



*But the meek shall inherit the earth,
And shall delight themselves
in the abundance of peace*

Of Basketballs & Justice



Psalm 37:11

(the law of reciprocity)

Called third law of motion, Newton recognized that for every action there is an equal and opposite reaction. Simple enough: A bouncing ball, hitting one that is stationary, will not only cause that stationary object to move away from it—but also cause a similar (opposing) reaction to be experienced. Further, an action (or force) exerted upon another object (or person?) will also bring about a change upon the original force acting upon it. So that a ball hitting another ball, not only causes the ball it hits to move away (and get dented)—but gets “dented” itself!

Bringing this “law of motion” into the personal realm, while considering that my action upon you, will also result in an action upon myself (or within myself) we begin to see that persons who have the prospect, or ability, to initiate change within the society about us . . . must also realize that change is being affected upon themselves as well. It is within this context that certain of the “Book of books” statements suddenly take on an interesting (and serious) connotation. Yet, before we dive into that Book, itself, let us consider one more aspect of this “action/reaction” principle, that we may loosely call a

law of reciprocity. What happens when, say, a basketball hits a wall? And what if that wall is part of a building? What if the wall does not (cannot) move? What then?

What happens when an entire crate of basketballs hits a wall? Does the wall move? If the “wall” were one filled with thousands of basketballs (and so heavy that it was not affected by a single ball, or two, bouncing against it)—we might consider that the wall to represent government: an immovable object, being addressed by a single individual. (What if the “wall” were the “Wall”?) In other words, in simple terms, how I address my neighbor (or my wife!) will affect that person’s reaction to me (and how they think about me). If I act in hatred or bitterness, I may expect the same in return. If I show kindness to my neighbor, I may expect the same in return.

Now consider the case where we simply have a lot of “basket balls” bouncing about at random, with no ultimate purpose of reason—until they run into a wall. Let us again say that this “wall” is the government; Then that government may pass down a judgment upon me, or make laws, concerning our actions, that will bring order. In a sense (and because Scripture draws attention to

this point –Romans 13:3-6) the government stands in place of the ultimate “Wall” –or God, Himself. Where this really gets interesting, however, is when we start to consider what it would take for an individual to relate to that Ultimate Wall (or Person) in the Universe.

This property of “bouncing our thoughts off of God” is actually something that Scripture does consider. Notice with me how King David, whom the Bible calls a man after God’s own heart, summarized his relationship with God in the closing days of his life. Said David, in addressing the Lord:

²⁶ *“With the merciful You will show Yourself merciful; With a blameless man You will show Yourself blameless; ²⁷ With the pure You will show Yourself pure; And with the devious You will show Yourself shrewd. ²⁸ You will save the humble people; But Your eyes are on the haughty, that You may bring them down.*

2 Samuel 22:26-28

Do you see the reciprocity? Our action towards God, affects how we see Him (and how He may react to us). What if we deny His being, or existence? The apostle Paul makes a similar statement, that also considers this last point within the New Testament:

¹¹ *This is a faithful saying: For if we died with Him, We shall also live with Him. ¹² If we endure, We shall also reign with Him. If we deny Him, He also will deny us. ¹³ If we are faithless, He remains faithful; He cannot deny Himself.*

2 Timothy 2:11-13

I know, that part about “dying” is not much to our liking. We will have to come back to this in our conclusion. For now, please notice with me the absolute practicality and “reality” of the biblical portrayal of God, and of His relationship with rational persons and people, with free will. The Bible freely acknowledges that there is a consequence to our actions, and even to God’s interaction with us (He is that “Wall,” if you will). Most interesting is how Scripture states that we (the little “basketballs”) must come to terms with the Wall, in ultimate judgment.

For God will bring every work into judgment, Including every secret thing, Whether good or evil.

Ecclesiastes 12:14

Further, bringing others into judgment is something that only the “Wall” can do adequately, without suffering the consequences of also being judged.

“Judge not, that you be not judged. ² For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back

to you.

Matthew 7:1-2

“Vengeance is Mine, I will repay,” says the Lord.
Romans 12:19

When we judge, we invite an equal-and-opposite reaction from the person we are judging, in other words. It is dangerous to take the law into our own hands. But, enough of these bigger matters of “walls” and judgment. What of everyday matters of living, life, and . . . love? What of the simple interaction between two persons who want to get along, together? What of friendship and fellowship? How does action/reaction affect our every day living? Yes, and what if my good intentions are misunderstood and bring about a bad reaction??

What if someone (even a stranger) violates my person, or personhood? What if *I* am the one who suffers injustice? Worst, how do we address *massive injustice*? Should we address massive injustice with a massive reaction—with a war, perhaps? Whoa, whoa!! One thing at a time, for we must admit that not all injustice is so easily dealt with—even by nations or groups of nations. Con-

How do we bring about a resolution of such conflict?

sider, for example, what happened after WW1 when Germany was assessed with a massive repatriation program for damages incurred during that “war to end all wars.” The result was actually such animus and bitterness, that instead of producing justice, it produced WWII, and was the primary engine that fueled Hitler’s rise to power within Germany.

Even on a smaller scale, households and tribes may initiate “justice” by attacking a group of people who offend them (in a “Hatfields and McCoys” constant barrage of revenge slayings). Or, on an even smaller scale, within the home, husband and wife (or brothers and sisters?) may harbor grudges that produce unending attacks and counter attacks, until the result is divorce or worst (death).

How do we bring about a resolution of such conflict? It is in light of this last consideration that Christ’s incredible command to His disciples suddenly begins to awaken an appreciation for the wisdom of God, and love of God.

⁴³ *“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, ⁴⁵ that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.*

Matthew 5:43-45

It is as we consider the Lord's command above, that we also see the wisdom of the Allied Powers when addressing the close of the *second* World War differently than when addressing the first: in a concerted effort to turn our enemies into our friends (as with Japan, after it's defeat, for example, so that Japan is one of America's allies, to this day).

I ask you, is it not wiser to *win* our enemies, instead of seeking to annihilate them (especially in a day when we face the prospect of using nuclear weapons)? Further, in the home, is it not to our advantage to *win* our spouses, instead of divorcing them? Yet, how might this come about? How is such possible, when we have been offended? How can we possibly find it within ourselves to *forgive* and to

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“get along”??

Personally, I find this question impossible to answer if God, Himself, is vengeful and always unforgiving. Yet, if God be forgiving, without also being just, there will always be that question in the back of our minds, “When will the payback come?” Thus, we must ultimately recognize that it really *is* good news to know that the Bible also informs us that:

The wages of sin is death . . .

Romans 6:23a

However if, when I approach God Himself, He is only the forceful Judge who sits upon the Bench of Eternity, while staring down at me over the bar of justice: how can I spend Eternity in Paradise with such an One? (You really must take time to consider some of these issues very seriously, when looking at what the Bible presents in the gospels.) Thus, as amazing as it seems for us to realize, when coming to the God of the Universe, we suddenly begin to appreciate the way the Lord of Glory presented Himself when walking among us. Said Jesus to His disciples, and those considering following Him.

²⁸ *Come to Me, all you who labor and are heavy laden, and I will give you rest.* ²⁹ *Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.* ³⁰ *For My yoke is easy and My burden is light.*”

Matthew 11:28-30

Wonder of wonders: The Humble God.

And He meant every word of it, even telling His followers to engage this humility within our everyday prac-

tice; for “butting heads” is something that proud people seem to love to do, is it not? For pride demands that *I* be “king of the hill” and that all kowtow o me!

²⁵ *But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.*

²⁶ *Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.* ²⁷ *And whoever desires to be first among you, let him be your slave--* ²⁸ *just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

Matthew 20:25-28

The Servant King: The Lord Who came to give His life to “balance the scales of justice” by putting the penalty upon Himself, on the Cross. And here it is that we return to our earlier discussion about “dying with Christ” —for Scripture specifically uses this example to explain how husbands are to love their wives, as Christ loved the Church (Eph. 5: 25). For through Christ and the Holy Spirit, we may exercise the love of God, and put an end to all war—first within our lives, in our everyday living, as we begin to return good for evil, and blessing for cursing (breaking the cycle of reciprocity, for evil).

And one day, Christ will put an end to all war upon earth at His second coming, to reign as King of kings and Lord of lords.

Yes, the meek really will inherit the earth.

¹⁵ *Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!”*

Revelation 11:15

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PS – While many Christians may agree, wholeheartedly, with the above analysis of the intended (and ultimate) effects of the Christian gospel, they may also be totally unaware of Scriptural warnings regarding what to expect within our world, just before Christ returns; thus leaving themselves unprepared for what our society is about to encounter. Yes, an amazing revival is projected for our imminent future, but great emotional conflict awaits, as well—both for Israel, and the Christian church within the writings of the prophet Zechariah. Jesus warned that this closing era would be one of “wise and foolish virgins”—just before the midnight cry. I urge you to be among the wise, and to prayerfully consider accessing the truths presented within my new book: [WHEN IT IS TIME: The Zechariah Connection](#).