

Special Things

I am very concerned

for if a man wrote *existence precedes essence*
then even he would be your troubadour,
or he would be your piper.

You have made legislation of a minstrel show.
Beams of fire, you solder on the bonds again.
Swing Low, they're aliens, (aliens I am part,)
coming for me naked, took me naked
on the ship, aliens made my mother, made my mother nought.
White men canceling the rhythm in a canon,
swallow rhythms, beat my sister too -
who reduce John Henry to a dead man.
They practice on his body, they channel through his head.

Master seeking global penetration of the market,
marking bodies with sounds from a pit of noise,
converting song to grapes crushed on the corner,
so our minds become the drumskin.

Covering the earth like colonies
of lice; conforming to investment like parasites
on the still live heart of the free man.

A world of matter without prior
and higher essence, without a sovereign God
possessing self-hood, cannot be elevated beyond
utilitarian ethics, serving ultimately nothing,
devolving before long only upon
whatever meaning lies in objects.
Objects will be nought, like points on a coordinate plane,
reducible to data, and vectors of qualities
and influence without intrinsic nature or worth
in this realm of alteration.

Rather, *all the tithe of the land*,

*whether of the seed of the land,
or of the fruit of the tree,
is the LORD'S: it is holy unto the LORD.
And concerning the tithe of the herd,
or of the flock, even of whatsoever passeth under the rod,
the tenth shall be holy unto the LORD.
And if a man will at all redeem ought of his tithes,
he shall add thereto the fifth part thereof.
He shall not search whether it be good or bad,
neither shall he change it:
and if he change it at all,
then both it and the change thereof shall be holy;
it shall not be redeemed.
These are the commandments,
which the LORD commanded.¹*

The true gospel of Materialism
maintains that all is object, including the mind,
and that there is no firm distinction between
the inner and outer; the world as seen is literally in the mind,
visuals a fact-function of the deeper telos,
the need, of the mind; that the world supplies
the corpus of the thoughts of its mind,
bears the burden of its fruit,
and acts as the collective agency of those without agency,
which in orthodox Materialism is everybody.

What is an object, when the wolves see the mind
in the world around them?

This is wet blood.

*The Philistines go to sharpen each his ploughshare,
and his coulter, and his axe, and his mattock.²*

Each moment that the restrainer does not restrain,
the bramble breeds, using every nutrient it can
to become more thorny, thicker; so they spread abroad
not having choice over their bodies and minds.

Not having choice of who they marry, where they take work,

¹ Leviticus 27:30-34 KJV, verses 31 and 32 inverted. Verse 34 abbreviated, though abbreviations not noted elsewhere.

² 1 Samuel 13:20 YLT taken very much out of context, though this is not noted elsewhere.

what they study. But they would move
all as chess pieces in a game where somehow
one would thrive and glow,
over all would glower, destroy all others.
And who else would this be than their king, but
The soul of the wicked desires evil;
*his neighbor finds no favor in his eyes.*³
They would move all as chess pieces,
where the taken is delivered up
intoxication, his vital forces turned to frenzies,
turned to pleasure and lofty bliss in black arts.

It is a despair where desperation can not even purchase suicide
for the suicides are ordained.

It is a world of hidden burdens, where those
deprived of souls still have the Hebrew soul,
the Neshamah, and the Nephesh.

The Neshamah is the red meat of the self,
the passion, the feeling, perspective, ego and its urges.

The Nephesh is spirit meant to look to God,
and however injured it may be in wolves, however
much unnamed God is to them, they retain
the privilege yet.

Their being, their soul in the Christian sense,
is gone, though their private selves remain and roil.

They were offering to sandpaper it away,
shave it away, pull it out, cut it,
*dissolve it with cream, electrocute it.*⁴

Persons are made subordinate to economies,
themselves marketing vessels;
configurations of marketing data,
billboards on the bus, (it is convenient
to advertise inside their minds as they ride by),
billboards on the sidewalk, (let them dance and move
for wages as they stand and sign).

³ Proverbs 21:10 KJV

⁴ The first line of the poem and these three are from Leonard Cohen, regaling an audience, in the film Ladies and Gentlemen, Meet Mr. Leonard Cohen.

*As He died to make men holy, let us die to make things cheap.*⁵

If you love today, you are blessed.

Amen, Amen, *if anyone gives*

even a cup of cold water

to one of these little ones because he is my disciple,

*I tell you the truth, he will certainly not lose his reward.*⁶

True, the wolfpack loves their own.

*If you were of the world, the world would love its own.*⁷

If you can love those who are not your own,

praise God, you are blessed to not belong to them.

After these *German transgressions*, know there is no grey area.

*Let anyone who has no love for the Lord be accursed.*⁸

As they say, it is no love lost, but Jesus said to them,

you belong to your father the devil

and you willingly carry out your father's desires.

*He was a murderer from the beginning.*⁹

Praise Jesus, who gave the Gospel of Life,

and in whose presence is freedom. He said,

The land shall not be sold for ever:

for the land is mine; for ye are strangers and sojourners with me.

And in all the land of your possession

*ye shall grant a redemption for the land.*¹⁰

If there remain but few years unto the year of jubilee,

then he shall count with him,

and the other shall not rule with rigor over him in thy sight.

And if the bond be not redeemed in these years,

then he shall go out in the year of jubilee,

both he, and his children with him.

For unto me the children of Israel are servants;

they are my servants whom I brought forth out of the land of Egypt:

*I am the LORD your God.*¹¹

5 Leonard Cohen, from the song, Steer Your Way

6 Matthew 10:42 NIV

7 John 15:19 NKJ

8 1 Corinthians 16:22 NET

9 John 8:44 NAB

10 Leviticus 25:23-24 KJV

11 Leviticus 25:52-55 KJV altered where it says "the bond".

*But the field, when it goeth out in the jubilee,
shall be holy unto the LORD, as a field devoted.¹²
When thou shalt besiege a city a long time,
in making war against it to take it,
thou shalt not destroy the trees thereof by forcing an axe against them:
for thou mayest eat of them, and thou shalt not cut them down
(for the tree of the field is man's life).¹³
For the LORD thy God walketh in the midst of thy camp,
to deliver thee, and to give up thine enemies before thee;
therefore shall thy camp be holy:
that he see no unclean thing in thee, and turn away from thee.¹⁴*

Robert Alter said of Job that God is invested
in answering the man who would darken
the day of his birth into oblivion,
and would stop up his mother's knees,
and ask of the God who made him,
*wherefore is light given to him that is in misery,
and life unto the bitter in soul;
which long for death, but it cometh not;
and dig for it more than for hid treasures;
which rejoice exceedingly, and are glad, when they can find the grave?*¹⁵
That is, Job revolves around the great theophany
at its conclusion, in which God shows how powerfully
He affirms life in all its vast complexity, wild diversity,
and deep wisdom, for He is a Creator of a sacred universe.
His litany contains lines like,
*Hath the rain a father?
Or who hath begotten the drops of dew?*¹⁶
*Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
The glory of his nostrils is terrible.
He mocketh at fear, and is not affrighted.
He swalloweth the ground with fierceness and rage:*

¹² Leviticus 27:21 KJV

¹³ Deuteronomy 20:19 KJV

¹⁴ Deuteronomy 23:14 KJV

¹⁵ Job 3:20-22 KJV

¹⁶ Job 38:28 KJV

neither believeth he that it is the sound of the trumpet.¹⁷

For God is generous to value not only the rain and hail,
and horse, but the Leviathan and Behemoth,
indeed even Moab and

*therefore mine heart shall sound for Moab like pipes,
and mine heart shall sound like pipes for the men of Kirberes:
because the riches that he hath gotten are perished.¹⁸*

He says of Egypt and Assyria,
*blessed be Egypt my people, and Assyria
the work of my hands.¹⁹*

He calls Nebuchadnezzar His servant,
and Cyrus a savior.

Indeed God even is not stingy in praise of Satan,
but acknowledges His enemy with His own confidence,
saying he is a “great” dragon, and warning against
reviling celestial beings, to

let the Lord rebuke, but says

*thou art the anointed cherub that covereth;
and I have set thee so: thou wast upon the holy mountain of God;
thou hast walked up and down in the midst of the stones of fire.
Thou wast perfect in thy ways
from the day that thou wast created, till iniquity was found in thee.²⁰*

Moreover He whose Name is Jealous
has made the sun to be a light to rule the day,
and the moon a lesser ruler of the night,
and the starry host for markers, though people worship them.

While all His work is negated by brute Materialism,
the land, the tree, animal, and man,
are not ultimately reducible to money,
in part because of law,
and in part because the soul is witness to enduring life.
When Christ teaches against having any other Master,
He mentions Mammon, which is an idol of money.
It is the apotheosis of the other Master,

¹⁷ Phrases from Job 39:19,20,24 KJV

¹⁸ Jeremiah 48:36 KJV

¹⁹ Isaiah 19:2 KJV

²⁰ Ezekiel 28:14-15 KJV

because object-hood, that is, “life” without life,
resolves itself to money.

In Babylon, the world that worships Mammon,
a man will owe his neighbor
a hello.

A girl will owe her father a kiss.

Be sure that a gift is expected to earn a favor.

For every jot and tittle of chemical
weight to be found in an exchange
is measured product (by someone) according to Babylonish ordinances.
If you are not bought and paid for by this master,
know of a certainty
that it is because **HE IS A TRUE MASTER.**

The ultimate sense behind this senselessness
is in the law.

For this people who has nothing,
and will lose even what they suppose they have,
will judge one another for these exchanges
according to Christ’s law,
and these who are experts in the law,
and the shrewdest of lawyers,
hold suit in expectation
of vengeance when they have nothing but
the accusation in the law -
you owe.

These objects have material and legal significance,
but the matter is the *devar*,
the Hebrew word for thing, matter, issue,
and more commonly, *word*.

These *devarim* contain significance to one
highly concerned with His creation,
as the word and every detail of the word,
inscribed on the mind
*as the smallest seal receives imitations of things
of colossal magnitude when engraved upon it.*²¹

²¹ Philo, De Opificio Mundi 1:6

Moses embracing the creation of the world,
under the idea that the law corresponds to the world
and the world to the law, and that a man
who is obedient to the law, being, by so doing,
a citizen of the world, arranges his actions
with reference to the intention of nature,
in harmony with which [is] the whole universal world.²²

God, as apprehending beforehand. . .
had determined to create this visible world,
previously formed that one
which is perceptible only by the intellect,
in order that so using an incorporeal model
formed as far as possible on the image of God,
he might then make this corporeal world. . .
which should embrace as many different genera
perceptible to the external senses,
as the other world contains
of those which are visible only to the intellect.²³

When any city is founded [a man]
first of all sketches out [its plan] in his own mind.
Having received in his own mind,
as on a waxen tablet,
the form of each building,
he carries in his heart the image of a city,
perceptible as yet only by the intellect,
the images of which he stirs up in memory which is innate in him,
and, still further, engraving them
in his mind like a good workman,
keeping his eyes fixed on his model,
he begins to raise the city of stones and wood,
making the corporeal substances
to resemble each of the incorporeal ideas.²⁴

Philo writes that this world,
first treasured in the heart of God,

22 Philo, De Opificio Mundi 1:3

23 Philo, De Opificio Mundi 1:16

24 Philo, De Opificio Mundi 1:17

*consisted of ideas,*²⁵

yet is made to resemble as much as possible
the image of God.

In this way, man lives at the center
of a wider image,

one which Jewish scribes say
is God's face fragmented
and which requires reconstitution.

As we puzzle, or disfigure,
His face, we become orderly and gracious,
or else more maimed and monstrous.

Yet the concept of the devarim (at once words,
and things, and issues) resists pantheism,
for the world that He created possesses both the animate
and inanimate.

Nathan the prophet once told King David
a story of a rich man who took a ewe lamb
and killed it for his supper,
and David became infuriated,
pronounced judgment on the man,
said that he must die.

Now Nathan had thus told an allegory
of David's affair and confronting the king,
said "you are the man."

This crushed David, for the parable
was a code for his own life,
and was exact, and was proper.
He read the code, he heard the sound,
and knew it corresponded, (just as other language does),
to the truth.

If the thought is "go"
then a green light is not an allegory,
it is accurate and literal.

So God calls Himself a Rock,

²⁵ Philo, *De Opificio Mundi* 1:17 slightly rephrased

-and a *Mighty Fortress is our God*-²⁶
despite the difference between inanimate matter
and His Living Spirit
for the metaphor of matter holds
and does not lie
in the devarim, and in the covenant of God.
This is because He precedes the stated devarim,
and He is in fact a Rock.
All rocks proceed from Him,
and whenever there is a rock,
there are statements and issues relating to the Word.

Indeed, He even says of Jeremiah,
*behold, I have made thee this day a defenced city,
and an iron pillar, and brasen walls against the whole land.*²⁷
Jeremiah has become a thing, in his case,
a great city, resembling God, and His city,
which is all like receiving a new name,
like becoming a signet ring,
like becoming a prince who has struggled with God.

His scripture is a lavish presentation of His facts;
its words, language, and symbols,
as vines, are built into the very fabric
of creation, indeed, specifically, of the literal
and figurative, the true and false symbols,
of all languages, of all forms,
of all patterns in creation.

Whenever someone trusts in a horse
they touch Psalm 20:7.

Whenever someone trusts in money
they touch 1 Timothy 6:17.

Jesus suffered and is suffering the consequences
of the devarim of His own ruminations.

²⁶ Lyric by Martin Luther, see Psalm 18:2

²⁷ Jeremiah 1:18 KJV

When He became incarnate He drank the cup
of all His own responsibility,
because there is a sense in which He bears all responsibility.

The Word did not take liberty
to disregard the prophecies (the Word).
All creation is formed around the Son in His stature,
and *in Him all things hold together.*²⁸
Jesus entered the world that was leaving,
when we were cursing and scheming;
He came as a mourner in sackcloth,
knowing that drunkards would toast Him and sing.
But His drops of blood spell out Love
in the language *you* speak.
There is a way in which the testimony
is not the thing that must be emphasized
- no, but the presence must come.
Jesus didn't say hardly at all who He was.
He acted like Himself though.

The scriptures don't all depend on one point,
on a red wheelbarrow.
The scriptures are not desperate on one point;
they are the enormous block
and the city needs a sculptor,
so we study it from every side;
we see marble eager to be cut.
He answers the needs of His creation
and He calls us to endeavor to answer
those needs as well.

As Christ conformed to the scriptures He studied
in His youth, we too are living scriptures,
we too conform.
The law was a schoolmaster,
concerned with the formulaic handling
of objects, Christ is a Master

²⁸ Colossians 1:17 NAS

who says *take courage -- I have overcome the world.*²⁹

In Christ we see at last that the work

is the creation of a new man.³⁰

There is a way that eternal life

wells up in us,

overflows us, whatever we think we do

with the details of devarim.

This is the Word, the infinite plan

of the salvation of His creation, Love,

For as the rain cometh down,

and the snow from heaven,

and returneth not thither,

but watereth the earth,

and maketh it bring forth and bud,

that it may give seed to the sower, and bread to the eater:

So shall my word be that goeth forth out of my mouth:

it shall not return unto me void,

but it shall accomplish that which I please,

*and it shall prosper in the thing whereto I sent it.*³¹

29 John 16:33 YLT

30 Galatians 6:15

31 Isaiah 55:10,11 KJV