

The Sacred Footprints of Divine Discontent - The rational evidence of God's attendance in Jewish history; Abraham, Moses and Jesus

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June 25, 2018

The Divine Discontent: The attendance of God in history

Restoring the principles of healthy, sustainable relationships through experiential re-education; realizing the fulfillment of the original covenant offered Abraham

Abraham	Moses	Jesus
God-father of principled relationships	God-father of the law	God-father of true love
Established God's 'lineage'	Established nat'l level family	Established universal family
Introduction to fundamental forms, rituals, behaviors attendant to healthy relationships	Principles of relationships as applied in community	The 'living word:' word, behavior given ultimate meaning Behavior is measure of faith
Behavior is measure of faith	Behavior is measure of faith	Behavior is measure of faith
Obedience	Obedience/cooperation	Self-initiating ownership
Formation of stable relationships	Sustained moral commitment	Sustained state of love
Child stage 3-10	Middle child 8-20	Adult 17-up
Educational moment: relationships are ordered & personal	Educational moment: Do no harm! (Law is to protect...)	Educational moment: final exam: to love the enemy

The challenge of theology has been to rationally engage the 'sacred' in such a way to reveal to humanity the rationale of God in history. That is sometimes a daunting task, the clues often hidden from view, disguised or otherwise hidden from human perception. Yet, with perseverance, with historical & providential need, revelation allows us to bridge the unseen world so as to order our world & our motives & behaviors so as to most effectively act as good agents of towards the goal of history; the restoration of the opportunity for a full relationship with God.

Unification interpretation of history reveals that there are patterns that suggest a significance is attached to human events which suggest divine guidance of history. But it is hard to feel that connection.

Today, we face an even more daunting task. How to bring to 'all' humanity such insight that they can personally feel their place in history. That so focuses us as to place us directly in the sights of history, as recipients of a proactive history, favorable to human need. To act intelligently in history, we must know the point in time we occupy, the opportunities & resources available to us & the best value orientation to realize that potential.

Jewish history reveals such opportunity. Jewish history suggests a continuity of development, proactive & cumulative. That ultimately is still available to us today. We stand to grasp Jewish history as the direct evidence of God's footprints in history. Yet, to understand those events, we need to back up a bit.

The challenge in history:

Ever since the 'fall', human relationships have been disordered. When Adam & Eve became too self-centered, the natural impulses that could have occurred to them, to seek to own their errors, trusting in the love of God enough to remain vulnerable & allow such intimacy as God could respond to their situation, was lost, when they sought to hide their deviation. Hence, a tradition was being established in the values being chosen, that could now become a habit. We know history tells us it did.

Today, every arena of human relationships, every human institution, is under accusation & judgment. Movements, based upon a sense of righteous rebellion, dominate the human experience & awareness. From our feminists who address the failure of male/female relationships, to the issues of racism, sexism, environmental abuse, etc., all argue that human relationship is our Achille's heel. Human protest, human rebellion, righteous or not, all address the issue that someone, somehow, is not caring enough, correctly or without creating unearned harm.

Are we without recourse? It would appear so. Protests go on, harm continues to dog human experience, in the most horrific ways. Yet, Jewish history actually might offer hope, that there is insight that has not been understood. And understood, properly engaged & utilized.

If the motives & values that inform the use of relationships is at the core of human problems, how might God seek to address such a challenge? Obviously, humanity is immature, but we also exist as adults, with varying degrees of moral commitment. How to raise such people? Originally, this kind & quality of education should have been realized in the family unit, yet since there were no true parents, all children have been denied such experience. Thus, God is facing the challenge of re-educating adult children, who cannot yet fully even engage God. So, how might God design such a program, to reach humanity with such insights so as to offer them the keys to their freedom?

As a speech communications major in university, this would be my 3-step program. It would be primarily based upon an experiential quality of education, teaching by rote imitation of behaviors, much as one would a child. Repeating behaviors to create appropriate habits, also allowing for a cognitive grasp of the meaning of the behaviors to be available to those who 'care' enough to seek such insight/wisdom.

Next, I would design another experiential component. This would focus on the 'who' that matters we need concern ourselves with for relationships & the concern we must exercise. In this effort, the cognitive recognition of the importance of those relationships would be reinforced by the introduction of focused advice on the value of all parties & thus, that the relationships should be so ordered so as to create no harm for all parties. This would also create a sense of a naturally emerging community, born in shared & directed experiences, much in the same way any family would develop.

Finally, as the perfection level of experiential re-education, the values to be the guiding light for informing our motives & their subsequent behaviors would be the final segment. The final 'exam' being in the revelation of behaviors that had fully & with maturity, integrated such educational efforts so as to master them. The fruit of the experience being behavior. Thus, allowing a personal, public & political entity to emerge not burdened by the history of the past, that left each of us unprepared to fulfill our total potential.

This, then, is the history of the Jewish people. The heart of God is also revealed in the direct, absolutely relevant nature of God's intervention in history. The degree of specifically directed educational experiences, creating a new experience, that opens the doors to perception, confirms that life is not random nor without human purpose being developed.

Abraham

Abraham, the god-father of faith, is also the god-father of relational education. With Abraham, the vertical relationship was first established in the way it must. God, acting as an agent of concern for the other party, lifting their own sense of value up in the process, 'we matter.' This part of God's intervention was to focus on the basics of all healthy, sustainable relationships, the forms, rituals, attitude to be engaged. Hence, through such experience, God established the importance of commitment/covenant. The significance of offering, self-discipline to such commitment. Subject/object, offering, attendance, faith being the quality of the walk we manifest in sustained behaviors. Cooperation, obedience, thus exposed as forms of relational maintenance. The importance of a nurtured & natured desire for such relationship is emphasized. These behaviors, sustained by subsequent generations established a 'lineage' committed to the covenant, an agreement that in the future, this mutual attendance would meaningfully benefit both parties. Hence, each individual commits to a future hope, that is shared as a natural part of what it meant to be Jewish; to see oneself as part of a greater whole. Beyond the constraints of time & personal experience.

The educational moment bringing home the message that the most sacred & important relationships are not the result of casual values & behaviors. Thus, a seriousness is now attendant to the consciousness of all those of that lineage, a sense of the import of relationships. Faith is an active attendance to a particular relationship, investing in qualitatively defined ways so as to secure & maintain the relationship through the ages. Thus, the faith-walk of direct attendance to God became an individual & cultural habit. Building on this experience, the growth stage of re-education on the elements of ideal relationships.

Moses:

The god-father of the 'law', this stage was grossly misunderstood & actually contributed to the difficulties Jesus himself would later encounter. Moses established the 'family/community' that was now to be under the direct guidance of God. The first thing Moses needed to do, was to establish a minimum grasp of the significance of those around them, each to the other. The 10 'words' established that all parties are now under the umbrella of the 'law,' that all were 'sacred.' The people needed the minimum standard values that any community would need to survive, as a community.

The message? Do no harm to those around you. Laws are social contracts to protect the parties involved from accidental, intentional or any other avoidable harm. They set limits, establish morally significant boundaries. Thus, behavior again becomes the ultimate focus, the faith-walk with God being realized in honoring the 10 'words.'

The greater difficulty that emerged occurred in what I deem an unhealthy enthusiasm for the law, as the means to control all undesirable behavior. The notion being that if a little law is so good, a lot of law should be great. But a cursory examination of many of the laws clearly indicate they went from advice to a system that too often contributed to problems in relationships, rather than working on their consciences, because each was equally important to God.

Educational moment? All relationships are sacred. Because all parties to such relationships are sacred. Hence, our behaviors are the revelation of that value. Therefore, do no harm.

This created a community/family that is consecrated to such principles that can sustain the identity of each & the collective. Thus, the psychological benefits are real; the universe is ordered & predictable & we all share a value that is absolute & eternal. Cooperation, as a matter of choice, now directs us, rather than just the obedience taught with Abraham.

What is left? The value orientation to fully realize the potential of all relationships. To God, to each other.

Jesus:

Jesus then emerges in history. Christianity measures Jesus as the messiah for his miracles, his birth & his death. Yet, not a single one of those 'facts' argue Jesus was/is the messiah for the Jews, much less a global non-Jewish humanity. But Jesus was clear. He understood history & what was needed next. Hence, Jesus offered the formula course, again naturally stipulating that 'faith' is revealed first in behavior, that being the ONLY evidence of lineage to God. This was grossly overlooked for its significance, because it conflicts with the re-interpretation Christianity offered in contrast to Jesus' own words.

Jesus made it clear, no less than Rev. Moon, that any claim to being in God's lineage is revealed when we truly love our enemy, offering forgiveness as the encouragement to accept the shame of deviance. This to encourage such actions that can restore the damaged relationship; helping to heal those who were harmed. This is why Jesus so clearly stated that we love our enemy, 'that we would be known as the children of God.'

The formula course is that content. That Abel must give to Lucifer all the love he never received, from God, Adam & Eve, that he was entitled to. This is the resentment of history that every person carries in their heart, in their genes. Hence, the only means to restoration is the healing of such hearts, naturally encouraging a surrendering to the restorative nature of love.

Jesus & Rev Moon are of one accord in this emphasis.

Through the application of such values, each Jew would then fulfill the ideal of the law, which is sustainable, healthy relationships in which harm will not emerge from the motives & behaviors & values of the participants. Jesus also focuses us on forgiveness, since to encourage such a standard in others means we extend ourselves to them, even in conflict, never relinquishing the desire for good, healthy relationships.

In this, Jesus brought the covenant to a close. Through the conscious evolution of choosing to care so completely, all relationships were now open, to the fullest expression. In Jesus, that 'word' of history was made manifest, as a living example, why he was considered the 'living word.' Thus, as the behaviors naturally evolved towards that value, that all are worthy of mature love, the true family of God is revealed, the Tree of Life is open to those who act.

History, fallen history is restored.

If history is to restore the relationship to God first, then that relationship is first secured in our behaviors. Jesus offered that such access to God was now the proper opportunity to those who could understand, & understanding, would act. The promised kingdom was next door. We merely had to change our addresses.

Then, if we understand God's activity in history, we sense how closely God has attended humanity, us & how intimately, precisely & with such obvious intention. Thus, God is not just above, but God has been in the trenches with humanity, guiding its history, towards the day when all would be revealed, all would be available.

When researched & developed more properly, this insight makes it clear. God is logical, immediate in investment, specific to the effort needed to liberate humanity from Satan & our self-imposed hell. It is time to liberate Jesus, Christians, re-instruct Muslims as to the importance of Jesus & to instruct the Jews, God was & is still in attendance to them, in the honor a Jewish son brought to history.

It is time also to 'prove' to non-Christians & those not religious, that however realized, Jesus & Jewish history is relevant to the causes all our social & individual, & political protests speak to.

There is hope to human history. It is realized in The 3 Great Human Virtues Jesus revealed: Love of enemy, forgiveness as the continuity of that commitment brought into the world of sin, & to repent, as the act to reclaim our humanity as mature members of community. Thus, even the atheist is no longer strapped with the demand for beliefs not justified, nor right.

Then, Jesus can become a savior to all, in the human values he offered to all, unconditionally, as our rightful inheritance, if we but have the eyes to see, the ears to hear & the heart to then act. Jesus is sociologically significant to all history, to all people. It is time to liberate him for that celebration.

This insight is the fruit of 20 years trying to understand Jesus, why he was the messiah, & to understand the DP as Rev Moon has tried to impart it. It is not offered with any other authority. It is based upon my efforts to 'get it' & thus, it has led to these discoveries. There is more to this material, but space dictates that be offered in other formats. This truly liberates Jesus from the logic offered by traditional Christianity & makes the case the DP will also benefit from.

I must assume this is also a gift from heaven, meant to be providentially utilized. To those ends, I have developed other providentially directed activities based upon the significance of such revelation.

Regards, Chris Jordan