

The Ammenuel Ethos:
China's New Mandate of Heaven

Includes Chapters Translated into Mandarin

Mendel Edwardson

信仰“我们的民族是上帝”：
中国的新天命

部分篇章为英汉对照

孟德尔·爱德华森

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“The future is not just an extension of the past; something new enters in. Judaism and Christianity are both religions of waiting- waiting in one case for the Messiah, and in the other for the Messiah's Second Coming. This time that we occupy is an interim stretching much longer than the prophets and early saints expected. An event might enliven faith's future.....The dynamic of human nature, as it rolls past six billion living substances, might produce a qualitative change in the frame of faith or, to be accurate, of the world's tired, grotesque, irreplaceable faiths. What occurs won't be easily intelligible- the Gospels took most part of a century to be written- but the yearning, the insistence that there be, to quote Henry James, 'something more', will persist. Our concepts of art and virtue and purpose are so tied up with the supernatural it is hard to foresee doing altogether without it.”

John Updike, “The Future of Faith”

Due Considerations, 2007

ANNOTATIONS

1. This is a work of theological, social, economic and political non-fiction. *All scripture is in italics*. The book is researched and written from Israel but includes episodes from the USA and elsewhere. Events, locales and conversations are in real time. Some are rewritten for readability but in no instance is the integrity of the message compromised.
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注释

1. 这是一本关于神学、社会、经济和政治的非虚构类读物。所有经文均用斜体标出。这本书的研究创作是在以色列完成的，但书中穿插了美国和其他地方的事情。所有事件、场所和对话都是真实发生的，出于可读性目的，有些记述采用了文学笔法，但绝未影响到所含信息的真实性。
2. 除了本书中的现实政治内容以外，书中的其他内容完全可以作为一本圣经研究书籍。一个方面需要解释一下：要理解，犹太人，尤其是以色列犹太人并不承认耶稣之名。最好把这一点认为是某种“这一点对我们不管用”的司法管辖权特例。**因此，请原谅，我的技术实践不能准确指出引用的新约中的经文**——这不符合逻辑，但是却可以说是一种犹太忠诚的传统形式。不过，你当然可以很容易在新约中找到各个小节。
3. 信仰“我们的民族是上帝”是一个证据也是一种劝诫。它给我们的警示是，神学的宽免已经再一次改变。不要再单纯了。警钟还没有完全开始回响。理性的案例永远不可能充分。必须要出现恰逢其时的有力劝诫。

“Turning and turning in the widening gyre
The falcon can not hear the falconer;
Things fall apart; the center can not hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned.”

The Second Coming by William Butler Yeats

FOREWORD

This documentation began in 2002 from a series of encounters, over several years, with a globally distributed group of spiritually anointed souls. I was the recipient of diverse and unique, but strictly Biblical, theological insights. The common factor of the assemblages was a centering on the resurrected modern nation of Israel where I have lived for much of my life. The role of Israel in the receiving of the new revealings, and no less the proper output of them, can not be overestimated.

These connections in Israel were preceded by a life long witnessing from within Judaism and long immersion (but never a church member) in the sermons of William Marrion Branham (1909-1965)- a controversial American preacher with a worldwide ministry (continuing through today) and a “black sheep” contemporary of Billy Graham and Oral Roberts in the healing campaigns of 1950s.

My first book was They Have No Clue in 2007. Its message is the ending of Christian power and the inadequacy of its operative values (ethos). Our Nation Is God was next which postulates by scripture that in post Judeo-Christianity God has a new name; and that the ensuing individual and societal beliefs, when applied, change and upgrade everything. The contents of the books outline the discovery of this theological progression. The religious change is so profound that it generates a distinctly new faith.

In iterative fashion additional books followed, more recently including The God of the Bible with Chinese Characteristics, America's Fatal Flaws, Lessons For China and REVOLUTIONARY Full Bible Theology from Israel, China's Sole Path to Superpower Preeminence. The Ammenuel Ethos, emphasizing application of the theological, is an attempt to better enunciate what is paramount but largely outside of public knowing, pertaining to the most weighty matters of the day- America's falling back, China's not fully determinant rise and the reason for modern Israel's existence beyond the goal of a Jewish homeland.

Part I is *The Closing of the Judeo-Christian Era* which reiterates, with Biblical and other proofs, the absolute end of the Jesus blood covering; confirms God's new name; and warns that America no longer has its inadequacies deflected by providence. Part II, *America as Temporary Carrier of God's Will*, emphasizes Biblical timing; the strange and frequently supernaturally signaled manifestations of God; and Israel as never ending announcer of God's answers.

The teachings of this work emanate from William Branham's “preaching to the eternally lost” in an America whose time within God's will has passed; but the lessons find applicability in an ascending Asia. Part III, *America's Fatal Flaws*, uncovers the scriptural explanations of superpower America's down-slope and the consequent passing of enlightenment (impermanent but still traumatic) from the planet. The first category of American failure is Gentile Essence (lacking in “fore ordination”). This sentence of doom can not be pardoned because of the

loss/absence of Judaism's "tikun olum"- the bold inner compulsion for "repair of the world" in which for example the USA excelled in the first half of the 20th century. This fatal deficiency is related to the second category of American failure which is Sissified Culture. In addition to gentile(lacking in "birthright") restriction the USA is nonredeemable based on massive violations of Bible relating to democratically imposed men-women tautology; which has done irreversible damage building up over the past century. The resulting abyss is characterized as an "Interregnum" of theological and realpolitik transition.

Part IV, *The White Age of Religious Naivety is Resolved in China*, is the conclusion. The disquieting Interregnum period of power shifting from the USA to China is God's continued westward move. It began out of Israel, through Europe, into the USA and now yearning to enter a fast bounding China. Yet no Sino renaissance is possible until there is this fresh spiritual basis- post Judeo-Christian Biblicism also characterized as "Third Testament" principles with ensuing ethics that are compatible with the Orient. Israel has been nationally resurrected to reveal this but China at present has no such realization.

The new ethos readily fits and upgrades "Chinese Characteristics" into world class, especially boosted human group societal values, the underpinning of the culture. These newly discovered beliefs are inherently patriotic. Continuous single party rule of the Chinese Communist Party may well be extended by this new faith. Unfortunately, at this early stage there has not been found an entry point into either the Chinese government or NGO(non-government organizations) power structure.

There is no Chinese equivalent comparable to Christendom which underwrote Western civilization's magnificence. Rapid Sino urbanization and materialism leaves an emptiness and uncorrected moral void. There is weak Chinese soft power- low appeal of its culture and inability to attract beyond its borders.

Despite feelings of superiority in its assimilated Han identity, China is insecure domestically- censoring and persecuting with the world's largest police state. Internationally, it is a reluctant power, seen as paranoid, fragile and occasionally angry. China knows what it is against but does not know what it is for, other than vague "peace and harmony" statements, financial advancement and home front stability. The principles that China stands for are brushed off.

Despite the void, Sino nationalism is growing as a reaction to its past century of humiliation which was turned around by the unifying 1949 communist victory. Compounding the dilemma in defining its national purpose, China is not an importer of the Western without first applying its stamp of uniqueness. The picture is that of a powerful nation on an unsustainable course. All large scale central command nations have so faltered without distributed freedoms. Everyone and each private entity needs to fit the direction from the central authority. Thus innate initiative is thwarted.

The Chinese rebirth is absent an unspoiled and potent belief foundation. Christianity is a Western import which is seen as an unpatriotic force in today's

China. It is highly regulated. Further, Christianity in Asia is shown to be anti-Bible ("*forbidden of the holy ghost to preach the word in Asia*").

Unbelievably at first, the arranged marriage of the Chinese culture and the rigorous Bible adherence of post Judeo-Christianity theology, never plumbed anywhere before, is literally a match made in heaven.

The missing ingredient necessary for Sino renaissance is Biblicism of high integrity. Amidst international tension and breakable domestic stability there is the necessary encouragement of Christianity's replacement with the fundamentally sound country centered Bible interpretation called Our Nation Is God(Ammenueel in Hebrew; Wo Men De Min Zu Shi Shang Di in Mandarin). Closely connected is the applied ethic of Ammenueel belief whose initial depiction is projected with "Chinese Characteristics."

In addition to the degradation of Christianity, some of the interventions of the Chinese Communist Party necessary for an authentic renaissance are known: national self introspection; ideology/values elevating unity; and constitutional/governmental redesigns extending freedoms. The theology of unquestionable soundness that is uncovered makes manageable a smooth political transition. Single party rule may be maintained until, as stated in communist doctrine, there is a "withering away of the state," although the description of such a trajectory is beyond the scope of this work.

This book is first a prime spiritual update, and then its envisioned applications. In this worldly regard, the scriptural admonition "*the kingdom of God is not in word, but in power;*" puts emphasis on the indispensability of supernatural influences. There is a balance between these magical elements and related factors on the ground deduced from a science based view using concepts and terminology of the sociology of religion(especially the contributions of MaxWeber, 1864-1920).

In order to advance and vindicate the New View, the as yet unseen shift of religious dispensations(Interregnum) is characterized by punishing and chaotic global events. As of this writing these include challenges to internal stability in China as its superpower status gains; uncharted economic scenarios from expanding governmental credit and money printing; deepening Middle East and Russian conflict pulling in America and NATO; nuclear posturing by Russia and Iran; non-stop terror worldwide; China and America as adversaries in the Pacific; the lack of USA will(associated with Washington DC gridlock) to attain victory over these threats; and, extreme climate patterns.

Mendel Edwardson,
Tiberius, Israel

ANNOTATIONS

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PREFACE

The first spiritual phase(dispensation) of what is commonly known as Judeo-Christianity emanates from the life of Moses, and especially the revealings given during the desert journey into the land of Israel. Afterward, Judaism become a practiced religion in the full sense.

In contrast to the Christianity that followed(second religious dispensation), Judaism was a national affair in which individual and group practices were embedded. Such a country-wide emphasis differs from the more familiar diaspora, stateless Judaism. In both Christianity(personal savior) and wandering Jew Judaism, the individual is central and congregations are single persons who assemble together. With the only ever national resurrection after thousands of years, modern Israel has restored Jewish practice to its intended federal administration. The grandness of the theological as national underpinning is a vital theme throughout this work.

Judeo-Christianity is in these two components, first(1) Judaism as the birthing foundation of the ensuing(2) Christianity as the second religious arrangement. Scripturally, this transition from Jew to gentile is characterized to Moses: *"The Lord thy God will raise up unto thee a Prophet(Christ) from the midst of thee, of thy brethren, like unto me, unto him thee shall thy harken."*(Deuteronomy 18:15) It is thus stated that Moses and Christ have something in common. Yet, one is a fallible man(according to the Old Testament) and the other is the only ever perfect one to walk the earth(according to the New Testament). The similarity is that both are bigger than life figures, superstars having gained legitimacy and authority.

While spiritual champions forged each of the two theological phases comprising Judeo-Christianity, no direct information is provided into the genesis of the Third Dispensation which is now! Then, how to grasp the forward motion? Realize that not all in the Bible is set out directly. One must discern the mysteries through exhortations provided by "anointed" along with all scripture and current events in real time.

A key verse to be recognized is what has not yet taken place: *"And ye shall be unto me a kingdom of priests, and an holy nation."*(Exodus 19:6) This new spiritual dominion is the subject of this book. The implication is that the position and status of the early discoverers and practitioners, unlike Judaism and Christianity, do not necessarily occupy rarefied places. The Third Dispensation's destination is an aggregation of elect souls tethered to an "empire" concept, perhaps in some ways analogous to the Holy Spirit's(the Comforter) expanded availability during the Christian age. However, the associated ethics in practice are decidedly inner-worldly, less transcendental.

The time between the 33 AD crucifixion of Christ to His Second Coming(called the "Thief In The Night" in the Bible) defines the time boundaries of

Christianity. Early chapters of this book show with proofs that this Arrival (and quick leaving) indeed has occurred. In addition to the photographic and Bible evidence presented, there is the anecdotal observation of “something missing” from America, surreptitiously stolen by providence and deposited in China: A fair shot at the “American Dream” for all has slipped away in the USA.

The hugeness of the shift into the third realm is nearly beyond words and this documentation is incomplete from that lofty perspective. In addition, as stated in Daniel 12:7, the forthcoming religious dispensations outbound from Israel are three in number. Only the first of the three has taken place: 2000 years ago what became Christianity was “exploded out” (the Biblical Hebrew word “nefetz” although the King James version uses the word “scatter”) of Israel complete with the crucifixion. It traveled westward across Europe and into America.

Today's bursting out of New Truth, from a resurrected Israel, is in the making now as discussed throughout this writing but at present barely perceptible. Another caution for the reader is that because of the oddity of the present spiritual translation, there is no “leitmotif” providing a recurring or familiar road map.

Further obscuring in the modern era, from instantaneous data overload, is the loss of the significant differences between information, knowledge and wisdom. Likewise, general comprehension is hindered as bombardments of the mood of the moment perturb.

Along with these difficulties is the fact that the observations which layer The Ammenuel Ethos are subject to the perennial limitation of the oracular going unrecognized. All such revealings go beyond conventional conception. Deep study, contemplation and desperation for truth are required.

Evidence exists that the Occidental has become status quo in power and has lost blessings; but the continued move of God Westward shows unsound scriptural entry into the Orient in the form of the western import of Christianity (*“forbidden of the holy ghost to preach the word in Asia.”*); although the bounding societies, especially China, are proof of God favored progress. It is as if the newly comprehended Spirit of God is on the long trip out of America crossing the Pacific and not yet landed in China. While perhaps close, no estimated arrival time is known other than *“faith is the substance of things hoped for; the evidence of things not seen.”*