

**A glitch in  
the practice of  
Democracy**

Portion One

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Government of the people  
by the people  
for the people  
as an altruistic umbrella  
is a theologically dangerous belief  
because it is a philosophically ridiculous tenet

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**The fact:**

(Inspired by the book of Matthew)

The actuality of the matter in the United States of America seems to be

Ÿ Government of the pretty people (23:1-3)

*Then spake Jesus to the multitude, and to his disciples, Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*

Ÿ by the powerful people (23:4-10)

*For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*

*But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.*

*But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.*

Ÿ for the partitioned people. (23:13-32)

*But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither*

*suffer ye them that are entering to go in.*

*Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.*

*Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*

*Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.*

*Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.*

*Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.*

*Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

*Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.*

Y Preferential practices of that sort do not escape either God's notice, or the LORD'S measured recompense. (23:33-36)

*Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

*Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.*

Ÿ But it did not, and does not have to be that way. (23:37-39)

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*

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**Partitioning described:**  
**(Refined from the book of John)**

Ÿ 1st in line: the people given the benefits (5:1)

*After this there was a feast of the Jews; and Jesus went up to Jerusalem.*

Ÿ 2nd in line: the people washed over by the overflow (5:2-4)

*Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

Ÿ 0th in line: the people dismissed from the room -- Jesus concentrated on this group (5:5-7)

*And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?*

*The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.*

Ÿ Priceless place in line: (5:8-9)

*Jesus saith unto him, Rise, take up thy bed, and walk.  
And immediately the man was made whole, and took up his bed, and  
walked: and on the same day was the sabbath.*



Ÿ 1st in line, revisited: Even though the first in line are the ones that think they rule the day . . . (5:10-16)

*The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.*

*He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.*

*Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?*

*And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.*

*Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

*The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.*

Ÿ God, The Maker of all places in all lines, does not agree with the bias of the 1st in line. (5:17-18)

*But Jesus answered them, My Father worketh hitherto, and I work.*

*Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*



**Divine Logic:**

(As expressed through the book of Mark)

Ÿ Reversal of role: In fact, God has ordained that the ones relegated to the 0th place in line, are actually 1st place in line for His grace--this is Divine Logic, at work. (10:28 - 31)

*Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.*

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**Truth in Packaging of Reality:**  
**(As identified by the witness of the book of Matthew)**

In fact, in Divine logic, the 1st place in line on earth, as described above, is swapped with 0th place in Heaven. (22:1-14)

*And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come.*

*Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.*

*But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them.*

*But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*

*Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*

*So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

*And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment?*

*And he was speechless.*

*Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.*

*For many are called, but few are chosen.*

