

ADDENDUM TO DOCUMENT 69

Who Created the People Bill Kristol Condemned?

The Covenant Witness on Self-Made Poverty and the Shepherd Who Blames the Sheep

May 1, 2026 | Addition to Doc 69, Part III / Amos 2:6-7 Section

The question must be pressed further. Tucker Carlson allowed Bill Kristol's 2017 AEI statement to stand as an indictment of Kristol's contempt — and it does stand as exactly that. But the covenant demands a deeper accounting. Before the verdict can be complete, a prior question must be answered under oath: **How did Americans become what Bill Kristol described?** Who produced the decadence, the laziness, the clipped coupons, the barely-hanging-on? Was it the American working class who created themselves this way? Or did they arrive here by a road someone else built?

The covenant answer is unambiguous. **The shepherd class that now condemns the sheep is the identical class that weakened them.** To condemn a people for conditions your policies created is not an honest indictment — it is the oldest form of covenant fraud. It is the slave master who works a man to exhaustion and then calls him lazy. It is the factory that poisons a town's water and then sells them the cure. It is the drug company that creates addiction, profits from the addiction, and then profits again from the treatment — while no executive serves a single day in prison. Tucker Carlson named that last pattern explicitly in this same broadcast. The covenant named it first.

I. Deindustrialization: They Removed the Means of Dignified Labor

For the better part of five decades, the donor and political class that Bill Kristol represents championed free-trade agreements, corporate offshoring, and the financialization of the American economy. The industrial base of the United States — the steel mills, the textile factories, the manufacturing towns that constituted the backbone of the working and middle class — was systematically dismantled and relocated to cheaper labor markets abroad. The men and communities that depended on that labor did not vote for this. They were not consulted. Their livelihoods were traded away as negotiating chips by the very leaders sworn to protect them.

The covenant speaks directly to this category of destruction. **Yeshayahu (Isaiah) 10:1-2** identifies the mechanism precisely:

“Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of My people of their right, that widows may be their spoil, and that they may make the fatherless their prey!”

— **Yeshayahu (Isaiah) 10:1-2**

The “iniquitous decrees” are not merely moral failures — they are policy instruments. Trade legislation written by lobbyists, tax codes designed to reward capital over labor, regulatory frameworks that favor consolidation over competition — these are the decrees **Yeshayahu** is describing. The result is exactly what Tucker Carlson described when he drove across America: shuttered towns, closed mills, empty main streets, and people “barely holding on.” That is not laziness. That is the aftermath of Yeshayahu 10.

Yeshayahu (Isaiah) 5:8 names the economic engine of this destruction: *“Woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land.”* The consolidation of American industry into the hands of a diminishing number of corporate and financial giants — hedge funds buying and gutting companies, private equity extracting value and leaving shells — is the modern fulfillment of this woe. When the fields are gone, the workers have no ground to stand on. Then Kristol calls them lazy for not working the fields he sold.

II. The Opioid Epidemic: They Sold the Needy for a Profit, Then Sold Them the Antidote

Tucker Carlson noted in this broadcast that over 100,000 Americans die every year from drug overdose — and that not one executive of Purdue Pharma served a single day in prison for engineering the opioid epidemic. He noted the same immunity extended to the architects of the 2008 global financial crisis. These are not separate observations. They are expressions of a single covenant pattern.

The opioid crisis did not arise from a moral failure of the working class. It arose from a deliberate corporate decision — documented in internal Purdue Pharma memos — to market OxyContin as minimally addictive when company scientists knew otherwise. The drug was then saturated into the

communities that had already been hollowed out by deindustrialization — the Appalachian coal counties, the rust-belt manufacturing towns, the rural communities with no jobs, no prospects, and no physicians close enough to provide real care. The epidemic was seeded in the wound the donor class had already opened.

This is **Amos (Amos) 2:6** in its most literal modern form:

— *“They sell the righteous for silver, and the needy for a pair of sandals.”*

— **Amos (Amos) 2:6**

Purdue Pharma sold the needy for a patent. They sold addiction for profit, sold the antidote for further profit, and when the bodies were counted, the executives paid fines that amounted to a fraction of their earnings and walked free. **Amos's** indictment was not poetry. It was a legal covenant verdict. The sandal in Amos 2:6 is the price at which the value of a human soul was set by those in power. In 2024, that price was an OxyContin prescription.

And then — after the epidemic, after the deaths, after the shattered families, after the communities that never recovered — Bill Kristol looked at the survivors and said: these people are lazy. They are barely holding on. We should replace them.

That is not analysis. That is the voice of the oppressor narrating the damage and calling it a character flaw in the damaged.

III. The Entertainment-Dependency Complex: They Filled the Void They Created

When dignified labor is removed from a people, something fills the vacuum. The same economic class that offshored American industry also built — and profited from — the entertainment, social media, gambling, and pharmaceutical dependency industries that occupied the space where productive work once stood. The screens, the platforms, the streaming services, the online gaming addiction loops, the social media dopamine cycles — these are not accidents. They are engineered products, deliberately optimized for maximum engagement and minimum exit.

Hoshea (Hosea) 4:6 identifies the covenant mechanism of this destruction: *“My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to Me.”* The destruction of the American public education system — the defunding of civic knowledge, the replacement of history and critical reasoning with standardized testing and ideological programming — produced a population that was, by design, less equipped to recognize what was being done to them. A people stripped of genuine knowledge cannot identify the hand removing their dignity. They only feel the emptiness afterward.

The same donor class Marjorie Taylor Greene described — the pharmaceutical donors, the tech donors, the defense-industrial donors — profited at every stage of this cycle: from the removal of the job, to the drug that medicated the despair, to the screen that filled the hours, to the campaign donation that kept the policies in place. They built the trap, populated it, and then Kristol — standing outside the trap — pronounced the people inside it morally inferior.

IV. The Real Coupon Clippers: Amos 6 and the Decadence of the Ruling Class

Bill Kristol's phrase “clipping coupons” warrants a covenant examination of its own. In the financial world, “clipping coupons” is the technical term for collecting bond interest — the passive income of the capital-owning class. The investor who holds a treasury bond or a corporate bond “clips the coupon” — collects the interest payment — without performing any labor whatsoever. The carried interest provision, the capital gains tax preference, the dividend exclusion — these are the legislative instruments by which the coupon-clipping class is protected and subsidized by the very government these same people fund through their political donations.

When Kristol described working Americans as coupon-clippers, he was unconsciously describing his own class. The grocery coupon a working-class woman clips to save forty cents on a box of cereal is not decadence. It is survival mathematics in an economy his class designed to extract from her. The financial coupon his donors clip is the very engine of the inequality Tucker documented. **Amos 6:1-7** understood this with prophetic precision:

“Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria... Woe to those who lie on beds of ivory and stretch themselves out on their couches, and eat lambs from the flock and calves from the midst of the stall,

who sing idle songs to the sound of the harp and like David invent for themselves instruments of music, who drink wine in bowls and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph!”

— Amos (Amos) 6:1, 4-6

The ruling class **Amos** described — at ease, stretched out on their couches, eating the finest food, inventing entertainment for themselves, drinking from bowls, anointing themselves with the finest oils — is not the American working class. It is the donor class at their Hamptons retreats, their Martha's Vineyard compounds, their Aspen conferences, their private equity victory dinners. **It is the AEI event at which Bill Kristol sat, drinking from the finest glasses and declaring the working people of his country decadent.** The prophet **Amos** had already read that room twenty-seven centuries before it was held.

The covenant charge against them is not that they enjoyed prosperity. The covenant charge is the final phrase of Amos 6:6: *“but are not grieved over the ruin of Joseph.”* The ruin of Joseph is the ruin of the working tribes — the people who build, who manufacture, who serve, who labor. They are ruined. The ruling class is not grieved. They are instead building a legislative program to ensure the ruined are replaced before they can demand accountability.

V. Devarim 8: The Prosperity Warning and the Covenant of Remembered Dependence

The Tanakh does not excuse the people entirely. **Devarim (Deuteronomy) 8:11-17** contains the covenant's most direct warning against a specific spiritual danger: a prosperous people who forget **Yahweh** and attribute their prosperity to themselves:

“Take care lest you forget Yahweh your Elohim... lest, when you have eaten and are full and have built good houses and live in them, and when your herds and flocks multiply and your silver and gold is multiplied... then your heart be lifted up, and you forget Yahweh your Elohim... Beware lest you say in your heart, ‘My power and the might of my hand got me this wealth.’”

— Devarim (Deuteronomy) 8:11-14, 17

The post-World War II American prosperity — the era of widespread homeownership, single-income households, upward mobility, and civic participation — carried within it the covenant danger **Devarim 8** identified. A generation raised in genuine abundance, shielded from the covenant memory of struggle, disconnected from the historical and spiritual foundations of that abundance, was vulnerable to exactly the softening that Kristol described. That softening is real. The covenant does not deny it. **But the covenant assigns primary responsibility not to the softened people, but to the shepherds who removed the covenant knowledge that would have sustained them through prosperity (Devarim 8:18-20) and then built systems that accelerated the spiritual and economic freefall when the prosperity was removed.**

Hoshea 4:6 completes the diagnosis: *“My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to Me. And since you have forgotten the law of your Elohim, I also will forget your children.”* Who was responsible for transmitting that covenant knowledge? The priests — the spiritual, educational, and civic leaders. When they failed in that transmission — when they replaced covenant formation with political performance, when they built megachurch entertainment complexes instead of covenant study, when they endorsed unconditional political allegiance to foreign governments instead of covenant impartiality — the people were destroyed for lack of knowledge. That destruction then became Kristol’s evidence for replacement.

VI. Yechezkel 34 Revisited: The Shepherd Created the Weak Sheep and Then Abandoned Them

The covenant passage from **Yechezkel (Ezekiel) 34** cited in Part III of this document must now be read in its fuller context. The chapter does not merely condemn shepherds who fail to feed the sheep. It identifies a precise causal chain: the shepherd’s neglect directly produced the condition of the sheep. The weak are weak *because* the shepherd did not strengthen them. The sick are sick *because* the shepherd did not heal them. The strayed have strayed *because* the shepherd did not bring them back:

“The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them.”

— Yechezkel (Ezekiel) 34:4

Every verb in this passage is an active indictment of the shepherd, not the sheep. The sheep's condition — weak, sick, injured, strayed, lost — is a direct product of what the shepherd failed to do and what the shepherd did do. The force and harshness by which the shepherd ruled them — the deindustrialization, the wage suppression, the opioid saturation, the educational abandonment, the entertainment colonization, the political betrayal — produced the sheep that Kristol then surveyed and found unworthy of shepherding.

Yahweh's response to this in Yechezkel 34 is not to agree with the shepherd's assessment and to source better sheep. His response is judgment on the shepherd:

“Behold, I am against the shepherds, and I will require My sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue My sheep from their mouths, that they may not be food for them.”

— Yechezkel (Ezekiel) 34:10

The shepherd class of the United States — the neoconservative donor network, the political-industrial complex MTG described from the inside, the AIPAC-funded congressional majority, the pharmaceutical executives Tucker named who walk free — stands before this covenant verdict. **They are not permitted to condemn the sheep for the wounds they inflicted and the pasture they destroyed. They are required, by the covenant of Yahweh, to answer for those wounds and that destruction.** That is not political commentary. That is **Yechezkel 34**.

Covenant Summation of the Addendum

The question — how did Americans become what Bill Kristol described — has a single covenant answer:

1. Their dignified labor was removed by policies Kristol's class designed and funded (Yeshayahu 10:1-2).
2. Their bodies were colonized by an addiction epidemic Kristol's donor class engineered and profited from without criminal consequence (Amos 2:6).
3. The void left by removed labor was filled by entertainment and dependency industries that Kristol's class also built and profited from (Hoshea 4:6).

4. Their covenant knowledge — the spiritual and historical foundation that would have sustained them through adversity — was not transmitted by the shepherd class entrusted with that transmission (Devarim 8:11-17).
5. Having created the weak, sick, strayed, and lost sheep, the shepherd class declared them unworthy and sought replacement sheep — more compliant, more dependent, with no expectations and no memory (Yechezkel 34:4).

The real coupon clippers are the billionaire class collecting carried interest, capital gains, and bond yields on an economy they built on the labor of the people they now condemn. The working woman clipping grocery coupons to feed her children in an economy she did not design is not the portrait of decadence. She is the portrait of **Amos 2:7: “*Those who trample the head of the poor into the dust of the earth and turn aside the way of the afflicted.*”** She is the one being trampled. The one doing the trampling stood at an AEI event in 2017 and called her lazy.

Mishle (Proverbs) 14:31 issues the final covenant word on this matter: **“*Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors Him.*”** Bill Kristol’s contempt for the American working class is not merely a political position. Under the covenant standard it is an insult to **Yahweh** — whose image the poor man bears. That is the covenant verdict.

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