be with
44 us, so that we can be with Him; He loved us, so that we
45 can love Him in return. The only question that we must
46 answer is this: Will we return His love? God is not :a
47 son of man that He should repent:. But will the son of
48 adam return to God? God loved adam but adam failed God.
49 God redeemed adam by becoming the Son of Man and acting
50 as his kinsman redeemer. Who can understand God's ways?
51 They are too profound for us who trust in Him. His Law
52 is perfect. And His governance will increase endlessly
53 in the truth---in Y'shua HaMashiach---Jesus the Messiah.

1 The kingdom of God consists of His King and subjects.
2 There is such a thing as a history of time that doesn't
3 repeat itself; and such a thing as a geography of place
4 that is immovable. These are things of the sovereignty
5 of God, the Creator. There is no escaping what the God
6 of history decrees; and there is no undoing what He has
7 done. God has chosen the people and the land of Israel
8 as His inheritance. He will inherit Jacob and the Land;
9 and Israel will inherit Him as their King. They belong
10 to each other. And through the gospel of Messiah Jesus
11 we can belong to them as well. America is our land and
12 it is beautiful---but it's not holy as Eretz Yisrael is
13 holy. It is our debt of love as American Christians to
14 support and defend the Land and the people of Jacob, to
15 the best of our imperfect ability---laboring along with
16 Israel, even in its imperfections. Amalek always preys
17 upon the weaknesses and imperfections of Jacob, to keep
18 him from entering and possessing the Land that God gave
19 to him. Cursed is the name of Amalek wherever he hides---
20 whether among Christians, or Americans. Or movers, and
21 shakers. Or pundits, and preachers. Or the Politician.
22 Or the President. His name will be blotted out forever.

23 The gates of the kingdom of heaven are yet open wide.
24 And all that is truly important are the people who have
25 yet to enter God's kingdom. And the only way that they
26 can enter is by the shed blood of the Lamb of God. His
27 blood opened the gates from the foundation of the world.
28 And when He closes no one will be able to open Him. We
29 must work while His light is in the world; we must save
30 those who are destined to be saved. We must love those
31 who hate us; and we must bless those who curse us; just
32 as God did for each of us who once hated and cursed Him.
33 If you can truly love the one who hates you---even just
34 once---then he may hate you just once. But even if his
35 hatred for you continues, so must you continue in truth---
36 no matter the cost to you personally. God Himself will
37 wipe away every tear. But we must weep as Rachel weeps;
38 even though we cannot understand why God allows what He
39 allows. As American Christians we have been divided by
40 the political intrigues and sophistries of the deceiver.
41 White Christians seek social righteousness; while Black
42 Christians seek social justice. Divided in our pursuits,
43 our justice leads only to slavery and our righteousness
44 leads only to depravity. White Christians are about to
45 experience a deprivation of justice; and their brothers
46 and sisters who are Black will be able to give them aid.
47 And Black Christians are about to experience repentance
48 concerning social righteousness; and their brothers and
49 sisters who are White will be able to give them support.

50 We are not Democrats and we are not Republicans. We
51 are citizens of the kingdom of the Lion and the Lamb of
52 God. May we strive to :keep the commandments of God and
53 hold to the testimony of Jesus: even to our last breath.

Plowman