

1 These are labored sketches of Torah---seven outlines
2 of one Torah---of G-d---of Moshe---of heaven---of earth---
3 attempts to define for the eye what can only be grasped
4 with the hand. This is foolishness to the Hebraic mind.
5 But it finds its place in a time yet to come when there
6 will be an intense and widespread interest in the Torah.
7 The time is coming when all the world will accept Torah
8 as authoritative and yet wonder (due to their delusions)
9 just who is who; and :many will go back and forth: from
10 one lie to another. A prophet is a prophet, even if he
11 says nothing. And a false prophet is false, even if he
12 speaks truth. The confession that the Messiah has come
13 in the flesh is a confession of Torah. But as often as
14 not Satan draws near with a kiss to those he would kill.

15 It's no exercise in sophistry to enunciate a radical
16 distinction between Hebraic understandings of "Torah as
17 Nomos" and the Christian synonymy of "Torah=Law". Even
18 when Judaism uses the English word---Law---in reference
19 to matters of Torah, its visceral meaning to the Jew is
20 certainly the opposite of its gut-level meaning to most
21 Christians. And this visceral level is the place where
22 we must go if we are inclined to search for the meaning
23 of Torah. "Law" cannot define Torah; Torah defines Law.

24 Torah is instruction. Instruction differs radically
25 from teaching---the two words are not at all synonymous.
26 One who is taught, learns by sitting and listening; and
27 one who is instructed, learns by following and watching.
28 Teaching proceeds on the basis of a student's knowledge;
29 while instruction proceeds on the basis of his trust in
30 the instructor. Teaching fills up the measure of one's
31 knowledge in the place where he sits; but his knowledge
32 can't describe a place of understanding that he has yet
33 to see. If he trusts his instructor he will eventually
34 sit at his teacher's feet in a new place---and his eyes
35 will study things that there were no words for where he
36 formerly sat. Just as speech is the means whereby ears
37 first come to recognize a language of words, young eyes
38 first come to recognize a language of deeds as they are
39 opened by the behavior of the wise. A fool hears words
40 of wisdom and fancies himself wise; but one who is wise
41 follows the instructions of wisdom. A fool's knowledge
42 can fill a book; and his wisdom can empty cup after cup
43 of fine wine. Such words as these are eaten by the one
44 who would gain understanding; but even "faith", when it
45 comes out of the mouth of a fool, is a detestable thing.
46 To eat a word is to act upon it and be acted upon by it.
47 A correspondence will begin to grow between what we say
48 and what we do when we eat nourishing words---the words
49 of the wise---but there is no organic chemistry between
50 the deeds and the words of those who refuse instruction.
51 The alchemist consumes gold in his folly with lead; and
52 those who have no fear of G-d waste their lives talking.

1 Wisdom is authenticated by her deeds---not her words.
2 To walk according to this truth is to understand wisdom.
3 This is the progression of wisdom: hearing wisely leads
4 to doing wisely and doing wisely leads to seeing wisely
5 and seeing wisely leads to speaking wisely. And wisdom
6 speaks thus: "Fear G-d!" One who acts upon these words
7 will be acted upon by them: they will imbue the motives
8 of his flesh with the wisdom of his lips. Who has ears
9 to hear wisely? Let him keep the instructions of Torah
10 which are specific to who he is---instructions which he
11 has already been given to accept as words applicable to
12 him. The naïve may eat words which are indigestible to
13 them; but if they heed the counsel of their elders (and
14 the witness of their stomachs) they will discern wisdom.

15 No one can receive words of Torah unless G-d creates
16 an ear for truth within him. His speech forms this ear:
17 His voice is the Spirit of truth; and His Word is truth.
18 G-d's voice calls out to every child---even one born in
19 the sands of Arabia; or in the darkness of India; or in
20 the self-righteousness of America. But a child listens
21 to the voice of his mother and his ears learn the words
22 of his father. His mother's teaching is as the milk he
23 drinks. And his father's instruction is as the food he
24 learns to eat. What rare child who hungers and thirsts
25 for truth will not seek, again and again, to quench his
26 thirst and to sate his hunger with the voices and words
27 of his own mother and father? Or what youth ever fasts,
28 in his hunger and thirst, from the waters and the foods
29 of his own land, because they cannot satisfy his spirit?
30 Where is the man who will leave the lands of his father?
31 to follow a voice in the wilderness? to learn the words
32 of the G-d of Jacob? Abram left the land of his father
33 and mother---the land of the milk of his mother's voice---
34 the land of the honey of his father's voice---to follow
35 the landless Voice of the Creator, Who by His Word made
36 the heavens and the earth out of absolutely nothing: He
37 is holy, He was holy, and He will always and forever be
38 holy.

39 The sovereign G-d of all creation did a new thing in
40 the earth: He entered into a covenant with a single man
41 for the sake of all humanity. The transcendent Creator
42 of the Universe chose to confine Himself to one man and
43 one place in the expression of His name. Forever. Not
44 for a time, but for as long as time itself exists. Nor
45 as a means to an end, but as that eternal end in itself.
46 The fear of the G-d of Avram is the beginning of wisdom:
47 Wisdom consists of tangible and temporal particularisms
48 which are not to be diminished as mere figurative means
49 to some greater supposed understanding. This is wisdom:
50 ideas don't explain reality; reality interprets reality.
51 Wine is wine; and gold is gold; and bread is bread; and
52 blood is blood. And the Christ came in Ya'akov's flesh.

1 G-d spoke to Avram in Lev-kamai; and He made Ya'akov
2 into a people in the land of Rahav. But He called them
3 both to Eretz Yisra'el: to the land of His own choosing.
4 A land changes its people just as surely as they change
5 it. A land influences the life which is attached to it.
6 A land chooses its people just as surely as they choose
7 it. But G-d chose the Land for Avram; and Avram for it.
8 The covenant which G-d cut with Avram was land-specific.
9 Land can be understood as the basic tangible expression
10 of the relationship between time and space in the earth.
11 Time is spherical in specific relation to the spherical
12 nature of matter. The surface of matter (however fluid
13 or solid) is related to time-present. Time-past exists
14 beneath the surface of matter's sphere, having a finite
15 origin within it. Time-future descends upon the sphere
16 from its ensphered interface in eternity. So also land:
17 the two manifestations of time (the future and the past)
18 correspond to the two spatial divisions created by land.
19 The space above the surface of a land is related to its
20 future; and the space beneath the surface is related to
21 its past. The surface itself is a continuous convexity
22 (even given land's convoluted topography) in space where
23 the immediate future meets the immediate past: the here
24 and now. Time presses us into the past just as gravity
25 presses us into the earth. Time is to space as gravity
26 is to matter. Time and gravity define space and matter.
27 Gravity needs time to exist, but time can exist without
28 gravity; and matter needs space to exist, but space can
29 exist without matter. Furthermore, time needs eternity
30 in order to exist; and space needs infinity in order to
31 exist. And conversely, eternity and infinity can exist
32 without time and space. Land is the place where matter
33 and space and infinity coalesce in complex corporeality
34 with gravity and time and eternity. Land is the ground
35 of meaning on earth. No endeavor that issues from this
36 sphere of understanding, however lofty it may be in its
37 execution or brilliant in its conception or profound in
38 its origin, can exist apart from the truth that is land.
39 Geography surveys a land: its topography, its people,
40 its produce of animal and vegetable and mineral. It is
41 the fingerprint of a land---a unique formation of great
42 intricacy---as intrinsic to the identity of its land as
43 any fingerprint is to its finger. Histories are rooted
44 in their particular geographies of place like trees are
45 rooted each in their own particular topography of place.
46 Torah is a tree of history rooted only in Eretz Yisrael.
47 A living tree thickens in its place. The branches grow
48 into the sky and extend out over the topography beneath
49 them. The roots reach thinly into the soil and thicken
50 in their courses beneath the topography. In historical
51 terms the branches grow into the future while the roots
52 grow into the past. Histories live and die. Not Torah.

1 The outwardly simple, sensate corporeity of Creation
2 is the visage of its complex reality. Whatever else it
3 is, one can only dismiss it by denying the significance
4 of its uniqueness---it is real in the uniqueness of its
5 all-coherent multiplicities. There is no greater truth
6 beyond us or within us which in any way renders reality,
7 as we know it with our senses, illusory---this is truth.
8 Each particle of Creation is unique. Each relationship
9 between the particles of Creation is unique. We cannot
10 apprehend some greater reality by denying or qualifying
11 the reality of this material, spatial-temporal Creation.
12 Yet neither can we casually assume upon the coexistence
13 of words with the reality of our existence, as if words
14 were little more than utilitarian referents in Creation.
15 If it is true that words are at the heart of everything,
16 it is also true that they transcend the very everything
17 of that heart itself---it is a paradox of Understanding.

18 When G-d made the heavens and the earth and all that
19 they contain, He also created these elemental questions:
20 What? (the one question of Knowledge); and Who? and Why?
21 (the two questions of Understanding); and How?, and When?
22 and Where? (the three questions of Wisdom). Wisdom and
23 Knowledge are four questions. Wisdom and Understanding
24 are five questions. Altogether there are six questions.

25 The G-d of Torah is the very Maker of time and space.
26 He has spoken and two great questions have been created:
27 When? and Where? And these questions are the daughters
28 of another question---How?---which was created when G-d
29 said, :Let there be light:. Time is a question---space
30 is a question---and light is a question. How? and When?
31 and Where? are the questions of wisdom. How is it that
32 light was created before time and space? We can't know
33 light apart from time and space, and yet it has existed
34 apart from these things. We may know light---but we do
35 not understand it. We don't understand what a question
36 is. Indeed, before Creation there existed no questions.
37 By the sixth day there was a world of unasked questions.
38 Yet G-d did not question Himself in creating all things;
39 but He allowed Himself to be questioned by His Creation.
40 And He gave His answer in the history and geography and
41 wisdom of His Torah. The Sefer Torah (written by Moshe)
42 documents the Torah of heaven in much the same way that
43 the earth (with its heavens) documents the third heaven.
44 HaSatan misread Creation because he doubted his Creator.
45 There is such a thing as a history of time that doesn't
46 repeat itself; and such a thing as a geography of place
47 that is immovable. These are things of the sovereignty
48 of G-d, the Creator. There is no escaping what the G-d
49 of history decrees; and there is no undoing what He has
50 done. The Creator has posed many questions in Creation.
51 One creature replies, "You know, my L-rd." And another
52 thinks, "Doesn't He know?" And another thinks, "I know."

1 What is Torah? Torah is G-d's revelation of Himself.
2 No one has ever seen G-d. No one will ever see Him: He
3 is holy. Then how does He reveal Himself? Through His
4 Voice and His Word. And not just metaphorically so: HE
5 IS (uniquely) WHO (uniquely) HE IS. He Is uniquely One.
6 This is as close as we can get to understanding "HaShem"---
7 TheName---the only Creator of the Universe. Because He
8 is perfect in His holiness, yet holier than His perfect
9 holiness. He Is beyond all of creation and all that it
10 contains. He Is beyond all comprehension, both angelic
11 and human. But He has made Himself known in redemption.

12 Who knows? or who thinks he knows? how great a price
13 G-d paid, even from the very beginning, when He created
14 all that He created? No one can ever know, save HaShem
15 Himself, what it meant for Him to die to Himself. When
16 Avraham died to himself---while he bound Yitz'chak with
17 the cords of death at the place on Moriyah---HaShem saw
18 in it His own self-separation---in the beginning, as He
19 bound His Word---with those fatal cords of His Creation---
20 at the foundation of the world. It was inevitable that
21 such a thing as sin would appear, even from within what
22 could only be called, :very good:. But G-d appeared as
23 Redeemer, even from the very beginning. It was through
24 Himself---Creator-Redeemer---that He created all things.
25 This was the first 'Akedah---that of the heavenly Torah:
26 His Word had been bound by His Creation, even though He
27 in no way deserved it. There was no accusation against
28 Him nor was there an accuser on that evening of Day Six.

29 So it was that Creation was redeemed (even as it was
30 created, even before it was given over to itself and to
31 the inevitability of the corruption of its own goodness
32 and beauty) by the certainty of G-d's Word, yes, before
33 it was lost. G-d created the Universe by the power and
34 might of His Word; yet it was in this same Word that He
35 utterly humbled Himself. This Creation is not infinite,
36 nor is it incorruptible. While it demonstrates a might
37 of near impossible magnitude, G-d Himself is infinitely
38 more mighty---infinitely so: such that the might of His
39 Word as revealed in Creation is, by comparison, utterly
40 weak. This Creation is a demonstration of His weakness.

41 In creating the heavens and the earth and everything
42 in them, G-d was at once perfectly mighty and perfectly
43 weak, perfectly just and perfectly righteous, perfectly
44 holy and perfectly true. This is the mystery of G-d as
45 it is expressed and revealed in Torah. And the 'Akedah
46 of the Torah of heaven is the heart of the mystery: G-d
47 would Himself provide the Lamb. This was His Word. It
48 was finished from the very beginning. He was justified
49 to unbind the cords of His Creation---and to declare it
50 all :very good:. And He justified His Creation when He
51 said in Y'shua and through Y'shua and by Y'shua, :It is
52 finished:.

1 Wisdom is to knowledge what the string is to its bow.
2 One must bend the knee to string the bow; yet even then,
3 wisdom without understanding is as a bow without arrows.
4 A bow without arrows is nothing more than an invitation
5 to war. And wisdom without understanding is not wisdom,
6 but rather, an invitation to destruction. Strong words.

7 The time is coming when the knowledge of wisdom will
8 increase; but knowledge doesn't make one wise, not even
9 the knowledge of wisdom. Knowing and understanding are
10 different things---to know a thing is not to understand
11 it---though the proverb says, :Knowledge is easy to one
12 who has understanding:. Some silver in the hand of one
13 who has understanding is better than gold in the pocket
14 of a fool. Or as another proverb says, :There is a man
15 who pretends to be rich but has nothing, pretends to be
16 poor but has great wealth:. Gold is the wealth related
17 to knowledge; but a man of understanding chooses wisdom.

18 One who is wise in his own estimation will fall into
19 a pit; and one who looks :on the wine when it is red in
20 the cup: will be caught in a snare. You can't outsmart
21 your enemy, no matter who you are; and :G-d will not be
22 impersonated:. Yet times of great blasphemy are coming.

23 The relationship between the Torahs of G-d and Moshe
24 embodies the wisdom of HaShem; it is only in this unity
25 of the Torahs that the mystery of HaShem is revealed in
26 Mashiach Y'shua. G-d did not send His Torah to do away
27 with Yisra'el, but to establish them as His inheritance
28 in the earth, and to bless all the nations through them.
29 The Torah of earth reorients man to the Torah of heaven.
30 The Torah of G-d draws His chosen to the Torah of Moshe.
31 In Yeshua the Torah of heaven became the Torah of earth.
32 In His death He finalized Moshe's Torah as a true Torah
33 of the heart. In His bodily resurrection from the dead,
34 Yeshua declared---in the 'olam hazeh and the 'olam haba---
35 the oneness of the Torahs of heaven and earth. Forever
36 and ever! Amen and amen! In His proclamation we await
37 His soon return. With His hope---with the anticipation
38 of a certainty---we await the revelation of His oneness---
39 when He will rule the earth for a thousand years---from
40 the Yerushalayim of Eretz Yisrael. And all the nations
41 will long for their times to come before Him in worship.

42 G-d created the Universe through His Torah. Then He
43 gave that same Torah to his treasure---Am Yisrael---for
44 the redemption of all the world. But the world refused
45 to receive the Torah of G-d---and even forbade the Jews
46 their King, saying, "Your Christ :O Israel, who brought
47 you up from the land of Egypt:." But their God has not
48 forsaken the promise of His Torah; and the new covenant
49 that He made with Am Yisrael remains theirs to eternity.
50 He has spoken choice words of love to Tziyon; and given
51 her the Torah of the heart: His gift of grace and truth:
52 such tenderly implicit words of love: beyond all speech.

1 Christians have received this same gift of grace and
 2 truth---the Torah of the heart---in all its fullness in
 3 the person and the acts of Jesus of Nazareth, the Aaron
 4 of G-d, and "Moses" of Moses. So, the mouth of G-d and
 5 the words of Moses---while as different from each other
 6 as heaven is different from earth---are yet inseparable.
 7 Because G-d has hidden His spoken Torah in the writings
 8 of Moses; and He has voiced His Torah through a history
 9 and geography that resonates with His Spirit's Presence.
 10 To allegorically discard Israel's de facto significance
 11 is to act in the same spirit that denies the Son of Man.

12 So is it that the Jews are redeemed through one gift---
 13 the Torah of Moses---and Christians through a different
 14 gift---the person of Jesus? No---there's only one gift.

15 Or is it that the Jews may receive this gift through
 16 the Torah of Moses, such that they need not acknowledge
 17 Jesus, the Messiah; while gentiles need not acknowledge
 18 the Torah of Moses, such that they may receive the same
 19 gift through Jesus, the Messiah? Jesus is the fullness
 20 of the Torah of Moses; the Torah of G-d is the fullness
 21 of Jesus. Most Christians are inclined to reject Torah
 22 because they don't understand that there are two Torahs:
 23 the Torah of Moses and the Torah of G-d; and that these
 24 two Torahs, in the mystery of G-d, are one and the same.
 25 Likewise, most Jews are inclined to reject the Mashiach---
 26 Y'shua---because (even after they see him as his fellow
 27 Jews saw him in first-century Judaism) they see no need
 28 for a Mashiach Ben Yosef to establish some new covenant
 29 between G-d and Jew that would forever unify the Torahs
 30 of heaven and earth, of HaShem and Moshe. Nor are they
 31 inclined to contemplate the mystery of the one Mashiach---
 32 the one they are compelled, by Scripture, to understand
 33 as two.

34 These are the times when the final mystery of G-d in
 35 Torah will be revealed---in one man: Y'shua of Natzeret;
 36 who was born of a virgin in the city of Beit-Lechem, in
 37 Y'udah, according to the Scriptures. This same man is
 38 the only W-rd of the invisible G-d. Now let Sarai mock.
 39 Let Yishma'el and Nachor and Lavan be enraged. And let
 40 Ya'akov be disturbed, yes, let him be profoundly shaken.

41 These are the times when the secrets of men's hearts
 42 will be revealed, and those who steal from Ya'akov will
 43 no longer find a place to hide their stolen wealth; and
 44 those who pay false tribute to the G-d of Yisra'el will
 45 find no place to hide themselves from His burning anger.
 46 The time has come to favor Tziyon. Though she will yet
 47 behold her pride. As he was lifted up into the heavens
 48 from the earth. Naked. Bleeding to death. Struggling
 49 for his breath. Yet her King will save her in that Day.
 50 And the whole world will be restored from death to life,
 51 just as it's written. And the Torah will go forth from
 52 Yerushalayim.

ave spoken later of another "day". So there remains a Shabbat-keeping for G-d's peop