

with Zevadyah their father. They were mending their nets. He called them. They immediately left their nets and followed him. Yeshua went

God is perfectly just. But many who are starved for justice in this age don't believe it—because they are gluttons for self-rightness. And even many who are poor in spirit—who have little to abandon spiritually—will nonetheless never follow a new Moses to the base of the mountain of Israel—because they are set in their ways in the things of this world. Even many who mourn the loss of innocence in their lives will find solace in the temporal comforts of this age—and go to their graves maintaining their own sense of guiltlessness.

There is something inherently wrong with each of us that only the God of Torah can fix. Spiritual poverty is no badge of humility—and spiritual wealth is no medal of honor. In the life of the crowns of Torah :one man pretends to be poor and has great wealth: even as he pretends to be rich and knows that he has nothing.

It may be next to impossible, in the truth of Torah, for a man of palatial wealth to live in humble opulence—but it's just as beautiful a thing as a man of humble means who lives in opulent wisdom. In the justice of Torah, each has his place in the kingdom of heaven. But in the kingdom of this world both of them will be reviled and persecuted for the sake of righteousness—even in the name of social and global justice. Even in the name of god.

Because there will be another humble rich man who will listen to the story of Y'shua and say, "I'm not much of one for Hebrew, and I don't care for crowns too much myself;" and apart from the Torah of repentance he'll come to hate the truth when it drops him to his knees. And there will be another poor wise man who will say, "I have nothing against your truth—it's not for me—so why should it be against me?" And apart from a love of the truth in Torah, he will come to loathe even the sound of the word: :righteousness: .

Time and Torah reveal differences that are otherwise hidden in a mystery of apparent similarity. God gives us identical twins to help explain the mystery of time. Time parses their near perfect similarity—and demonstrates conclusively that they are not the same.

The histories of time and Torah are nearing a spiritual denouement—in the geographies of Israel. And the "erezt" of Israel will be exalted above every other mountain of the earth. And the Lamb will stand on Mount Zion. And nation will rise up against nation—and like against like. But first the hearts of the fathers of Torah will be restored to their children.

Those who hunger and thirst for the righteousness of Messiah will find Him in Torah—when they search for Him with all their heart—withholding nothing of themselves from Torah—seeking no personal justice for themselves in Torah—clinging to nothing in Torah in their own defense—not even the tunic that covers their bare skin—or the cheek that saves their face. Hoping only to have kept the commandments of God and their faith in Jesus—to the glory of the One Who is enthroned—and to His Messiah: even to the end.

There is good for the poor in spirit, because Heaven's kingdom is theirs. There is good for those who mourn, because they will be comforted.

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What can possibly justify the finality and permanence of the coming judgment of this weak and corruptible Creation? Only the unrequiteable truth of God's selfless love.

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Only love can endure the mystery of pain. And only love can forgive hurt. And only love can reconcile the paradox of hate and truth. And only love can restore life to the dying.

But not all love can endure all pain. And not all love can forgive all hurt. And not all love can reconcile all hate to the love of the truth. And not all love can bring life back from the dead. Our love in ourselves—apart from God—and our love for ourselves—apart from God—and our love in each other—apart from God—and even our love for each other—apart from God—falls far short of God's love for us. Who forsakes such love?

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Only God's love for us can save us—from the ends of our lives in the life of this world—from the end of our self-rightness and our self-wrongness in ourselves) (apart from Him.

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All love is not God's love. Even our most selfless love for God—apart from His selfless love for us—is not enough to save us from the truth—the truth of what we are apart from Him. All truth is not God's truth. God's truth is unrequiteable. Only He is true.

If we refuse His terms of repentance—we refuse His selfless love. It is the only way.

If we seek to love God in our own of terms of selfless love we presume ourselves true enough in our selflessness to approach Him in the truth of His perfection. This is more than a perversion or an adulteration of selfless love—it is the abomination of self-love.

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Only God's love for us can save us from utterly recoiling—in the hate-filled shame of our naked pride—in our fallen-natural revulsion for God's glory—from the eternal brightness of the light of His perfect truth—in the Day of His final judgement of all things. Repent??

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In the mysteries of God's mercy there are moments in every lifetime—no matter where it may unfold—when every person is given gracious opportunities to hear God's Voice, and some capacity to understand just enough—to make certain decisions in the secret places of their heart. The responsiveness to G-d of those who may never hear about His gospel should be far less a mystery to us than the stony nonresponse of those who have heard.

There are orphans who have never had a chance in this life to hear of the love that their Father has for them—but their Father knows where they are—and He knows the secret longings of their hearts—and His Voice has called them to Himself—even from eternity.

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But there are sons and daughters who have adopted the ways of the world and grown tired of hearing about the God of their fathers—the God of Abraham, and Isaac, and Israel. They may yet honor Him with their lips—but they despise Him in the secret thoughts of their hearts—in their day to day lives—where the truth goes unrealized. Yet their Creator realizes that He is not their Redeemer—and never was—and never will be.

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