

1 Torah is Mashiach a priori ex nihilo; it is Creation's  
2 First Cause. It is literally expressed within the scroll  
3 of Moses which he authored and collated over a forty year  
4 span of history to serve as a codified precis of the oral  
5 history of the children of Jacob. To this day it remains  
6 the definitive account of the raison d'etre of the Jewish  
7 people. Torah is :to the Jew, first:, as a gift from G-D  
8 to every gentile who can accept it as such. Yet the Jews  
9 who neglect to keep Torah become as a curse to themselves.  
10 This describes the blessing and the curse of Torah, which  
11 Moses laid out before the children of Israel in his final  
12 words to them, in advance of their transition into Canaan.  
13 Israel was to be G-D's light to the nations. In order to  
14 effect G-D's redemption it was ordained that the children  
15 of Jacob would displace the children of Canaan, as a lamp  
16 when it's lit, displaces the darkness around it. And G-D  
17 effected His promise to Abram. And the light of creation  
18 that at first illumined Adam and Eve, began to shine once  
19 again---in the land of gan eden, in the land of the place  
20 where it all began so long ago. And word began to travel  
21 to the darkness of distant lands, saying, "It's said that  
22 there's a place where men can see a light unlike anything  
23 that anyone has ever seen. They say that they can see it  
24 far off in the distance---on the far side of a river---in  
25 the window of a house---shining every night when darkness  
26 comes. But when the first light of day appears the house  
27 is nowhere to be seen; only barren land as far as the eye  
28 can see. And anyone who tries to ford the river at night  
29 to get a closer look never returns to tell about it. But  
30 that's just what they say." Torah is both lamp and light.

31 It's a mystery of our redemption---how Israel in Eretz  
32 Israel shines as such :a light unto the nations:. Though  
33 the nations of all the earth gather in the great darkness  
34 of their lands, to take counsel against the great offense  
35 of the ner tamid of Jerusalem---nonetheless---G-D's light  
36 of Mashiach goes out now into the great night of this age---  
37 into all the earth. And no longer will men say, "It is a  
38 riddle that no man can answer," but rather, "A Jewish Jew?  
39 A Jew's Jew? A Jewish Jesus? A Jewish Christ? He can't  
40 be the answer, can He?!" But Messiah Jesus is the riddle  
41 of all riddles. And when He :opens no one will shut: Him.  
42 And if He should say, "I was born a Jew, and I died a Jew,  
43 and look now---I live as a Jew forevermore," who will say  
44 otherwise? A light that denies the lamp is a false light.

45 G-D chose Jacob; and called him, "Israel"; and Jacob's  
46 children are what, and who, G-D has made them to be. May  
47 Israel be Israel, for the sake of all the nations. Those  
48 who hinder Jacob will be hindered; but those who help him  
49 will be helped. There is no middle ground between Israel  
50 and the nations---there is no middle-earth where a Jew is  
51 half Jewish. When the Jew tends the garden the master is  
52 sated. And when Israel is Israel the nations are blessed  
53 beyond measure. Who could despise such an arrangement as  
54 this? What does a Jew ask of his master but to be a help  
55 to him? When Jews are hated without cause, angels quiver.

1 In HaShem, the Father and the Son are One. The Father  
2 IS the Son even as the Son IS the Son. Jesus is the word  
3 and the voice and the reason and the purpose and the love  
4 and the revelation and the explanation and the mystery of  
5 G-D. He alone is our righteousness and our justification.  
6 No one can understand HaShem. But His VO-CE and His W-RD  
7 explain WHO HE IS. He Alone Is One. And His name Is One.  
8 Jesus is our "who". He is why we were originated in this  
9 creation. Apart from Him we have no true reason to exist  
10 beyond the grave. Apart from Him the existential wonders  
11 and treasures and delights of a universe of relationships  
12 fade ultimately into meaninglessness. We know this to be  
13 true, we who have been redeemed from the curse of our law.  
14 And the blessing of His Law has been written on our heart  
15 by the very Spirit of G-D Himself. But these are strange  
16 words when they are sown in the heart of darkness. Where  
17 does the light come from that can illuminate the darkness?  
18 This light comes only from the Jews; and its source is in  
19 the Land of Israel. And only those who can accept it are  
20 able to understand. He came to us as humanity's son, and  
21 yet we didn't receive Him as the Son of Man. G-D came to  
22 us as Emanuel, and yet we failed to recognize Him for Who  
23 He was. And He is soon to return to us; but will we know  
24 Him when He sits on His throne as the King of the Jews in  
25 Jerusalem? Will He know those who practice Torahlessness?

26 Why such difficult speech? Who can utter such elitist  
27 words? God is not exclusive, is He? How can anyone dare  
28 say that God is so unique? or that the Jews are so unique?  
29 or that the soil of Israel is so unique? or that a single  
30 man is so unique? or so uniquely unique? as G-D is unique---  
31 as only G-D Himself Is unique? Who can understand G-D in  
32 His uniqueness? If He should say, "I AM HE, and there is  
33 no other, I AM WHO I AM" ,who can accept it? is it a fact?  
34 is it a statement of fact? Where is the proof? Where is  
35 the evidence? "Show us the evidence," says a man. "That  
36 I might destroy it," says his son. G-D does not answer a  
37 man according to his thoughts. Nor will He answer a fool  
38 according to his knowledge. He has done what He has done.  
39 And He will do what He has said He will do. Let the fool  
40 rage on into eternity; the G-D of Jacob has said, "enough".

41 Where do we go from here? What can a man possibly say  
42 to make sense of so many things? Which way do we proceed?  
43 Righteousness is the plumb line; and justice is the level.  
44 Let each man examine his house and see if it is worthy to  
45 withstand the gravity of heaven's glory. Because the Day  
46 is coming quickly when the Judge of heaven and earth will  
47 call the dead in Messiah to life and slay the wicked with  
48 one W-RD, in the Day of the revelation of G-D's "IS"-ness.

49 The one and the many; the many and the one. From many,  
50 one? Or from one, many? No. The many from nothing---by  
51 only One. As one, many will go to nothing. Yet many are  
52 the ones who will be husbanded by the One. While so many,  
53 many more will be lost, and not recovered, to the mystery  
54 of their lawlessness. And nothing will save them in that  
55 Day of judgment, when they curse G-D's great white throne.

1 We were created "out of" nothingness, "in" G-D's image,  
2 not "out of" His image; and we certainly didn't originate  
3 ourselves. Nor did we "somehow" spontaneously appear out  
4 of "something" which by definition, must be so originally  
5 devoid of any semblance of order (because order must only  
6 and initially and ultimately come from disorder) that one  
7 can only understand it as some absurd contradiction which  
8 nullifies itself: perfect chaos. Perfect chaos nullifies  
9 perfection. It would deconstruct itself if it could; but  
10 it can't exist apart from what it is---because as soon as  
11 it appears, it disappears. Darwin's progeny have evolved  
12 in number over time; and they continue to refine "somehow"  
13 to mean "something". But it appears to this uninterested  
14 observer that their faith in their father is weakening as  
15 those things which they imagine they're able to see, keep  
16 getting smaller and smaller. They think that if they can  
17 just get enough of their brothers together, to hold hands  
18 in a big enough circle, that their "something" will prove  
19 to be more than foolishness; but fools have a tendency to  
20 collide with their folly. It's been said that "boys will  
21 be boys; and dogs will be dogs" and never the twain shall  
22 part. Except when they revisit their folly. Or is it "A  
23 dog and its vomit shall not long be parted"? Or whatever.

24 From time to time throughout the course of the history  
25 of Man, there have been occasions where fools aped wisdom  
26 with such irony that the Creator and creation's adversary  
27 both laughed together at the spectacle---though each with  
28 altogether different reason. The lofty pronouncements of  
29 mankind's evolutionary cosmologists are close to becoming  
30 such theatre. They strut about in the fine garb of their  
31 technological know-how, presenting themselves as the high  
32 priests of scientific know-who. Who can reserve laughter  
33 at the sight? Indeed, :He Who sits in the heavens laughs:.  
34 But when they finally stand in the inner sanctum of their  
35 temple and declare technology to be the genius of science,  
36 then let those who would see more clearly stand well away.  
37 But what will science be able to see, by the light of its  
38 fire, from its vantage point within the circle, before it  
39 is consumed? How can such disorderly men come from order?

40 There was once a time, long ago, when :all of the sons  
41 of G-D sang together: and laughed together, with joy over  
42 all of creation. But that occasion will never come again.  
43 Some things are forever. Some things can never be undone.  
44 We were made out of nothing---but we were created through  
45 the W-RD of our Maker; by the breath of His VO-CE; in His  
46 image. G-D's word is truth; and can never be undone; and  
47 all that He declares is true when He declares it; and all  
48 that He purposes will succeed. But He is holy and He was  
49 holy and He will always be holy. We were created holy as  
50 He is holy. And just as He will always be holy---so must  
51 we be discrete and unique---forever. For Adam to be Adam---  
52 created as he was in the image of G-D---he must be unique  
53 and discrete in his essence forever---for eternity. From  
54 nothingness we came; and on the Day of the final judgment  
55 many will be returned there; but their essence will exist.

1 It hasn't always been like this. There was a time, in  
2 the beginning, when we had the authority to keep the life  
3 that G-D had given to us. We could have lived forever if  
4 we had so chosen---if only we had chosen to obey the W-RD  
5 of G-D. Make no mistake, G-D had created us for unending  
6 regeneration; and the cosmos had been prepared in advance  
7 of such a world. Death is not a natural part of creation.  
8 Creation is the natural absence of G-D; He isn't creation.  
9 Darkness is the natural absence of light; but death isn't  
10 the natural absence of life---it is the enemy of all that  
11 lives. Sin is not natural either. Creation was not made  
12 for sin. All of creation was created in torah. There is  
13 nothing that G-D created that was not of torah. Truth is  
14 incorruptible, but wisdom apart from torah is corruptible.  
15 In His wisdom G-D created natural light; and He separated  
16 it from natural torah and He called it, "natural darkness".  
17 There is nothing inherently false within natural darkness,  
18 just as there is nothing inherently corrupt within wisdom.  
19 But corruption can exist within wisdom; and sin can exist  
20 within darkness. The things of natural darkness are true  
21 insomuch as they remain true to natural light. Wisdom is  
22 wise insomuch as it remains true to understanding. Truth  
23 speaks into the nothingness and creates light by the W-RD  
24 of G-D. And the light illuminates the things of darkness  
25 that are true; but they don't appear in the light as they  
26 exist in the dark; rather, they're clothed with the light.  
27 There are things of which it is unlawful to speak, things  
28 which must always remain implicitly known. Because words,  
29 either human or angelic, are incapable of describing them  
30 rightly. There are no words for some things of knowledge.  
31 To attempt to explicitly speak of what is only implicitly  
32 true is to speak falsely. Light always clothes knowledge.  
33 The instant that one presumes to show unclothed knowledge  
34 in the light is the instant that sin appears in the night  
35 of natural darkness. There is no such thing as unclothed  
36 supernatural knowledge; just as there is no such thing as  
37 supernatural nakedness. G-D is light and there's nothing---  
38 either explicit or implicit---approaching darkness within  
39 Him. Hashem created natural darkness because nothing can  
40 exist apart from Him without it. And G-D created natural  
41 light because the natural knowledge that He created there  
42 in that darkness couldn't exist without that light. It's  
43 a paradox---that some things of darkness can't exist with  
44 light, and yet neither can they exist inside the darkness  
45 without it. Matter originated in natural darkness but it  
46 was created from natural light as the light was separated  
47 from the darkness. Matter is what light left behind when  
48 when it separated from the darkness. And matter that can  
49 be seen is clothed with energy; just as wisdom is clothed  
50 with understanding. There are many mysteries in creation.

51 The mystery of lawlessness can only exist in unnatural  
52 darkness---in the unnatural absence of truth---because it  
53 is false. Just as death is the unnatural absence of life,  
54 lawlessness is the unnatural absence of justice. Our sin  
55 exists in the unnatural absence of Yeshua's righteousness.

1 All of creation is derived from natural torah; and yet,  
2 for some reason the wisdom of heaven's and nature's torah  
3 has been corrupted over time. The corporeal and physical  
4 nature of creation suffers entropy. Natural torah is not  
5 destroyed---but it is, in some sense "undone", even as it  
6 is conserved. This is true in the heavens, and the earth---  
7 in this virtual, ideal sense; as well as in a solid, real  
8 sense. Learned observers of the earth and earth's heaven  
9 call it, "The laws of the thermodynamics of energy." And  
10 they understand it to describe the ways of "energy": what  
11 is conserved and what is lost when work is performed (and  
12 conducted from one thing to another), by a conductor, and  
13 performer. Yet what is lost or what is gained if we work  
14 forever to acquire a knowledge of wisdom, but never learn  
15 to rest in the knowledge of G-D's truth (which is greater  
16 than our truth) or His wisdom (which is not of this world)?  
17 A man of letters says, "All truth is God's truth." While  
18 a student asks of him, "What is truth?" While their fool  
19 says mockingly to all, "What is truth!". And :yet I know  
20 that one fate befalls them: all. All darkness isn't this  
21 present darkness. Indeed, what if their truth isn't true?  
22 What if the light that fills them is darkness? :Then how  
23 great is that darkness: of the outer darkness. We do not  
24 know what we do. But why is it so difficult for humanity  
25 to confess its ignorance, and change its mind, and repent?

26 A father hears his child weeping in his bedroom and he  
27 rushes in to see what's wrong. And the child says to his  
28 father, "I've lost the part that makes my toy work, and I  
29 can't find it anywhere in the room; but I'm sure it's got  
30 to be here somewhere; and I keep looking for it. It's my  
31 favorite toy. I don't know what to do." What would that  
32 father not do for his child? Even to the point of buying  
33 a new toy to try to take the place of the one that breaks  
34 his child's heart. As that child grows older it won't be  
35 the new toy that he treasures, but his father's love that  
36 he experienced in his despair over his favorite toy. And  
37 he will treasure that broken toy for the rest of his life.

38 Creation has lost its natural justice; and it despairs  
39 of its life as an ongoing consequence. Even children can  
40 tell that life isn't fair, and that something is just not  
41 right. Is there any place on earth where a child can not  
42 observe what nature calls a father? Even an orphan child?  
43 And can a child not wonder from where a father comes, and  
44 to where a father goes? And can he not see good and evil  
45 fathers at work in the world all around him? What of him?

46 A good father adopts a fatherless child. And he loves  
47 him as much as his first son; and out of his love for him  
48 he makes a toy for him with his own hands to show him how  
49 much he loves him. But as that child grows older he sees  
50 the toy that his father had bought for his first son, and  
51 he grows to hate his older brother for it. So one day he  
52 goes into his brother's room and breaks his brother's toy.  
53 This grieves the father, but his older son only cares for  
54 his favorite toy; the one with the missing piece that his  
55 father had replaced. What will that younger son do then?

1 We know that there is such a thing as property because  
2 we can see that there is such a thing as debt. Owing and  
3 owning are a de facto reality of our human existence. We  
4 owe things to others; to deny that we owe anyone anything  
5 renders us less than human in our behavior. Indebtedness  
6 is a fact of our humanity. One may own little; but there  
7 is no one who can owe nothing. Except G-D. G-D does not  
8 owe anything to anyone. Though many of His creatures beg  
9 to differ, the sovereign Creator of the universe does not  
10 owe anything to anyone, and He never has. He doesn't owe  
11 a debt---even---of love. G-D is love; love describes Him.  
12 All of His creation was created out of love. And each of  
13 His creatures came into existence owing a debt of love to  
14 Him. He loves us---even if we do not love Him. But when  
15 we are loved by others, and love others in return, we can  
16 come to understand His love for us, and the love which we  
17 owe Him in return. We owe our very existence to G-D, let  
18 alone all that we have or will ever have. A tithe is our  
19 acknowledgement of the sovereignty of G-D over all of His  
20 creation, over all things both seen and unseen. Property  
21 is both a legal and virtual reality. Though Adam allowed  
22 his sovereign ownership of nature to be taken from him by  
23 deception (he deceived himself first and foremost, and in  
24 the end has no one to blame but himself), and thus has no  
25 natural property rights in nature's law, G-D in His mercy  
26 provided a way of restoration (from before the foundation  
27 of creation) through the tithe. Adam was given sovereign  
28 ownership of nature when they were created, Eve from Adam;  
29 but when they separated themselves from the sovereign G-D  
30 Who gave them sovereignty, they also separated themselves  
31 from their dominion; and all of nature was then without a  
32 natural owner. Thus natural law exhibits no titleship or  
33 justice or reason in its own right---but only the laws of  
34 Darwin's folly and the ultimate extinction of his entropy.

35 But a second natural Adam entered into nature as a one  
36 of a kind man; and He, as the eternally preexisting tithe  
37 of G-D, through Whom everything had at first been created---  
38 reclaimed Adam's natural sovereignty for him in his place,  
39 as his son, which was His birthright to do. And He arose  
40 from the death of that great first separation between G-D  
41 and Adam, because He was legally entitled to do so as One  
42 Who was sovereign even over the separation which is death.  
43 And He ascended to the right hand of the sovereign throne  
44 of G-D---until the great and terrible Day of Adonai, when  
45 He will return to exercise His dominion over all creation,  
46 and to purge lawlessness from the face of the earth. And  
47 there will be no end to the increase of His governance in  
48 all of His creation from that Day forward---leading up to  
49 a New Day of the re-creation of the heavens and the earth.  
50 We who will be resurrected when He returns, will serve as  
51 tithes of that Day along with Him, for the Sabbath of His  
52 reign in Jerusalem. Why did He return to heaven? and why  
53 must the earth wait for a millennium for the New Creation?  
54 Because heaven must come down to earth; and G-D must come  
55 to us. Because we can't get to heaven; or understand G-D.

1 A tithe is more than just a "tenth" of something, just  
2 as "the lion's share" is more than nine tenths of a thing.  
3 So of course a tithe isn't "precisely a tenth and nothing  
4 but a tenth" of the law; it has both a special and common  
5 sense meaning. But what is common to some is uncommon to  
6 others. A tithe is the recognition of an owner's portion.  
7 A tithe is the "something more" than just "the sum of its  
8 parts"; it is something more than a percentage of a whole.  
9 A tithe is the interface that allows for the relationship  
10 between the theoretical and the real, the eternal and the  
11 temporal, the infinite and the quantifiable, the many and  
12 the one, the particular and the universal, the common and  
13 the special. An offering of tithes is an acknowledgement---  
14 whether explicit or implicit---of the existential reality  
15 of a higher court of understanding, and of a higher order  
16 of meaning. A tithe differentiates deed from lip-service.

17 Wisdom is about relationship: the how?, and where? and  
18 when? of things. It's about timing and placement. It is  
19 qualified as wisdom by understanding. It is proven to be  
20 wisdom by the speech and behavior of those who understand  
21 it. Because their speech and behaviors produce words and  
22 deeds that even the young and foolish can recognize to be  
23 wise. Speech and behavior are inseparably one---we can't  
24 understand speech apart from behavior: to speak is a form  
25 of behavior. So also, wisdom without understanding isn't  
26 wisdom at all. We can't understand wisdom apart from her  
27 deeds, and we can't understand her actions apart from her  
28 words. Authentic wisdom is wise only inasmuch as it acts  
29 and speaks in deference to the understanding that it does  
30 not, in and of itself, determine what wisdom is---that it  
31 is not the source of wisdom. "Wisdom" is not wise in her  
32 her own estimation. She understands that she is not wise  
33 at all, apart from the one true "WHO", Who is personified  
34 as a "he" to her "she", namely, the G-D WHO IS the source  
35 of wisdom. So also, we exist because G-D exists; and yet  
36 we are not Him in any way whatsoever. Indeed, apart from  
37 G-D we are the very antithesis of Him---just as wisdom is  
38 folly apart from G-D. Wisdom is reflective understanding.

39 Understanding is about truth: the why? of things. And  
40 the why? is inseparably paired with another question: who?  
41 Truth is about the who and the why of things. The giving  
42 and receiving of tithes is about a recognition of the who  
43 and the why. To whom does property belong? To its owner.  
44 And how is something found to be property? and how is its  
45 owner determined? Through a finding of law, and a ruling  
46 of a court of that law. Who owns what? Or what owns who?  
47 Can a something own a who? Is natural slavery sanctioned  
48 by natural law? The one who says, "I am the Judge and no  
49 law can judge me," is a slave of lawlessness. Such a man  
50 places himself above the law. But the judge who is under  
51 the law recognizes the judgments of a higher court. Thus  
52 there are at least two "courts" of justice in the reality  
53 that is human law---and both courts are above natural law,  
54 where there exists no court and no justice---but only the  
55 instinctive judgment of nature, which leads to extinction.

1 There is an old saying that "possession is nine tenths  
2 of the law", which could be restated as "ownership is one  
3 tenth of the law". I can own what someone else possesses.  
4 Does what you have belong to you? Ownership is one thing,  
5 and possession is another. Which is more important to us?  
6 Here in America the rule of law insists that ownership is  
7 paramount---even though it be the mere tenth of the whole.  
8 These two things are a pair---they belong together. They  
9 aren't quite what we might call a dichotomy, or a duality---  
10 these kind of terms are too misleading---they become mere  
11 fifty-fifty propositions---abstract constructs subject to  
12 a sophist's shell game. Rather, possession and ownership  
13 are a ninety-ten pair wherein the one is the tithe of law.  
14 Ownership is the property of the law---whereas possession  
15 without ownership breeds anarchy. The legal relationship  
16 between ownership and possession is justice. Without law  
17 there can be no such thing as legal justice. Natural law  
18 is a kind of law that has to do with virtual justice. We  
19 know when we have suffered a natural injustice, no matter  
20 how young we are or unlearned we are or ungoverned we are.  
21 Natural injustice is a de facto reality of our experience;  
22 and from that undeniable injustice we discern the de jure  
23 reality of virtual justice. A child discerns the de jure  
24 reality of other individuals in the same way. And adults  
25 are expected to respect the relationship between the many  
26 and the one. Virtual justice is a thing of intuitive law.

27 So the de facto hand of natural injustice allows us to  
28 grasp the de jure reality of virtual justice. Because we  
29 sometimes observe natural injustice responding to natural  
30 injustice in such a way that (instead of perpetuating the  
31 injustice) seems to bring about a measure of peace. What  
32 is it, there at work---somewhere between the two de facto  
33 injustices---that brings about peace in that relationship?  
34 It is nature's justice---unnamed---undefined---uncodified.  
35 It is definitely there, in a de jure sense, but not there  
36 in a de facto sense. The effect is unmistakably there in  
37 a de facto sense of peace; but the cause of that peace is  
38 hidden in the relationship between one de facto injustice  
39 and another. As nature's intuitive justice becomes solid---  
40 through repetition and observation and recognition---what  
41 was theretofore de jure virtual justice is adjudicated by  
42 de facto legal justice. The title of "legal" law is thus  
43 imposed upon the whole of natural law and judgment arises.

44 We have other colloquial terms for natural law. It is  
45 sometimes referred to as "the law of the jungle", and its  
46 practical outworking is known as "street justice". It is  
47 a law that is primal and animalistic and its "justice" is  
48 an instinctive, unreasoned balance of de facto injustices.  
49 We are all comprised of the dust of the ground and we are  
50 all animated in this shared land of the living. We exist  
51 as discrete material substances in a space-time continuum.  
52 And yet there is far more to us as human beings than just  
53 this "nine tenths" of our existence. There is a distinct  
54 other that differentiates us from animals, and vegetables,  
55 and minerals. Human reason is the crown of our existence.



1 If the lion's share of everything that man seems to be  
2 about in this existence is marked by vanity and emptiness,  
3 or futility and disparity, or transiency and incompleteness;  
4 nonetheless, our lion's share wears a crown called reason.  
5 And though the Preacher spoke rightly, saying, :Vanity of  
6 vanities---all is vanity.:, he also spoke truly as a lion  
7 of wisdom in proceeding onward to his conclusion that man  
8 must :Fear G-D and keep His commandments:. Because there  
9 is no such real thing as an animal crowned with any crown.  
10 But there is such a real thing as a King and the Crown He  
11 wears. And there is such a real thing as a Judge and His  
12 Seat of judgment. And there is such a real thing as good  
13 and good's reward; and there is such a vile thing as evil  
14 and evil's effect. Our human reason is an interface with  
15 the realities of Heaven and a Throne that is the ultimate  
16 reality of all realities. Human reason is absurd without  
17 truth; and faith is impossible without reason. The Great  
18 King of all the universe is both the source of reason and  
19 faith, and the object of faith and reason. And it is the  
20 practice of wisdom to be faithful to the torah of reality.  
21 But as for the beast who thinks he knows better, there is  
22 more hope for a fool. The savage in a man may be thought  
23 wise by all; but :no longer will the fool be called noble:.

24 Apart from our Maker and His justice we are hopelessly  
25 lost to meaninglessness. Some lost souls come to realize  
26 this early on in their lives, while many others can spend  
27 their entire lifetimes never bothered by a haunting sense  
28 of some essential vacancy that's waiting---somewhere deep  
29 within them---for a certain sense of something to enliven  
30 it. Apart from our Redeemer and His righteousness we are  
31 hopelessly consigned to our personal lawlessness. We are  
32 unable to undo the things we do that damage those we love.  
33 And all that we can do to repair the damage is never good  
34 enough to undo the things we did to them. And even their  
35 forgiveness joined together with our forgiveness is never  
36 quite enough to change us. And the more we try to change,  
37 the more sensitive we become to how we pain those we hurt,  
38 and the more sensitive we become to how our pain hurts us,  
39 and the more helpless we become to change the way we love.

40 Even our love is not enough to justify our reasons for  
41 living. Or if a man murders his neighbor on a Monday and  
42 then thinks he does well for the rest of the week to kill  
43 no animals, is he justified by his Tuesday through Sunday  
44 behavior? How good must a bad man become before he stops  
45 being a bad man? Or how bad can a good man become before  
46 he stops being a good man? Without justice an individual  
47 means nothing, and the world around that individual means  
48 nothing. Because without justice there is no owner---and  
49 without ownership an individual can keep nothing precious.  
50 Without ownership nothing can be unique, nothing precious,  
51 nothing cherished, in this world. Even if the individual  
52 were to possess all the goodness and beauty and wonder of  
53 the entire universe, without justice the individual keeps  
54 nothing---not even individuality. :What does it profit a  
55 man to gain the whole world: but never find righteousness?

1 If justice is the right relationship between ownership  
2 and possession under the law; then righteousness is found  
3 in the relationship between ownership and the law that is  
4 above it. Righteousness is a vertical legal relationship  
5 and justice is a horizontal legal relationship. If there  
6 is only one court---of justice---then who or what decides  
7 the law? Or who becomes the law? Or is the law becoming  
8 of anything good and beautiful? If justice is decided by  
9 a woman with a blindfold and a scale, where is the keeper  
10 of her sanctity? :Has the rain a father?: Or the fields  
11 a husband? Or the harvest a child? Or the grain a place  
12 to go? Where can justice be found in one court of law if  
13 it can't be found there? Who can observe the miscarriage  
14 of justice and say, "Sometimes peace is still-born in the  
15 order of the court." Who can watch as justice is carried  
16 out of that courtroom in a coffin and buried in that yard  
17 outside the steps of that courthouse and say, "Justice is  
18 served. Now everyone can rest in peace." Who will watch  
19 the watchers if there is just one court of reason and law?  
20 How can such a court stand upright over time? Or how can  
21 its sense of rightness gain acuity over time by blindness?

22 But there is a higher court of reason. And justice is  
23 to be found in the righteous judgments of that high court.  
24 And peace and order are the blessings of its deliberation  
25 and its rule. Righteousness is found in that court alone.  
26 The Judge of that court is the rightness of righteousness.  
27 He is the very definition of righteousness and the author  
28 of rightness itself, and His opinions are true, and final.  
29 None dare enter that courtroom to stand before that Judge  
30 in their own sense of rightness. Will a mere human stand  
31 in that place and arrogate the righteousness of the Judge  
32 of righteousness? Heaven trembles at such an abomination;  
33 and the earth shudders, and its very foundation fractures.

34 Man is a little lower than the angels, and not too far  
35 above the beasts. It was inevitable that men would think  
36 themselves angels, albeit of a different kind; and it was,  
37 perhaps, inevitable that angels would consider themselves  
38 just a little lower than G-D, in a way of special sonship  
39 of a different kind. But when both the man and the angel  
40 conclude that one or both of them are G-D then that angel  
41 will find himself cast out of heaven. And that adam will  
42 find himself lying in the dust of the ground like a beast.  
43 The sin of an outlaw is the "unrightness" of his sense of  
44 rightness. And his judgment is distorted by his sense of  
45 the justness of his cause; but his ways are only right in  
46 his own eyes. How dare anyone say that he is wrong to do  
47 the things he does! How dare anyone---even his Maker and  
48 Redeemer Himself---suggest that he is wrong to be what he  
49 has become. Because it was not his choice at all to have  
50 to live the way he lives. And it's not his fault that he  
51 was born into this life. And it's not his truth that God  
52 will not accept him as he is. How dare anyone judge him!

53 The mystery of our lawlessness is great; :the heart is  
54 more deceitful than all else and is desperately sick; who  
55 can understand it?:? Only G-D Who re-makes us in Messiah.

1       The great mercy of G-D relieves us from the compulsion  
2 to understand the mystery of our lawlessness: we need not  
3 fully understand the nature of our guilt before the court  
4 in order to make an admissible confession of our criminal  
5 conduct. Quite the contrary, we are told to abhor occult  
6 behavior---which includes the searching out of sin of any  
7 kind for any ostensibly constructive purpose. The images  
8 of lawlessness are false---they do not truly exist at all---  
9 but the sin that issues from that falseness is quite real.  
10 The darkness of lawlessness is false, and the things that  
11 appear in that darkness are false. Occult knowledge lies  
12 to the one who tastes it, and fills their mouth with lies.  
13 And they swallow the lies, and their stomach is distended  
14 with the lies, and their flesh is misshapen by those lies.  
15 Yet they think that they are the true seekers after truth.  
16 But the longer they practice their anarchy of lawlessness  
17 the farther they get from the truth of reality. There is  
18 no true light in the deep things of satan. True light is  
19 a thing of the day; but the knowledge of natural darkness  
20 belongs to G-D Alone, and to no one else, neither man nor  
21 angel. No one can see in absolute darkness; but everyone  
22 who has ears can hear in the dark. And there is no other  
23 sense that we can trust when there's no light to illumine  
24 us---no sensations of smell, nor sensations of taste, nor  
25 touch. We must trust the Voice of our Maker when we must  
26 go out into the night. We must listen for His Voice, and  
27 ignore every other voice that doesn't belong to Him. His  
28 Scriptures are the source of His light; His words are the  
29 source of His Voice. Anyone who hears His Voice a little,  
30 and follows His instruction, and does as he is instructed,  
31 will hear G-D's Voice more clearly---and His instructions  
32 will become more evident in the life and lifetime of that  
33 faithful servant. But anyone who listens to a voice that  
34 doesn't belong to His Scriptures will end up tasting what  
35 isn't food and drinking what isn't drink; and that wicked  
36 servant will become enslaved to the master of lawlessness.

37       A righteous teacher of Scripture went up to his church,  
38 and he saw a drunken man covered in his own vomit, asleep  
39 on the steps of the sanctuary; and that righteous student  
40 thought to himself, "Lord, this poor wretched man. There,  
41 but for the grace of God, go I." And he stepped past him  
42 carefully, so as not to arouse him as he slept---and then  
43 entered the church to tell the pastor, so that they could  
44 summon some help for the man. The drunkard's friend just  
45 happened to be sitting across the street and he was awake.  
46 And he thought that he saw what just happened, so he said  
47 to himself, "Gawd, what a phony. I may be a drunk but at  
48 least I ain't a hypocrite. And at least I'm not the fool  
49 that my drinking buddy there is, to hope that some church  
50 can save him." Then he noticed the pastor of that church,  
51 opening the door; and he mocked the pastor as he knelt by  
52 the man's side, saying, "Save your flock, preacher! Save  
53 yourself the trouble, preacher! Your gawd ain't listenin'!"  
54 But the well-practiced preacher answered, saying, "You're  
55 wrong, my friend; I used to be an alcoholic just like you."

1 Nu? So what about the Jew? This goy that goy, "Let's  
2 all go to church, guys!""? So what's Jacob, chopped liver?  
3 Well. No. Not exactly. To the lion's share of humanity  
4 the Jew looks more like dead meat than chopped liver; but  
5 that's just us. But Jacob's point is well taken; because  
6 we can't understand truth if we don't start with the Jews  
7 first. In order to understand the order of things, Jacob  
8 must be the one who receives the hereditary blessing that  
9 belongs to the first born son. Even if it wasn't exactly  
10 given to him by his father. That is to say, "Well, maybe  
11 they didn't 'exactly' realize what was happening when the  
12 birthright was in play---just like Jacob's fraternal twin  
13 brother didn't 'exactly' know what he was doing---when he  
14 turned the tables on Jacob inside their mother's womb and  
15 pulled him by his heel, back into the contest of emotions---  
16 and then pushed his way past Jacob in the birth canal, so  
17 he could get some air. So, nu? Jacob wasn't the one who  
18 butted into line---actually---truth be told, he was first  
19 in line to be born. So nu? Is the fittest man in a race  
20 always the one who deserves to win? And anyway it wasn't  
21 exactly like Jacob didn't want some breathing room of his  
22 own. Maybe it wasn't exactly a photo finish from a dad's  
23 point of view. But it was very, very close on the inside.  
24 In truth, yes, Esau was the better fighter; but Jacob was  
25 the better wrestler. And in truth, Jacob could have beat  
26 Esau to the air. Because in truth, the fighter must have  
27 room to exercise his skill; but the wrestler is effective  
28 at close quarters. So nu, such a gansa megilla? Ya'acov  
29 was a good Jewish boy, before there was even such a thing.  
30 He loved his yiddishe mama---before she even knew that he  
31 could love her even more than he loved his own life. The  
32 truth of the matter is Jacob hesitated, for just a second;  
33 because he didn't want to leave his mother's womb; and it  
34 cost him his birthright. Or so it would seem. But Jacob  
35 won that contest of their wills after it was all said and  
36 done. Because he wanted his birthright as the son of his  
37 father and mother more than Esau wanted it. In truth, it  
38 was his from the beginning. But what? Esau won it, fair  
39 and square? So nu? Esau didn't know exactly what he was  
40 doing when he traded places with his brother for a second  
41 time? and gave Jacob's place in line back to him? and for  
42 what? some soup in a pot? some stew? So what was Isaac's  
43 blessing, chopped liver? Esau wasn't taking care of what  
44 belonged to Jacob; so if Jacob hadn't taken it back, fair  
45 and square mind you, then he would have been worse than a  
46 delegitimized son; in truth, he would have been akin to a  
47 worthless bastard. So nu? What would you have done in a  
48 similar situation? In truth, we're all illegitimate sons  
49 and daughters, Jew and goy alike. Truthfully, we are all  
50 like Esau on his worst day. But even truer still is this:  
51 Jacob was the undergoy, just as the Jews have always been  
52 the underdog. But he was a faithful son and father. And  
53 he was his brother's keeper; just as the Jews have always  
54 kept faith with the nations that they have wandered among.  
55 But we have a taste for blood; and a savage hate for Jews.

1 Who are the real overlords among us? Who are the ones  
2 who "really" run the world? If the rocks and trees could  
3 speak they would tell you, "O wicked, foolish man. Throw  
4 a rock, and hit a Jew! But look behind them...and you'll  
5 see who's really calling the shots." The Jew is a middle-  
6 man; and Jacob is a scapegoat. The Jew is a peddler; but  
7 his supplier is the thief. The Jew is a shrewd bargainer;  
8 but his banker is the swindler. The Jew may have a knack  
9 for making money; but his impoverished brother never goes  
10 without his help. The Jew may have a knack for study and  
11 learning; but he freely gives the wisdom he acquires from  
12 his gift to anyone who wants it. The Jew may have a gift  
13 for management; but he also knows how to serve the boss's  
14 interest. If too often Jacob fails to serve "the greater  
15 good" of those around him, then he will eventually become  
16 the property of those who wish to use him as an insurance  
17 policy against potential losses due to fire and theft and  
18 potentially life-threatening exposure to the overwhelming  
19 rage of an awakened and enlightened mob of angry laborers  
20 who have suddenly found themselves disenfranchised of all  
21 of their personal sovereignty---and all of their property  
22 also---except for a few torches and some pitchforks, that  
23 is. But the Jewish banker's bankers know that such tools  
24 are all that all those angry workers of the world require  
25 to kill them where they sleep. They're very careful---to  
26 be certain---that such rage if it goes out into the night,  
27 heads to the house where their Jewish front man lives; so  
28 they'll have enough time to scheme how they might respond  
29 to their advantage. The House of Rothschild sells sweets  
30 for the gentile lords of the nations; and those overlords  
31 have made multi-leveled preparations to direct, and if it  
32 should be necessary---redirect---any unforeseen, midnight  
33 insurrections to their associates who live in the palatia  
34 of the Great Zionist Experiment. But behind such Jews is  
35 the genuine adversary of every true underdog of the world.  
36 And he has a diabolical knack for training wolves to kill  
37 sheep as a way to distract shepherds from the real target  
38 of his hatred. The shepherd's boy is who the lion really  
39 wants; and he crouches in darkness, waiting for the chaos.  
40 And when the shepherd directs his attention to the wolves,  
41 he moves quickly for the kill, and drags his prey away to  
42 the safety of his lair before the shepherd even begins to  
43 realize that his son is gone. How can a shepherd protect  
44 his son, and his sheep, from such a treacherous adversary?

45 The Jewish polity in Cisjordan is an odd architectural  
46 edifice, unacquainted with its site; but Jacob's children  
47 have taken back their rightful ownership of the domain on  
48 which that odd mansion was hastily erected. And the Jews  
49 will never again be stripped of their sovereignty as Jews  
50 living in the Jewish Eretz of the Yisrael of the L-RD G-D  
51 of all the universe---HaShem Adonai Tzva'ot---the LORD of  
52 hosts, is His Name. And no one will stand against Him in  
53 the Day when He returns to rescue Israel from the nations.  
54 And no longer will Esau answer insolently to Israel's G-D,  
55 saying, "So, am I also supposed to be my brother's keeper?"

1 Jesus ascended to heaven to claim His sovereign rights  
2 as the King of all kings and the Lord of all lords---both  
3 in heaven and on earth. And He will bring that authority  
4 with Him when He returns to Jerusalem to claim His throne.

5 What is sovereignty? Or what does it denote? Royalty?  
6 Regency? Rulership? Is it just an artifact of antiquity,  
7 as post-modern man would have us believe? Is it the lock  
8 of a tyrant, and the chains of his fools? What should we  
9 do with sovereignty, to avoid the fate of tyrant and fool?  
10 Ability is to sovereignty what possession is to law. The  
11 ability to do something is the larger part of sovereignty.  
12 Or in other words, "ability is nine tenths of sovereignty".  
13 Or to rephrase it: "authority is one tenth of sovereignty."  
14 Here in America the rule of law insists that authority is  
15 more important than ability. America became the greatest  
16 nation of modern history by constituting itself, in large  
17 part, upon the conviction that might does not "make right."  
18 And America has become a watchword of post-modern history  
19 by deconstructing sovereign authority into a framework of  
20 folly, a shining city on a hill, not unlike the Parthenon,  
21 with no roof and no doors. America sat down and said, "I  
22 will eat the food of gods. And then I will wipe my mouth.  
23 And then I will speak. And whatever I posit will be true."  
24 But in truth, America eats, and then wipes her mouth, and  
25 then lifts her robes, and then squats in her chambers and  
26 deposits her law on the floor, and then asks, "Where is a  
27 man who can clean up this mess?" Yet we're told that her  
28 words are pregnant with meaning. Folly upon folly. Such  
29 is the world of post-modern man, who reasons in his heart,  
30 and emotes in his head. Such is the madness of humankind.

31 So now the Torah of G-D is beneath us? So now our law  
32 is whatever we say it is? Because? Because? Because we  
33 are possessed of such ability? Because we are the owners  
34 of all that we see? Because authority is rightfully ours  
35 as the intuitors of humanity? But look wherever you will,  
36 you son of a humanist, and see if you can find a humanist  
37 who has not died an animal's death. Such is our heritage.

38 Yet what is the birthright of a man according to Torah?  
39 Personal sovereignty: the ability to breathe and to sense;  
40 to digest and to reason; to grow and to build; to develop  
41 and to create; to procreate and to propagate; to populate  
42 and to dominate. But what is the inheritance of a son of  
43 man according to Torah? Death. Separation from the land  
44 of the living. The life that is in our breath is ours in  
45 the instant we are first able to take it: this is a man's  
46 right by virtue of his birth. But the essence of a man's  
47 life is more than the living of it. The life that is his  
48 essence is in his blood. This is the life that all flesh  
49 inherits from conception. It has the ability to exist by  
50 virtue of its conception; but it doesn't originate itself  
51 in the way that it originates its own lifetime (by taking  
52 its first breath). Birth grants a child the authority to  
53 breathe; conception grants a child the authority to exist.  
54 But we go, nonetheless, the way of all flesh. We have no  
55 authority to keep what we have been given: because of sin.

1 When Jesus was just a lamp of clay in Eretz Israel, He  
2 was at once, the source of the light of the world, and He  
3 was the light that shone in the darkness. Judgment opens  
4 the eyes of those who have been blinded by injustice; and  
5 judgment closes the eyes of those whose ways are just and  
6 true in their own estimation. Yeshua came into the world  
7 to give sight to the blind; and He came into the world so  
8 that those who walk by the light of their eyes would know  
9 that they are blind. Because they would stumble over Him  
10 in their blindness to the truth; and they would fall down  
11 and be broken. It was necessary for the sake of the name  
12 of the Messiah as "He Who Is to come in Hashem". And yet  
13 we still stumble over Who He was; and Who He Is as He Who  
14 was; and Who He Is as He Who Is to come. It is necessary  
15 to this day that He remain :a stumbling block, and a rock  
16 of offense:. He was a unique, one-of-a-kind lamp of clay  
17 in Eretz Israel; and He was the unique, one-of-a-kind oil  
18 that continuously filled that lamp; and He was the unique,  
19 one-of-a-kind light that burned in the darkness of Israel.  
20 While He was in the world He was by Himself Alone; and in  
21 Himself Alone; and through Himself Alone. And He was for  
22 Himself Alone, as the only true W-RD of the wisdom of G-D,  
23 in the truth of His VO-CE---as Israel's truest embodiment---  
24 in the flesh of Abraham, and Isaac, and Jacob---as He Who  
25 was conceived, the King of the Jews and Jerusalem's Judge  
26 and Zion's High Priest. And yet He died for all humanity.

27 Y'shua came into the world to save it, even in its sin,  
28 and blindness, and brokenness: from its sin and blindness  
29 and brokenness. Y'shua came into the world, to redeem it  
30 from its own unrighteous self-judgment. Y'shua came into  
31 the world to save it from itself and to judge the one who  
32 usurped the sovereign authority of the throne of Adam, in  
33 Gan Eden---the accuser who is a false prosecutor of truth.

34 Y'shua came in the righteousness of Abraham, according  
35 to the spirit, and the letter of the Torah; in accordance  
36 to the Torah of heaven and of earth. And in the same way  
37 He came in the righteousness of Isaac, in both spirit and  
38 in truth. And at last He came :as one untimely born:, in  
39 the flesh of Jacob; and according to the righteousness of  
40 Israel, G-D's servant and first born son according to the  
41 spirit and the letter of the Law of heaven and earth---in  
42 word and in deed. And He will return to Tzion, in spirit  
43 and in truth; in accordance to the Torah of Moshe and G-D.  
44 In that great and terrible Day of His inauguration, as it  
45 is in heaven, so shall it be on earth. Y'shua HaMashiach  
46 will bring all of heaven with Him in that Day. And every  
47 eye will be opened by His righteousness; and He will fall  
48 upon the wicked of the earth, and shatter them like rocks.

49 But first He died and first He was buried and first He  
50 rose from the dead and first He re-ascended to His Father.  
51 So that every orphaned sinner who will believe in Him can  
52 eat His bread of heaven and be filled with the oil of His  
53 Spirit and drink the living water from the springs of His  
54 Spirit and the new wine from the grapes of His new heaven  
55 and earth---together with Him---in His unimaginable world.

1       What would your mother's father say? The one-and-only  
2 man they call your zayde or grandpa or grand-pere or saba  
3 or wai gong or jed or ojisan or opa or naana or abuelo or  
4 dedushka or harabujee or lolo or dziadek or kakek or deda  
5 or papous or baba iya or dede or umkhulu or bababozorg or  
6 another title even more unique than any one of these more  
7 typical titles. What about that bigger-than-life man who  
8 has a name to distinguish his title, and a face to ensure  
9 the uniqueness of his name, and a memory to invoke it all  
10 again and again---in his presence and even in his absence.  
11 His memory is a crown of everything that constitutes your  
12 history. How can this singularly precious tithe of yours  
13 have any real connection to some archaic and arcane story  
14 of a man called "Abba Avraham" whose life revolved around  
15 his so-called G-d-of-the-universe, whose voice he claimed  
16 to sense from time to time and place to place, throughout  
17 his unremarkable life. What if, in truth, simply through  
18 the quirks of human nature, the version of his story that  
19 his descendants revised just so happened to resonate with  
20 the collective imagination of a goodly portion of mankind?

21       So good for them? but not so good for you and yours as  
22 well? Did the power of the story that Yisrael told issue  
23 from its universality or from its exclusivity? Universal  
24 myths are ubiquitous---one's just as good as another. No,  
25 it must be the exclusivity of a Judeo-Christian narrative  
26 that draws listeners to its stories. But this would seem  
27 to be counter-intuitive insomuch as people aren't readily  
28 inclined to surrender the title of their personal history,  
29 that invests them in everything that is precious in their  
30 world around them, to the message of an ethnocentric Book  
31 that claims an exclusive right to the truth of everything.

32       We want to believe in such a thing as uniqueness. But  
33 we don't want to believe in a greater sense of uniqueness  
34 that is, by definition, unique from us and our uniqueness.  
35 So we make a god out of our uniqueness and we place it in  
36 a house that we build from the uniqueness of our lives in  
37 our world around us. And our god is every bit as true as  
38 we are true. But every bit as false as we are false. So  
39 how do we improve upon the inadequacies of our uniqueness?  
40 We strive always to better ourselves and our world around  
41 us---to make our sense of uniqueness truer and truer. So  
42 how do we make our sense of our own uniqueness truer? We  
43 seek to increase our uniqueness by denying the uniqueness  
44 of the world outside our own and by denying the falseness  
45 of our world around us; sometimes to the point of madness.  
46 Sometimes to the point of killing the things that are not  
47 unique to us. Yet G-D isn't some "non-God" for a non-Jew.

48       The mother of your grandfather was a unique and sacred  
49 tithe of who you are in your world. What would she do if  
50 she heard what you have heard? Would you even be here to  
51 read these words you're reading now? Would your mother's  
52 father have been born into a different world than the one  
53 he came to know? But she did have a chance to hear G-D's  
54 VO-CE; and when His W-RD calls her from the grave perhaps  
55 she'll love Him as an orphan loves the one she never knew.



1       What will you do today with what you know now? Do you  
2 sense His Voice as you read these words? Do you hear Him?  
3 Is there a place in your heart that's soft enough to hear  
4 the truth? Or is your world too important to you to hear  
5 the truth about it? Is your sense of your own uniqueness  
6 too important to your sense of self-justification to hear  
7 the truth about it? In truth you were created a uniquely  
8 wonderful mystery-of-a-person by a G-D Who longs to share  
9 His uniqueness with you. But apart from the truth of Who  
10 He Is your uniqueness will decay into the dust of history.  
11 He makes all things new. He would re-make you into a new  
12 creation that would give you a life in the new heaven and  
13 earth which is to come, in the city where no one is alone  
14 in his uniqueness, but each one is an eternally unfolding  
15 mystery of uniqueness. No one is alike in the new heaven  
16 and earth. But everyone is alike in the place that burns  
17 in an eternal mystery of its own lawlessness. Choose now  
18 whom you will love. Love is a choice. G-D has chosen to  
19 love you. But will you accept His love on His terms? Or  
20 will you choose only to love Him in whatever way you wish  
21 to know Him? The only way that the Creator will be known  
22 is by and through His VO-CE and His W-RD. Will His Voice  
23 plant a grain of truth within you, and cause it to spring  
24 forth into this world in which you live? Or will you not  
25 give up your life for His? He gave up His life for yours;  
26 but your life cannot exist with Him. Yet neither can you  
27 exist apart from Him. He laid down His life, and then He  
28 took it up again; so that you can live with Him---just as  
29 He lives with His Father. There is no injustice with G-D.

30       It's a great mystery why adam, when he hears the truth,  
31 either loves it or hates it; and it's a great mystery why  
32 a son of adam, when he sees what becomes of the two adams  
33 that go before him, either chooses to reject the one that  
34 he turns aside from, or chooses to live with the one that  
35 he continues to follow. You should choose today whom you  
36 will follow. You cannot have two masters. Repent of one  
37 and follow the other. How well does your master know you?  
38 How well do you know your master? If you are a false son  
39 of adam then you are a slave of sin. But if you are true  
40 to the Son of Man then you will serve Him, in word and in  
41 deed. But G-D cannot be impersonated by anyone, so don't  
42 try to be someone you are not, and don't expect others to  
43 be someone they are not. But love each other as you have  
44 been loved; and serve one another as you have been served.  
45 And you will be called, "sons of the Living G-D", because  
46 the Son lives in you and you in Him. Will a sinner never  
47 come to know the truth because you choose to live a false  
48 life in Messiah? And if you choose to live a lie, who is  
49 it that you suppose will believe you? And why is it that  
50 they should believe you? For their sake? For who's sake?  
51 They should believe you for the sake of the truth that is  
52 within you; if the truth is within you. Because the only  
53 thing that can save everything that's good about creation,  
54 is the Truth of the Creator; not satan's so-called "truth".  
55       You can know the Truth, even now---He Is Messiah Jesus.

1 The liar says that the Messiah needs you for something  
2 more important than yourself. The deceiver says that G-D  
3 needs you like "Uncle Sam Needs You!". But Uncle Sam has  
4 more to do with the father of lies than with the Ruler of  
5 all creation. G-D have mercy on us all if Uncle Sam ever  
6 converts to Uncle Jesus. The deists' "laws of nature and  
7 nature's god" are cruel in their application, but mankind  
8 is better off with them than with the kind of men who see  
9 themselves as keepers of the flame of power in government.  
10 Government has no might of truth within itself, nor is it  
11 any torch of truth when held aloft by human hands. There  
12 is no inherent virtue in human government. Because there  
13 is no inherent virtue in human nature, or in nature's law.

14 If you believe that people are basically good then you  
15 will likely espouse a belief in the ability of government  
16 to better your world. If, on the other hand, you believe  
17 that people are essentially sinful at heart then you will  
18 likely subscribe to the need for limited, self-government.  
19 As it's used here, the word "people" is meant to indicate  
20 yourself, first and most of all, as well as everyone else.  
21 If we are good then a government can serve a greater good.  
22 But if I am sinful then how shall I govern myself rightly?  
23 And if people actually aren't good at heart then how will  
24 small governments encourage good behavior, or inhibit bad  
25 behavior? Communal depravity is isolated, and individual  
26 behavior is moderated, by a plurality of small government  
27 structures---beginning with the self and extending upward  
28 and outward through the family, and the greater community  
29 and society beyond. Each structure of limited governance  
30 is a deferential response to the strengths and weaknesses  
31 of the preexisting structure---which is sovereign over it.

32 Human self-government must begin with a recognition of  
33 the G-D given sovereignty of the individual. Each person  
34 must be allowed to exercise his or her own authority over  
35 his or her own abilities. For better or for worse. Even  
36 if the person is a child, his or her G-D-made sovereignty  
37 must be respected by the parents and the neighbors around  
38 the child's family home. If that child fails to exercise  
39 proper authority over his or her abilities then it is the  
40 obligation of the parents to restrict or to retrain their  
41 child. If they fail to properly exercise their sovereign  
42 authority over their child's abilities in their abilities  
43 as the child's parents, then it's the obligation of their  
44 neighbors to protect their neighborhood from the failures  
45 of their authority by taking them before a court of truth;  
46 in order to reestablish the justice that the neighborhood  
47 has lost---the injustice being the imbalance between what  
48 rightfully belongs to the neighbors (peaceful coexistence)  
49 and what that family in question has taken through a lack  
50 of proper self-restraint. So it's not a neighbor's right  
51 to use his own hand against his neighbor; nor is it right  
52 for any parent to raise up his own hand, in his own anger,  
53 against even his own child. But the rod of discipline is  
54 self-restraint according to a higher law than man himself.

55 Torah is a good judge, but only G-D is king and priest.

1       The first thirteen states of North America that united  
2 together did so for the purpose of asserting their unique  
3 sovereignty as inviolate entities free from the royalties  
4 of any earthly king. If any one of the individual states  
5 had been able to assert its own unique sovereignty singly,  
6 then it would likely have chosen to do so---and its claim  
7 would have differed little from the claim that was levied  
8 jointly by the thirteen. The thirteen united states were  
9 no more sovereign---by virtue of their unity---than a man  
10 is sovereign by virtue of joining an army. An army isn't  
11 sovereign by virtue of its might---nor any king by virtue  
12 of his soldiers. But the sovereignty of every individual  
13 in the thirteen states was alienated and pillaged in many  
14 egregious ways by a despot who usurped the sovereignty of  
15 G-D in his claims upon the G-D-given rights of the people.  
16 Indeed, if but one man had been able to regain his unique  
17 sovereignty as an individual over and against the tyranny  
18 of one king, then he quickly would have done so. One man  
19 has more G-D-given sovereignty than any state or union of  
20 states. These are powerful words, though they lack might  
21 as mere words; but such power gathers into might---and we  
22 the people---in our declaration of G-D-given independence---  
23 gathered into the perilous might of a self-governed union,  
24 in the hope of casting-off the tyrannies of authoritarian  
25 individualists. By the grace of our sovereign L-RD (when  
26 we were basically a nation of Bible-believing individuals)  
27 we were freed from a might far greater than our own might.  
28 Would that we had found the courage to declare the gospel  
29 of Jesus the Messiah of Israel in our writ to the nations,  
30 in a Declaration of righteous dependence and independence.  
31 King George was a rugged individual just as we were kings.  
32 Even so, sovereignty is fraught with paradox; and one who  
33 thinks that his sovereignty is his own will have it taken  
34 from him. As G-D's justice would have it, now the nation  
35 to our north (that did not choose to exalt itself against  
36 the crown of an evil king) has more sovereignty than this  
37 America of erstwhile sovereign states that presumes to be  
38 a light, a golden christ of pseudo-israel, to the nations.

39       But America will not regain her sovereignty until each  
40 state of her union regains its Constitutional sovereignty.  
41 And those states will not regain their sovereignty unless  
42 each county of each state regains its sovereign authority  
43 to govern itself under the laws of justice, to the utmost  
44 of its unique abilities, for the sake of the liberty, and  
45 the life, and the pursuit of the happiness of its peoples.  
46 And those peoples will not regain their sovereignty until  
47 they repent of their self-centeredness and begin to truly  
48 love their neighbors as they love themselves. And yet no  
49 neighbor will regain his personal sovereignty over anyone  
50 or anything (least of all over himself) until he is saved  
51 from the mystery of his own lawlessness. Self-government  
52 is impossible without the truth of the G-D of Israel, and  
53 the truth of the history and geography and people of that  
54 land called, Israel. Peace can reign in the heart of man,  
55 but the nations will know no peace---until Y'shua returns.