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Subject: A Golden Opportunity to Rebuild Christendom



The world is witnessing a rapid and unprecedented erosion of institutional trust at every layer of society. From politics to media, from academia to science, and from healthcare to technology, the foundations of our institutions are crumbling. This widespread loss of faith in our established systems is not only a crisis of confidence but also a unique opportunity for Christians to rebuild Christendom.

According to the [2023 Edelman Trust Barometer](#), a majority of the countries surveyed (24 out of 28) are now “distrusters” of societal institutions like government, media, business, and NGOs. This represents a significant increase from just 16 distruster countries in 2022.

A [Pew Research study](#) found that public trust in the federal government in the U.S. remains near historic lows, with only 16% expressing trust in the government to do the right thing always or most of the time.

A [Gallup poll](#) revealed that Americans’ trust in the media to report the news fully, accurately, and fairly has plummeted to just 32%, down from 68% in 1972.

The postwar secular world order, once hailed as the pinnacle of human progress, is now falling to pieces, revealing itself to be a house of cards built on a foundation of lies. This crumbling edifice, characterized by moral decay, political corruption, and spiritual emptiness, is a stark reminder of the inherent weaknesses of secularism and the need for a return to a society grounded in Biblical principles.

The postwar secular world order emerged in the aftermath of World War II, as the victorious Allied powers sought to create a new international system that would prevent the recurrence of

global conflict. This system was characterized by a commitment to secularism, democracy, free markets, and human rights, and was underpinned by a series of international institutions, such as the United Nations, the International Monetary Fund, and the World Bank.

The architects of this new world order believed that by removing religion and tradition from the public sphere, they could create a more just and peaceful society. However, this vision was fundamentally flawed, as it ignored the essential role that religion and tradition play in shaping human identity and values.

The postwar secular world order was built on a house of cards, held together by a series of lies that were propagated by its proponents. These lies include:

The lie of moral neutrality: Secularism claims to offer a moral framework that is neutral and universally applicable. However, this framework is ultimately based on a rejection of objective moral truths, leading to moral relativism and the erosion of traditional moral values.

The lie of human autonomy: Secularism elevates the individual above all else, promoting a vision of society in which the individual is free to define their own truth and meaning. However, this vision is ultimately self-destructive, as it leads to social fragmentation, moral decay, and the collapse of community.

The lie of scientism: Secularism elevates science as the ultimate authority on all matters, dismissing religious and philosophical perspectives as irrelevant. However, this scientism is ultimately reductionist and fails to account for the complexities of human experience and the transcendent nature of reality.

The postwar secular world order is now crumbling, as the lies that underpin it are exposed and the weaknesses of secularism become increasingly apparent. This collapse is manifested in a variety of ways, including:

The rise of populism and nationalism: As people become disillusioned with the failures of secularism, they are increasingly turning to alternative political movements that promise to restore traditional values and national identity.

The resurgence of religious orthodoxy and tradition: As secularism fails to provide a compelling moral framework, people are increasingly turning to religious orthodoxy and tradition as a source of meaning and purpose.

The erosion of social cohesion: As secularism promotes individualism and moral relativism, it undermines the shared values and beliefs that are essential for social cohesion, leading to the collapse of community and the rise of social unrest.

The reasons behind this widespread erosion of institutional trust are manifold. On one hand, we have seen a series of scandals and failures that have exposed the corruption and incompetence of our institutions. The bottom line is that the credibility of our institutions has been severely and irreversibly compromised.

Amidst this crisis of institutional trust, **Christians have a unique opportunity to rebuild Christendom** by offering an alternative vision of society that is grounded in Biblical principles of justice, compassion, and truth. This vision is not one of withdrawal from the world but rather one of engagement and transformation.

The first step in rebuilding Christendom is to recognize that the erosion of institutional trust is not a crisis of institutions per se but rather a crisis of faith. The root cause of this crisis is the abandonment of the Christian worldview that once formed the bedrock of our civilization. As a result, our institutions have become secularized and have lost their moral compass.

To rebuild Christendom, we must rebuild and re-evangelize our institutions to restore the Christian worldview as the foundation of our society. This requires a multi-faceted, multi-generational strategy that includes the following:

Education: We must invest in Christian education that teaches the Biblical worldview and equips the next generation with the knowledge and skills to engage the culture and transform our institutions.

Media: We must build alternative media platforms that are grounded in Christian principles and offer a counter-narrative to the secularist worldview that dominates the mainstream media.

Politics: We must engage in the political process and advocate for policies that reflect the Biblical worldview and promote the common good.

Community: We must build strong Christian communities that serve as models of the alternative society we seek to create and provide a sense of belonging and support for those who are seeking to live out their faith in the public square.

The erosion of institutional trust at every layer of society is a crisis of faith that presents a golden opportunity for rebuilding Christendom. By re-evangelizing and rebuilding our institutions to restore the Christian worldview as the foundation of our society, we can transform our culture and create a more just, compassionate, and truth-oriented society that reflects the glory of God.

Let's get to work.

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Find Your Tribe And Start Building

The recent guilty verdict in the rigged political witch hunt trial against President Trump has left many on the right questioning what our next steps should be. It's clear that the forces aligned against us are relentless, and we must adapt our strategies to ensure the survival and growth of our movement. It was also very clear in 2020 that we aren't going to simply vote our way out of the total and complete capture of our government by parasites with foreign allegiances who hate us.

So, now what?

As we look ahead, it's crucial to remember that the path forward will require dedication, hard work, and a willingness to make sacrifices. We must not allow ourselves to be disheartened by the outcome of the trial or even the upcoming election, but rather, use these things as a catalyst for renewed determination and resilience. Even if Donald Trump wins the election that does not mean our work is done and we can sit back on the couch and zone out into the TV.

The challenges we face today are significant and complex, requiring a long-term and multi-generational effort to overcome. Our problems cannot be solved with one politician or one election, as some may suggest. Instead, we must focus on the real work of rebuilding a Christian society and creating a better future for ourselves and our posterity.

There are those who sit online all day, telling us to "vote harder" as if that alone will magically solve our problems. While voting is an important part of our civic duty, it is simply not enough to address the deep-seated issues that plague our society. We must not allow ourselves to be distracted by the political drama of the day and instead focus on the real work that needs to be done.

This work involves a number of key components, including the strengthening of our communities, the protection of our families, and the promotion of traditional values and principles. It requires us to invest in our own institutions and networks, rather than relying on the corrupt and broken systems that have failed us time and time again.

Furthermore, we must be willing to make sacrifices and engage in the hard work necessary to achieve our goals. This means dedicating ourselves to the long-term task of rebuilding society, even when progress is slow and setbacks are inevitable. It means prioritizing the needs of our families and communities over our own personal desires and ambitions.

One of the most important steps we can take is to find our tribe. We must surround ourselves with like-minded individuals who share our values, goals, and vision for the future. This means getting far away from enemy territory and establishing distinct communities where we can support one another and work together towards our common objectives.

Living in enemy territory can be a precarious and dangerous situation, especially when the enemy identifies you as a threat. In such circumstances, it is essential to be aware of the risks and challenges that you may face, including the potential for persecution and destruction by the so-called justice system.

The concept of a “jury of your peers” is meant to ensure a fair trial for those accused of a crime, but in reality, this is often far from the case. When you are living in enemy territory, your “peers” are likely to be people who hate you because of who you are, whether that be due to your race, religion, political beliefs, or any other characteristic that sets you apart from the dominant Regime culture.

As a result, you can expect judicial outcomes that match this reality. This means that you may be subjected to an unfair trial, where the jury is more interested in punishing you for who you are rather than determining your guilt or innocence based on the facts of the case. My advice is to avoid these situations by any means necessary by getting out of enemy territory and moving to where your tribe is.

The United States is witnessing an obvious trend of ideological balkanization, with liberals and conservatives increasingly clustering in distinct geographic regions, creating a stark political divide across the nation. This phenomenon is driven by individuals self-segregating into like-minded communities, with [liberals gravitating towards “blue” states](#) and [conservatives towards “red” states](#).

States in the South and Midwest are now predominantly conservative strongholds, while the Northeast and West Coast have become liberal bastions. This geographic polarization is evident across various contentious issues, including abortion, gun control, immigration, and LGBTQ issues. This ideological balkanization poses significant challenges to national unity and governance. As states adopt increasingly divergent policies, the notion of a unified nation becomes impossible to imagine going forward.

Whether people like it or not, this is already happening and will continue to in the coming years. Balkanization and segregation are inevitable in a multi-cultural multi-ethnic society. People do this naturally as we are seeing play out right now with the great migrations into red and blue states. Or you can travel to any city to see this happening organically in different parts of the city around ethnic lines. The liberal utopian ideal of egalitarianism has failed and will continue to do so. We must be prepared for this reality and start building or migrating to places with people who share our values.

In these communities of our own, we must focus on constructing and strengthening foundational infrastructure. This includes everything from local businesses and schools to churches and social organizations. By investing in our own institutions and networks, we can create a strong and self-sufficient base from which to launch our broader efforts.

Another critical aspect of our strategy must be to make a lot of babies. We have a duty to ensure the future of our people by raising strong, patriotic, and God-fearing children who will carry our torch for generations to come. This means embracing traditional family values and rejecting the destructive ideologies that seek to undermine the sanctity of marriage and the family unit.

As we build our communities and raise our families, we must also be diligent in safeguarding our territory, our people, and their minds. This means staying vigilant against the forces that would seek to infiltrate and subvert our efforts, as well as promoting a strong sense of cultural and intellectual self-defense.

Finally, we must remember to play the long game. Many people want to achieve maximal outcomes with minimal effort, but life simply doesn't work that way. We must be prepared to put in the hard work necessary to build a better future for ourselves and our posterity.

The guilty verdict in the Trump trial serves as a stark reminder of the challenges we face as a movement. However, it also presents us with an opportunity to redouble our efforts and strengthen our resolve. By finding our tribe, building strong communities, making a lot of babies, and playing the long game, we can secure a brighter future for ourselves and generations to come.

Let's get to work.

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