

1 Just as a child covers his face with his hands and believes
2 that no one can see him, so we lend our ears to whispering and
3 and think that we're in on a secret. Yet, something hidden in
4 plain sight can be all but invisible to our eyes; and our ears
5 can listen without hearing. These are the days of old and new
6 revelations. The occultists think that it's their long hidden,
7 so-called, "ancient wisdom" that's about to be revealed to all
8 of humanity; but the G-d of Israel, who is the Great Sovereign,
9 declares that the heart of lawlessness is to be openly exposed.

6/17/11 (1)

10 The G-d of Abraham, and of Isaac, and of Jacob---Who Is G-D,
11 the Creator of the universe---Who has made Himself known to us
12 as the Redeemer ("HaShem-of-Israel" is His Name), the one true
13 and living G-d---has crafted the universe with pits and snares
14 in the places where it is unlawful for His higher creatures to
15 venture. And He has clearly delineated these boundaries (from
16 the very beginning of Creation) to every higher creature, both
17 angelic and human. The fallen angels were without excuse; and
18 the humans who escape from the pit but are caught in the snare,
19 are also without excuse. These are things of the mysteries of
20 lawlessness. Some mysteries of Torah are like complex puzzles
21 that are said to have a solution, but one known only to HaShem.
22 Even the chief of the fallen angels, who is occasionally known
23 as Lucifer, "the Elucidator" (but who is commonly called Satan,
24 which is rendered specifically in the Hebrew tongue as haSatan,
25 which means "theAdversary" in the Hebraic way of speech), even
26 Lucifer in his great genius is unable to completely understand
27 the mystery of his own lawlessness (who is he in the greatness
28 of his authority and genius? who is he apart from these gifts?).

6/19

29 The purpose of this essay is not to elucidate hidden things---
30 such as the mystery of individual lawlessness---or the mystery
31 of universal lawlessness---or the false wisdom called, Mystery
32 Babylon---but only to strengthen the distinctions between good
33 and evil, and between sanity and insanity, and between what is
34 true and what is imaginary. The image of the beast (what John
35 wrote about in Scripture) is an imaginary conception, based on
36 certain elemental mysteries of the Creation, that has no basis
37 in truth. But to all who willingly reject the revealed truths
38 of the expressed written word of the G-d of Abraham, and Isaac,
39 and Jacob (or even to those who willingly suspend their belief
40 in the clear words of Scripture), the image will be powerfully
41 persuasive. And they will be deluded by the thoughts of their
42 imagination. The subtlety that we call, Sanity, is a precious
43 and fleeting mystery. We take it for granted, even as we lose
44 it, even as it leaves us (unbeknownst to ourselves, though not
45 to saner individuals around us). You must love truth, however
46 painful it may be to you. You must cling desperately to truth
47 when you find it, or when it finds you. G-d's written word is
48 truth. G-d's truth which is in His creation is hidden. It is
49 not what you think that your eyes can see that is of the truth,
50 but what HaShem says is true about things both seen and unseen.

6/20

1 The end of the world (contrary to any consensus of opinions)
2 is not near. Even if the twilight of humankind's long history
3 is about to transition into the darkness of humanism's strange
4 false narratives---nonetheless, this sun of our world will yet
5 warm this same face of our earth in the morning light of newer
6 days. For a thousand years of sunrises and sunsets, our earth
7 will luxuriate in peace between Creator and creation and earth
8 and heaven and G-d and humanity and Israel and the nations and
9 Messiah, the King of Israel and every other form of governance---
10 be it animal or vegetable or mineral, or spiritual, or natural,
11 or human, or angelic. The stuff of this creation must come to
12 an end---but that end is so very, very far away; and it's just
13 an end of temporal corruptibility and the beginning of eternal
14 incorruptible living in the incorruptible new heaven and earth
15 that G-d will create for His Messiah, and for those to whom He
16 has given His Messiah---all those that He has given to His Son.

17 But in this age in which we live, everyone's personal world
18 must end in death---whether sooner or later---whether in haste
19 or in leisure---whether in the accelerated destruction of wars
20 or the accelerated emaciation of disease---whether in the rest
21 of our beds, in our own homes, surrounded by our long lifetime
22 of family and friends---nonetheless (or all the more) does our
23 personal world arrive at its end, in our world---in this world.

24 Who can live with death in their personal world? Is it any
25 mystery why so many of us live our day-to-day lives just as if
26 death doesn't really exist? just as if we ourselves (among all
27 who live) won't ever actually die? we and everyone else who is
28 a real person in our personal world? Like an atheist who says
29 in the emotions of his thoughts, "God is not;" and like a fool
30 who lives his life just as if there is no G-d who judges fools,
31 so we feel in the irrational depths of our mind as if we won't
32 ever actually die; and so we think in the rational shallowness
33 of our heart that we will never actually experience that final
34 moment of our life---or those final seconds, or that very last
35 instant---before that thing we call, Death, becomes real to us.

36 Who can prepare for death in the midst of their daily lives?
37 in the midst of their work life and their home life and family
38 life and dream life and thought life and new life and old life?
39 Who can make preparations for something that is antithetically
40 and diametrically opposed to everything that is meaningful and
41 true and beautiful and good about life and the living of lives?
42 Death is our enemy. And it's the enemy of both truth and love.
43 Death is the division of what should be whole and a separation
44 from what should be united. There's a kind of division that's
45 necessary to create life and there's a kind of separation that
46 is necessary to sustain life. But death is a mystery that has
47 no explanation that we can understand; and it will achieve its
48 incomprehensible purpose apart from us; there's nothing we can
49 do to save ourselves; we cannot die to save ourselves, nor can
50 we kill to kill death. Only HaShem can bring the dead to life.

1 G-d's wisdom is not the creation-wisdom of heaven and earth. 4/15 (3)
2 We cannot comprehend nor can we understand the image of HaShem.
3 G-d created adam in His wisdom; but adam is not, and never was, 8/14
4 HaShem's eternal wisdom. In the very beginning, humankind was
5 the creation-wisdom of G-d's unique eternal wisdom; but HaShem
6 Is unique, and no one is like Him. We are not divine---and we 4/17
7 never will be---not in the immanent wisdom of this age, nor in
8 the revealed wisdom of the age to come. G-d's image cannot be
9 seen by any eye, human or angelic. There are no eyes that can
10 perceive His image. Yet we can perceive the Father in the Son.
11 G-d's revealed truth is not of our image, nor of this creation. 4/15
12 G-d's hidden truth is discrete and distinct from this creation.

13 G-d is holy. He created the intrinsic wisdom and knowledge
14 of this world to be auto-negating, such that the greater one's
15 wisdom, the greater one's understanding that one isn't wise in
16 oneself at all; and such that the greater one's knowledge, the
17 greater one's understanding of the vastness of one's ignorance.
18 Are you wise? or are you intelligent? Then understand as well
19 all the wise and intelligent---much wiser and far more knowing
20 than you---who never realized the truth---for all their wisdom
21 and knowledge. The full realization of creation-wisdom should
22 cause us to realize that we are not wise. Yet we think we are
23 wise. And we believe that we are G-d---in this way or in that
24 way---or in as many different ways as there are gods to choose
25 whichever way they choose. But each one is a case of mistaken
26 identity of the gravest kind. HaShem created natural darkness
27 because nothing can exist apart from Him without it; yet He is
28 light and there's nothing approaching darkness within Him. We 4/17
29 cannot see in the darkness without His revealed truth. So our
30 eyes must trust His light that shines in our darkness. And so
31 we must not even trust the things our eyes seem to perceive in
32 that illumined darkness. Our faith must be in His light alone.

33 HaShem has hidden His truth in the darkness of creation and
34 only His revealed truth can illuminate His hidden truth. This
35 is the wisdom of G-d, toward those who long for Him and search
36 for Him and live to find Him---in the wonder and the confusion
37 and in the treasure and the bereavement and in the joy and the
38 grief and in the labor and the futility and in the meaning and
39 emptiness of their lives in this creation. Who is your father?

40 The light that's in this world is darkness by comparison to
41 the light of G-d. The brightness of HaShem is blinding to our
42 eyes. Will a man blame his Maker for not giving him eyes that
43 are able to see G-d in His brightness? Sensitive eyes can see
44 with just a little light; and G-d has revealed Himself to just
45 such sensitive eyes. But He has blinded the eyes of those who
46 walk in the wisdom of this age. So will a man blame his Maker
47 for the blindness of his eyes? The times are fast approaching
48 when men will curse G-d for creating them. But HaShem is soon
49 to cause a new light to shine in Zion. And every eye will see
50 it's brightness. And many will be blinded. And some will see.

1 Messiah, the Son of Joseph, the Suffering Servant of Israel,
2 corresponds to the kind of indirect light that illumines night
3 landscapes. Lunar light signifies a kind of solar light. And
4 solar light signifies a kind of original pre-solar light which
5 G-d created in the beginning of creation, before He made a sun
6 and moon to explain such a thing as light. And original light
7 signifies a kind of supernatural angelic light. Angelic light
8 was before original light; which was before solar light; which
9 was before lunar light. Lunar light owes its reality to solar
10 light; and solar light owes its reality to material light; and
11 material light owes its reality to created supermaterial light.
12 And created supernatural light owes its reality to the eternal
13 light of HaShem, Who has no beginning or end. Angels are like
14 G-d as our moon is like our sun or as our stars are like light
15 that exists in the sky of earth's heaven even though the stars
16 themselves may no longer exist. There is a kind of light that
17 preceded the stars, just as there remains a kind of light that
18 outlives the stars. The sophist says, "All light is the light
19 of G-d, just as all truth is God's truth."; and yet "all light"
20 isn't G-d's light, just as "all truth" isn't G-d's truth. All
21 truth is found in the W-rd of G-d. One who walks by the light
22 of his eyes will stumble in the darkness of his ways. A light
23 without G-d's revealed truth is a false light. It is not what
24 a man thinks that he sees in the light that makes it real, but
25 whatever G-d says is true and not true about what he thinks he
26 can see. A righteous man doesn't trust his own eyes---even in
27 the light of day; and certainly not in the lights of the night.

28 Mashiach ben David, the Messiah, the Son of David, is known
29 as the Reigning Servant of Israel. He corresponds to the kind
30 of direct solar light that illumines the daytime of this earth.
31 Yeshua HaMashiach, Melech Yisrael, is the sun of righteousness.
32 He is the only source in this creation of the eternal light of
33 HaShem's righteousness. Idolaters worship our sun as it rises
34 and sets in the sky of this creation; and the son of idolaters
35 worships the light of our sun. And the daughter of those same
36 idolaters worships herself in the light of the moon of the sun.
37 The eternal light of HaShem is His righteousness; and Jesus is
38 the Son of His righteousness; and we who have been redeemed by
39 HaShem worship Him in the righteousness of His Son, even as we
40 are in His light through His Son. We don't worship the Son in
41 Himself Alone; but we worship HaShem in the Son and the Father---
42 through the Son and in the Son and with the Son; even as He is
43 with us in Him. These are words of the mystery of G-d and His
44 mystery remains unrevealed. No one can reveal this mystery of
45 HaShem in Messiah except for Messiah Jesus Himself; and He has
46 said that He will not be revealed in His fullness until He has
47 accomplished all that He deigned to accomplish through Himself.
48 Even HaShem's dual witness in the earth and in its heaven will
49 be subject to misinterpretation before Messiah Jesus, the King,
50 returns to finish the mystery of G-d. Only in Jesus is shalom.

1 The Lamb of G-d who was the light of the world still shines
2 in the darkness of the night. But the darkness that continues
3 to exist is not illumined---because it is darkness. And those
4 who remain in the darkness, even as darkness themselves, can't
5 even imagine the Lion of Judah, who is the direct light source.
6 But who can look directly at the sun within its radiance, even
7 in the light of day? Those who exist in the darkness of earth
8 are like the creatures of the night, that hide in the daylight,
9 and sleep in the daylight. Their presence in the darkest part
10 of the night is only expressed through the things that they do,
11 and the sounds that they make. But with the faintest new moon
12 they seek to solidify their place in the night; and they bathe
13 themselves in the light of a full moon and exult themselves in
14 the supremacy of their nocturnal existence. But the moonlight
15 will fail them in the Day of the Holy One of Israel. And they
16 will try to hide themselves in the holes and in the caves that
17 had always protected them so well from the things of the light
18 of this earth. But their mountains and their holes won't save
19 them from the light of His Presence. And then they will curse
20 Him to His face, these whose hearts have been hardened by good
21 and by evil---by G-d's Torah and by their own lies---by wisdom
22 and by their own folly---by themselves, and the great deceiver.
23 To commit a sin is not good. But to refuse to confess our sin
24 is far worse. G-d freely offers repentance and His faith that
25 saves and restores even the vilest sinner. But the mystery of
26 lawlessness hardens the heart of the one who holds to goodness
27 of his own making while refusing to admit to his self-made sin.

28 For nine words and for ten, even the truest and the kindest
29 among them in the beginning of judgment---who refuse to repent---
30 will in the end be revealed as those who would curse the truth
31 with their last breath, and as those who would curse with spit,
32 if it were in their power to do so, the face of their Redeemer---
33 Who Is not their Redeemer---because they will not change their
34 minds about who and what they think themselves to be, and give
35 glory instead to the truth that belongs to their Creator Alone,
36 and not to them. We cannot understand this double-heartedness
37 of lawlessness---the divided heart of evil, that thinks itself
38 good. Who has an ear to hear the truth? Repent: then believe.
39 And be saved from a mystery of a lawlessness that will believe
40 in anything and everything---except repentance. Why should it
41 be so impossible for all of humanity to stop right here, where
42 humanity is right now, and repent? A man can live his life as
43 if he will never die because he lives and dies for the glories
44 of humankind---a joint humanity which will never cease to grow,
45 advancing upward, from his ever ancient glories to his present
46 glory and onward to far greater glories. But the darkness has
47 fallen on humanism. And Jesus comes like a thief in the night.

48 They say that a God of love will save everyone in the Light
49 of the Day of Judgment. But if they won't repent in the light
50 of this age then they will instinctively recoil from the Light.

1 Just yesterday, in the light of the lunar calendar of Torah,
2 all heaven remembered the Passover and the foundation of Torah;
3 and the Lamb that was slain on Day One; and the vine that grew
4 in the darkness of Creation; and the wheat that grew from seed
5 sown in the darkness of Day Three. Shall we believe that such
6 a thing is possible? that the life-force of vegetation existed
7 before the sunlight that sustains it? Can anyone believe that
8 this universe has been created "out of order" as it were? even
9 this universe of ours? this Universe that appears to have been
10 stretched-out long before we ever became cognizant of its ways
11 as an entropically self-regenerating, and semi-self-sustaining
12 wonder that cradles a vitality called, Life, even while devoid
13 of any inherent explanation for its origin and forsaken of any
14 hard evidence in any other place than on our speck of Earth of
15 the existence of such a thing? Or who can believe in the soft
16 reality of a Day Seven (unlike every other Day) so much unlike
17 every other Day that it should almost be called something else?
18 Or who can believe in the promised reality of the new light of
19 Day Eight? that existed before the light of Day Four? and even
20 before the life of Day Three? and even before the light of Day
21 One? Or who has believed our report? that the flesh and blood
22 and bone Messiah, of a flesh-and-blood-and-bone people, raised
23 Himself from the dead? in the darkness of the third day of one
24 unique Passover? in one unique place? and one unique time? and
25 for one unique action? Who can understand the life-force that
26 is in the blood of adam? or the life that exists in the breath
27 of his flesh? Who can understand the life-force of the "blood
28 of grapes"? or the life that is in the "germ of wheat"? We do
29 not understand G-d's mysteries; but we can know them by simple
30 faith in the simple certainty of His Word to us. Yeshua arose
31 from the dead---literally and physically---not figuratively or
32 symbolically. And He is coming back, literally and physically,
33 to the literal and physical city of Jerusalem, in the Judea of
34 the literal and physical land of Israel---to reign as the King
35 of the literal and physical Jews, and as the ruler of creation.

36 And on this good Friday, in the light of the solar calendar
37 of the nations, the commonwealth of Israel---scattered like so
38 many lost sheep among the mountains of the earth---gathers two
39 or three together, here and there, to remember the Roman death
40 of a Jew, who appeared to die the death of a sacrificial solar
41 Christ. But Y'shua, the Messiah and the King of the Jews, did
42 not suffer the asphyxiation of crucifixion; His legs which had
43 sustained His breath were not broken; because He bled to death.
44 He gave up His life-force that was in His blood and He gave it
45 up as the Passover Lamb of the G-d of the Jews. And those who
46 worship a crucified Christ must now come to faith in a Messiah
47 of the Jews who isn't hanging on a Roman cross---but who lives
48 even now and for all eternity---and who didn't die on this day
49 in the history of our solar calendar, but who had already been
50 raised from the dead---as the first fruit of the seed of faith.

1 Knowledge is a funny thing---it expands an unleavened truth
2 and reorders it in such a way that makes it palatable to human
3 taste. The bread of affliction is a most difficult truth; but
4 wisdom is the bread of life. The double-portion of the loaves
5 of Shabbat challah was given to Jacob by their G-d before that
6 Day of Eternity began at sundown on the Sixth Day. The double-
7 portion was a one-of-a-kind pair---a unique creation of double-
8 something of one-of-a-kindness: the one-of-a-kind pairing that
9 G-d gave to a one-of-a-kind people to eat on the one-of-a-kind
10 Day called "The Day of the Signification of the unique pairing
11 of the names of Israel and their G-d." It was a Day to simply
12 be together as Jew and G-d, and to enjoy each other's presence---
13 regardless of where or wherever they found themselves laboring
14 during the days leading up to it. This double-portion of that
15 Sixth Day is as different from the single portion of the Fifth
16 and the Fourth Days; and the Third Day and the Second Day; and
17 the First Day, as manna is different from bread---so different
18 that we could almost call the double-portion of manna by a new
19 name entirely. That is to say, the manna of the Sixth Day was
20 entirely different---in its one-of-a-kind way---from the manna
21 of the rest of the week; the difference having something to do
22 with the mystery of that Seventh Day for which it was given: a
23 Day unlike all the others---a Day of eternity---a moment apart
24 from time---a timeless moment of eternity---a moment shared by
25 G-d and His creation, outside the temporal-spatial constraints
26 of this material existence---a recurrent pause in the story of
27 G-d's telling---a story only He can tell, called "Creation and
28 Redemption"---a story too beautiful for the written word alone---
29 a story sung by G-d Himself, in human flesh: the song of Moses
30 and the Lamb---one song of songs---unlike any other---heaven's
31 duet with earth.

32 But for now it is time, once again, to get back up from our
33 respites and our reveries and continue on our way through time.

34 Leaven is a funny thing in its own way---it wizens a wisdom
35 when that wisdom really isn't wisdom at all: it begins to turn
36 the uneaten bread of life into something that looks a bit more
37 like folly than wisdom. The kind of a leaven that's analogous
38 to a certain kind of a knowledge is a certain kind of catalyst
39 that allows corruptible wisdom to become wisdom-corrupted---if
40 that wisdom does not do what wisdom does. True wisdom is true
41 only because it speaks true words and acts upon those words in
42 the way it speaks them. True wisdom is proven to be true only
43 because it acts upon the words it is given to speak. Unspoken
44 wisdom says, "In truth I'm not wise at all, except I do wisely."
45 Wisdom is verified by her deeds, not her words---no matter how
46 wise her words may seem to one who likes to knead wisdom or to
47 one who likes to bake wisdom---or even one who likes to sample
48 wisdom as if it were just something to taste along with matzah,
49 once a year, to compensate for all the bread they had to throw
50 out from the year before. There is more hope for an open fool.

1 And then we throw out our uneaten matzah when it's all over.
2 Folly upon folly. Were we foolish to buy too much matzah when
3 we went shopping for our Pesach meal? or were we unwise not to
4 go the distance with that extra box of matzah that we ended up
5 not needing beyond the expiration date of our Unleavened Bread?
6 Better to have it and not need it than to need it and not have
7 it, yes? Yet better still to have it and not keep it. Or eat
8 it and not waste it; or save it and not throw it away. Or use
9 it wisely one way or the other. But why abandon it to the box
10 it came from? When Israel abandoned Egypt they abandoned many
11 things; but wisdom was not one of them, nor truth. And yet we
12 think we're wiser than them when we read about all the foolish
13 things they said and did. There is more hope for Jacob's sons.

14 What are they who say they are Jewish when they aren't. Or
15 Israeli but they aren't? Or of the commonwealth of Jacob when
16 they are not? Or of the grafted-in of Eretz Israel, when they
17 are not? Or of Messiah, when they are not? Who are they that
18 say they are wise? And intelligent? Let them take themselves
19 to the Prophet of Israel---He will bear witness to their words
20 and deeds, yes? Or let them go and show themselves instead to
21 the High Priest of Israel---He will say to them, "Compensation
22 has occurred in your behavior and your speech, for your lapses
23 in judgment. Clearly, you are free in your ways with word and
24 deed to go your way in peace," yes? Or let them go before the
25 King of Israel as His good and faithful servants and say, "You
26 knew our father, Your Majesty; we bring you greetings from his
27 kingdom," perhaps? Perhaps not. One could almost say (in the
28 mystery of wisdom and the mystery of lawlessness) something to
29 the effect that "to those whom G-d would curse He gives wisdom
30 and intelligence and knowledge and wealth. But to anyone whom
31 G-d would bless He gives truth and understanding." Why should
32 G-d not give us long life and keep us from all harm? How much
33 is enough? G-d's first gift to a newborn child is discernment---
34 to know the difference between breathing and not breathing. I
35 don't need an intelligent wisdom or a wise intelligence to see
36 the difference between good and evil; but the multiplied years
37 of my sinfulness adulterated my childlike eyes. And I lost my
38 ability to discern the difference between my personal sense of
39 rightness, and the Righteousness of G-d which is His rightness.

40 G-d has granted His discernment to an uncluttered eye. And
41 in His wisdom He has blurred the vision of one who is wise and
42 intelligent in his own eyes. By His understanding He captures
43 the self-wise in his folly; and the fool in his self-knowledge.
44 HaShem caused the tree of the knowledge of lawlessness to grow
45 from the earth in the midst of the garden of His mystery. And
46 He gave Adam and Eve the wisdom to know the difference between
47 looking and seeing and touching and eating; and not eating and
48 not touching and not seeing and not looking. G-d is not a man
49 that we should impersonate Him; or a son of man that we should
50 mock Him. But the man of lawlessness says, "I didn't sow this!"

1 The earth and the sea are separated by a permanent boundary---
2 a river of sand that belongs to the sea of water that fashions
3 it from the land. As great and as mighty and as mysterious as
4 the actions and behaviors of the sea might be---under the moon
5 and over the earth---this is all that the sea is allowed to do,
6 and nothing more---just fashion its holo-grains of earth, that
7 flow like a river between separate things. Yet those who make
8 lives for themselves by the sea, for year upon year, will find
9 in the end that they still must die as all flesh dies. Yet in
10 their world it's understood that one who lives by the sea will
11 die by the sea, or close by the sea---and be buried by the sea,
12 or close by the sea---one way or another. Will a beach-comber
13 who follows the tide as it offers new things right at his feet
14 not notice the sea when it covers his feet underneath him? Or
15 will he stubbornly stand his ground as the tide quickly covers
16 him up? So it's also understood from experience, that harbors
17 won't always save their ships from the storms of the seas that
18 made them. And the cities that form by the wealth of the seas
19 are sometimes reclaimed, by wind and wave of the oceanic water
20 and air that produces trade wind and ill wind alike; and trade
21 currents, like rivers, in the sea; or overflowing waters, like
22 a flooding river on the earth. The sea is to the earth as the
23 heavens are to the earth, insomuch as our sky, and the heavens
24 above it, are related to the earth and the seas below that sky.

25 Those who hear stories of the sea may imagine that they can
26 understand the sea like those who live and die by it, but they
27 don't understand it any better than those who only live or die
28 by the sea without ever sailing on it---or those who only sail
29 the sea without ever sailing across it---or those who only say
30 that they'll sail across it, but never return to tell about it.
31 But anyone who returns from a long voyage at sea will tell you
32 to never believe everything, or quickly dismiss anything, that
33 you may hear from the stories that are told of the sea and all
34 that's in it. The G-d of Jacob made the sea and all that is in
35 it; and He saw it all as, :good:. And even after the sun went
36 down, He still saw it as, :good: in the light of the following
37 new day of His Creation. And when He looked at it all in that
38 light of the Sixth Day of Creation He still saw it as not just
39 good, but very good. And when He looked at it in the light of
40 the Seventh Day He rested from everything that it was; and all
41 that it would become, both good and bad. Because He knew what
42 He had done and what He would yet do. And He could rest in it
43 and delight in it: because He was holy in all that He had done;
44 and holy in all that He was doing; and holy in all that He was
45 yet to do. But He created the Sabbath as a Day unlike the Day
46 before it, or any other Day before it; as a Day between heaven
47 and earth; and between time and eternity---between what He had
48 just finished and what He was just getting ready to begin. It
49 is a place to pause and to enjoy---everything that's beautiful
50 and true about what is and what was---and what will be one Day.

1 Because the shape of the Earth is roughly spherical, at any
2 given time one half of its landscape is always in the darkness.
3 In the darkness there are as many kinds of lights as there are
4 kinds of sources of the lights. A fire and candle; a lamp and
5 flame; chemo-mechanical; and electro-mechanical; and reflexive;
6 and reflective. A candle consumes itself in order to make its
7 light. But a lamp doesn't consume itself. Reflexive light is
8 directly connected to its source. But reflective light is not.

9 The stars of the nocturnal sky are reflexive lights and the
10 moon is our reflective light. These are examples of nocturnal
11 light. The stars vanish in the light of day. The moon can be
12 seen in the day; but it isn't something that exists to be used
13 for seeing. Those who make their way through the light of day
14 by the nocturnal light of the stars of the sky, walk into dark
15 places. One who makes his way through the light of day by the
16 light of his personal nocturnal light, is like the sleepwalker
17 in the night. G-d gives us sleep so we can rest in His shalom.

18 The night is not inherently evil and nocturnal light is not
19 inherently evil. But there are secrets and hidden things that
20 G-d says belong to Him---things that we cannot understand, but
21 rather, we will only misunderstand if we try to look into them.
22 The mystery of nocturnal light has its purpose in G-d's scheme
23 of things; but it's not for us to use as a means to understand
24 the mysteries of darkness. The light of understanding belongs
25 only to the light of day. Nocturnal light that is used to see
26 what can't be seen becomes the false light of misunderstanding.
27 It is good for us to sleep in the night---what more do we need
28 to know? The mystery of sleep is G-d's gift to those who know
29 Him and trust Him to watch over the things that they can't see
30 in the darkness of their lives. It's good to think about what
31 you should do today when you awaken; but it's evil to worry if
32 you worry about what only G-d can do and has not yet done. He
33 says that He loves you. Do you believe Him? He says that you
34 can trust Him to know what's best for you---in all things good
35 and bad. Will you trust Him? You can rest in Him---even when
36 things "go bump" in the pitch-darkness of night. Work when it
37 is time to work; and sleep when it is time to sleep. There is
38 nothing that can separate you from G-d's love for you in Jesus.
39 Nothing. Absolutely nothing---anywhere---anytime---in any way.

40 All kinds of evil can be found at the root of certain kinds
41 of mystery. Scripture tells us that money can be found at the
42 root of all kinds of evil; but nothing is said or implied that
43 money itself is evil. Knowledge can also be found at the root
44 of all kinds of evil. knowledge without understanding is like
45 cash without capital and wisdom without understanding is like
46 capital without wealth or wisdom without truth or a sentence
47 without punctuation or capitalization but the spacing remains
48 in this case Nocturnal light of one kind or another is found
49 at the inception of all kinds of evil. The New Moon of Israel
50 is a thing of the day. Rosh Chodesh signifies Jacob's Messiah.

1 Eretz Yisra'el is a body of land that is visible to mankind
2 in the light of today; anyone who looks closely can discern it
3 in the sphere of human events. Like the daytime moon it moves
4 across man's sunlit day largely unnoticed. But in the mystery
5 of time and space its presence dominates the nighttime sky, in
6 all its phases of illumination---from the thin declarations of
7 its newness to the totality of its fullness. Even our scholar
8 of erudite redactionism will re-redact his thoughts to reflect
9 Israel's mystical geo-temporal preeminence as monotheism's sun.
10 He said, "The moon is nothing in the light of monotheism's sun."
11 He said, "Monotheism is nothing in the earth of humanism's sun."
12 He said, "The sun is nothing but a small star in our universal
13 sense of self." But now the dark matter of his universe gives
14 him pause to reconsider his words---not because he cares about
15 the truth---but because his words must present him as a seeker
16 for truth who cares only for truth and who will look for truth
17 no matter where he must go to find it. His journals of record
18 must show him to have spoken and acted in good scholarly faith.
19 But our sun will retest his post-modern motivations; our earth
20 will revisit his modern notions of God; and our moon will rise
21 bloodily in the night of his ancient impulses. And he will go
22 the way of all flesh as the earth goes to war over the sun and
23 its moon. The G-d of revealed truth will prove Eretz Yisra'el
24 to be as distinct from the lands of the nations as the moon is
25 distinct from the earth. Eretz Israel is the moon; and Israel
26 is "the man in the moon". The Jews are a most peculiar people.

27 G-d created the Jewish people to embody His uniqueness. He
28 Is utterly distinct from His creation. The failure of created
29 beings to fully appreciate and respect His holiness, in heaven
30 and on earth, is the source of evil itself. There is a unique
31 difference between the Creator and His creatures; HaShem isn't
32 just different from us---He Is uniquely different. Angels are
33 different from humanity; men are different from women; animals
34 are different from mankind; male is different from female; and
35 HaShem Is different from it all. Why should distinction be so
36 difficult a thing to understand? Why should discernment be so
37 difficult a thing to exercise? Discernment is the recognition
38 of distinctions. To understand the differences between unique
39 things is a practical definition of sanity. And madness is an
40 inability or a failure to discern the distinctions between one
41 discrete thing and another---between boundaries and identities.

42 Scholarship involves the careful and disciplined exposition
43 of distinctions. Formal scholarship is foreign to someone who
44 doesn't engage in it. "Academia" engages in it as a spectator
45 sport; at the highest professional levels it's quite lucrative
46 to owners and players and vendors alike. Game theory is valid.
47 Toy theory is also valid. Scholarship is about puzzles. This
48 type-written page is a puzzle which looks a certain way, until
49 one starts to take it apart. A good scholar can take it apart;
50 but it takes a child to puzzle over a puzzle in the right ways.

1 It's easier to take a puzzle apart than it is to reassemble
2 it. Don't try too hard to understand what may not be given to
3 you to understand. If you're not called to be a scholar, then
4 be glad that you don't have to solve the puzzle of scholarship.
5 I'm not a scholar; and I'm quite content to leave the scholars'
6 puzzles to their puzzle-solving sensibilities. Scholarship is
7 itself a puzzle that only the humble can solve; but it deludes
8 everyone else who tries to solve it in their pride. Who would
9 deliberately don the robe of scholarship under such conditions?
10 I, for one, am not that humble. :To whom much is given:: keep
11 nothing. What does anyone possess, that's of any worth at all,
12 that has not been given them? But anything that you think you
13 have earned will be placed in your personal account, where you
14 can keep it until your personal debts come due. The corporate
15 veil of your business activity won't protect you from personal
16 bankruptcy. The business of living is not inherently bad; but
17 if such an accounting is exacted from a scholar, how much more
18 from a banker. How many humble bankers do you know? They are
19 highly esteemed in the sight of heaven; but very few in number.
20 There's nothing inherently wrong with money. But if you serve
21 yourself in it you cannot serve G-d, either with it or without
22 it. There is something inherently wrong with each of us, that
23 only G-d can fix. Poverty is no badge of humility; and wealth
24 is no medal of honor; yet :one man pretends to be poor and has
25 great wealth: and he pretends to be rich but knows that he has
26 nothing. It may be next to impossible for a wealthy man to be
27 rich in humility; but it's every bit as beautiful a thing as a
28 poor man who's rich in wisdom. Each has his place in heaven's
29 kingdom; and each will be happy to throw his crown at the feet
30 of the Lamb as He stands in the center of the throne of heaven.
31 But another humble rich man will listen to the story of Y'shua
32 and say, "I'm not much of one for Hebrew, and I don't care for
33 crowns too much myself," and he'll come to hate the truth when
34 it drives him to his knees. And yet another wise impoverished
35 man will say, "I have nothing against your truth; it's not for
36 me; so why should it be against me?" Time reveals differences
37 that are otherwise hidden in a mystery of essential similarity.

38 The history of G-d asks a question of humanity: "Who do you
39 say that the Jews are?" And the Son of humanity asks the Jews
40 the very same question, only saying, :Who do men say that I am?:.
41 Scholarship has a limited authority to solve the puzzles posed
42 by these questions. Wealth can't buy the key to their answers.
43 Knowledge and wisdom can't reassemble these puzzles once they
44 are undone by human history. And neither earthly nor heavenly
45 understanding will know the timing of that final missing piece.

46 Who and what are the Jews? Where is the nation of the Jews,
47 and to Whom does their land belong? Who Is HaShem of the Jews,
48 and Who Is Jesus? These are simple enough questions that even
49 a child of the Bible can answer them. But the wicked will not
50 understand. And they'll lie sleeplessly in their bed at night.

1 Conspiracies of every kind (both open and hidden and formal
2 and informal and ill-informed and well-informed; or closed and
3 active and organized and spontaneous and disorganized and well-
4 ordered) are merely the stuff of game theory and toy theory at
5 work and in play in the affairs of human history. We are bent,
6 by fallen nature, toward conspiratorial behavior. We are lost,
7 apart from G-d's Word, to self-deception. However rudimentary
8 or sophisticated our constructive and competitive proclivities
9 may be, we are to varying degrees, at once, both unwitting and
10 witting co-conspirators in time's earthly and heavenly history.

11 The Bible is a holographic "teleo-gram", if you will: books
12 written by men who were imbued with an authorial brilliance no
13 human can fathom. It is a Holograph of "fractals": G-d's Book,
14 in the words of humanity, in history and geography. HaShem is
15 the creator and the author of time and space and everything in
16 it. And everything in it that becomes corrupt in the midst of
17 the grand mystery of the grand theory of it all will be judged
18 in the end of it all. And HaShem will be glorified beyond all
19 reproach in the Son and praised above all praise in the Father.

20 The G-d of Torah didn't emasculate Jacob---but He fashioned
21 a separate kind of adam called, Israel---and the signification
22 of the revealed truth concerning that otherwise natural son of
23 humanity was the absence of a foreskin---not because he didn't
24 have one when he was born a Jew---but because it was taken off
25 by a Jew eight days after he was born in Torah. This national
26 identity that G-d articulated is the coalescence of a physical
27 and spiritual mystery---a unique union of natural and revealed
28 truth in Creation. The literal and tangible people comprising
29 a puzzle known as Jacob, and called Israel, are the revelation
30 of HaShem in the earth. Whatever you say of the Jews, you say
31 of their G-d; and whatever you do to the Jews, you do to their
32 G-d. If you say, "Jacob is not Israel" then you say, "His G-d
33 is not my God". Or you call his G-d a liar. If you say, "I'm
34 a Jew," when you are not, then you delude yourself with images.

35 Anyone who thinks that the Jews control the world is a fool
36 who has been played for a too-clever-by-half fool by who knows
37 who for who knows what reason or reasons. A patsy is more for
38 the sake of the proxy of that patsy than anything else; except
39 for the protection of the identity of the proxy's handler. In
40 other words, the handler hides behind the proxy's patsy. This
41 is the stuff of simple intrigue, mind you. Who in their right
42 mind would want to venture into the realm of complex espionage
43 unless they had an exceptionally solid predilection for it and
44 a willingness to forsake a large part of their personal sanity
45 as well, to become a sociological-eunuch? It is cold and dark
46 beyond belief. And no one who comes in from that kind of cold
47 will ever serve up the swill of these conspiratorial theorists
48 who serve only to confuse and distract and disorient the minds
49 of clearer thinking people than themselves. Beware the effect.

50 All those who take-up intrigue will be affected by intrigue.

1 the ancient greeks loved ideas. and they loved imagination.
2 they loved to think because they loved to imagine. they loved
3 words because they loved to imagine; they loved speech because
4 they loved to imagine. the spoken muse was drink to them; and
5 the written muse was food to them; and imagination was a feast.
6 imagination was the enspherical all of their existential being---
7 greeks lived to imagine, and they imagined to live. to define
8 imagination was to define reality for them. to imagine was to
9 think. to imagine was to feel. to imagine was to create. to
10 imagine was to build and to reside and to achieve and to savor.
11 greek imagination was at once the poetic art of a laconic mess
12 and the graphic artifice of an epicurean banquet. both sparta
13 and athens were a state of imagination---a polarized sphere of
14 hellenicities: the athenian resided in the artifice of olympus;
15 and zeus lived in the art of the spartan. the spartan came to
16 dwell in the artifice of the parthenon; and powerful mythology
17 came alive in the art of the athenian. static historicity can
18 sometimes ignite a fire of historic proportions. in the isles
19 of ancient greece, hellenic ideas arced across the archipelago.
20 the cosmos of greek imagination came to discover within itself,
21 not the fixed polarities of opposite realities, like night and
22 day, or the hot or the cold, or an athens or a sparta, but the
23 potential energy of alternating polarities within a rotational
24 sphere of pure idea. the artifice of greek imagination was as
25 critically important as the art of greek imagination to create
26 the classical Greek Idea---a wave form of thought---increasing
27 in amplitude as it harnessed the potential energy of the human
28 imagination. the ineffable genius of greece was the resonance
29 of its art with its artifice in the imaginations of mortal men.
30 even to this day, it is the resonance of the ancient greeks
31 that continues to enliven the motive impulse of the human mind.
32 of all of babel's many descendants, hellenism was the sine qua
33 non of what humanity would become, in its thinking and thought,
34 and in its sensing and emotion (as the goyim) in juxtaposition
35 to the Jews. hellenism even propagated an ephemeral resonance
36 with jacob of such exquisite beauty that only the voice of his
37 Shema freed him again. what the ancients understood as graven
38 and molten idols, the hellen understood as instruments of pure
39 artifice. the ancients knew that their idols were nothing but
40 crude objects---they didn't worship "them" as gods per se, but
41 they worshiped at them as devices that evoked an extraordinary
42 event in the immediate reality of their material presence: the
43 suspension of disbelief. the greek theater of the imagination
44 was a resonator more mysteriously shaped than any stradivarius
45 of italianate genius and the resonance that was its suspension
46 of disbelief was music unlike any other sphere of human genius
47 that had preceded it. indeed, the worlds of adam in all their
48 glory had never heard or seen such a one as our hellene in her
49 glory. adam had no word to describe the way that she embraced
50 him, her lips vocalizing her breath in a wet whisper of genius.

1 she said, "i use three words for every one of yours and you
2 make one word from every two of mine. there are four lips and
3 four ears between the three of us, my love. you must learn to
4 speak my language. stay here with me. spend the night in bed
5 with us and tomorrow we'll go on our way together to the baths."

6 adam has never been the same. he stayed with her in greece
7 and built an athenian road for her dionysian way and a spartan
8 road for her apollonian way. and he built an amphitheatre for
9 the mousa of her drama and he built a gymnasium for the theory
10 of her games. but when at last he rested from all his efforts,
11 and after he had enjoyed his seats of honor at the theatre and
12 the games he found himself restless in his rest and unfinished
13 in his achievement. and so he set his mind to build an engine
14 of conquest, and he set out to lay siege to every great cosmos
15 of the cities of the earth, and he coined his methodology "the
16 theatre of war". there was nothing in the world like that art
17 of conquest---like that magic that happened in that suspension
18 of disbelief, in that pure resonance between alexander's siege
19 engine and the walls of great cities. and suddenly it stopped.
20 the theatre ended in mid-act and the theater itself was closed.

21 humanity has never quite gotten over its love story of these
22 two star-crossed lovers called genius and conquest, or babylon
23 the Great and her Alexander, or julia and her rome---away from
24 home. after the road builder, alexander, all roads would lead
25 to rome. but every way of every path of adam will always lead
26 back to babylon. the Great Muse of all the earth who imagines
27 herself to be the queen of heaven, who thinks herself immortal,
28 is about to be paid a visit by an unassuming man from heaven's
29 court, whose only purpose in visiting her is to serve her with
30 formal legal notice to the effect that foreclosure proceedings
31 have been initiated against her. it has been decided to force
32 open her gates---to allow all those within her who can forsake
33 their lives in her, to vacate her premises, before she's razed
34 to the ground. romes seldom rise or fall in one day. but one
35 day, far too soon for far too many, the great city of humanity
36 will fall silent in mid-sentence and collapse in a heap before
37 all of her patrons. with one word and in an instant, she will
38 be no more---forever. and her Aoide will punctuate the nights
39 of her dying inhabitants like the sound of jackals looking for
40 food. and her Melete will envelope her daughters like a thick
41 dust bellowing up from her collapse, as they lift their skirts
42 up around their heads and labor to breathe, each maiden undone
43 in her seat on the ground. and her Mneme will rise up forever
44 like smoke from the fires of her burning. and the great romes
45 standing small in the distance, arrayed in the trivial glories
46 of their triviums of trinities, will strain to recall the nine
47 beauties of her museum, and the nine truisms of her university,
48 and the nine thoughts of her library, and the nine dictates of
49 her court---and they won't be able to remember her: as she was---
50 just yesterday. because the Great Jew will reign in Jerusalem.

1 The capital letters in the two preceding pages are fourteen
2 in number. The fourteenth letter is conspicuous. The capitol
3 of all of human history is Jerusalem. And the number fourteen
4 has something to do with the Son of David. And David, the Jew,
5 has something to do with the Son of Isaac. And Jacob, the Jew,
6 has something to do with the Son of Abraham, and the name that
7 G-d gave to Jacob when He gave him a new name---and called him,
8 Israel. And Isaac, the son of Sarai's womb, and Abram's bones
9 has something to do with Israel (a people born in Sarah's name),
10 and the Son of Israel, the Son of David, the Son of G-d: Jesus.

11 G-d remains a mystery that only He can fully understand. I
12 know that I'm not G-d. And I know that I'm not the Son of G-d.
13 And every human being who has ever existed and will ever exist,
14 whoever else they may be, must say the same if they will speak
15 the truth of HaShem, their creator and the creator of creation.
16 Except for one unique human being---a one-of-a-kind person who
17 called himself, the Son of Man---the new adam---Jesus: the Son
18 of David: the Son of Israel: the Son of Isaac: the G-d of Able.
19 Yeshua was and is the only human being who will ever exist who
20 would be lying if he said he is not G-d. Mi Chamocha? Y'shua
21 HaMashiach, mi chamocha? There is no one like our G-d---there
22 is no one like our Messiah. And there is no one like our King.
23 And there is no one like our Savior. And I will die for Jesus.
24 And I will live for Jesus. And I will repent because of Jesus;
25 and I will believe because of Jesus. And I'll forgive because
26 of Jesus; and I'll obey because of Jesus. And I'll love truth
27 and righteousness because of Jesus. And I'll love with all my
28 heart, and with all my soul, and with all my strength: because
29 of Jesus, my L-rd and my G-d. Not I, the unspeakably wretched
30 man that I am, but the new man who I am becoming in Him, who I
31 was intended by Him to become---when He created me in the womb
32 of my mother---before I was born into this world of my sin and
33 the sin of my father and my father's fathers. There is a time
34 for weeping. But G-d Himself will wipe away our tears; and we
35 who live and die for His Name's sake in this present age, will
36 laugh with Him and with Isaac in the age which is soon to come.

37 But these are the times of blasphemies and abominations: it
38 is an abomination to call good, evil, or evil, good---and it's
39 blasphemous to suggest that evil has anything in good, or that
40 good has anything in evil. It is an abomination to make a man
41 into a woman---or a woman into a man. And it's an abomination
42 to make the masculine into the feminine---or the feminine into
43 the masculine. And it is an abomination to make the Jews into
44 something they are not---or Christians into something they are
45 not. And it is an abomination to call Israel, goyim, or Goyim
46 israel. And it is blasphemous to suggest that masculinity and
47 femininity have anything to do with angels. Or that womanhood
48 has anything at all in G-d. Or that satan has anything at all
49 in manhood. Or that Lucifer has anything at all in Jesus. We
50 know not what we say. Or do. But will we repent when we know?

1 The Y'shua who arose from the dead is the same Mashiach who
2 was nailed to a cross-piece, through the base of His hands, by
3 Roman soldiers, and lifted up onto a Roman execution stake, to
4 hang from His wrists for a few crucial moments of agony, until
5 His feet were affixed to that critical thrust point from which
6 He would enter the crucible of crucifixion: that dark churning
7 of the dilemma of self-imposed vertical pain, and asphyxiating
8 horizontal pain. The gravity of Roman justice was a carefully
9 calculated display of excruciating genius; and irresistibly so---
10 because the self-righteousness of each convicted and condemned
11 subject and object of Rome's ubiquitous horizontal justice was,
12 in the end of it all, simply and summarily broken by arbitrary
13 force of the basest kind. The soles of the Roman Legions were
14 allotted the first steps and final steps of Roman judgment, by
15 the supreme authority of Roman Law. So any Roman foot soldier
16 was (both first and last of all) a judge of any non-citizen of
17 Rome. Every soldier was a caesar unto himself, inasmuch as he
18 acted in the authority of Rome's Caesar. But Christians don't
19 have the authority "in Christ" to judge any Jew in the name of
20 the Mashiach---not if our "Christ" is the Messiah of Scripture,
21 and not if our Jesus is the same Jesus of the Bible of the Jew.
22 The veil that Moses wore for the benefit of the eyes of Israel
23 is the same veil that hinders their ability to see the face of
24 Mashiach---and it is the same veil that hinders the ability of
25 Christians to see the suffering "Christ" of HaShem in the Jews.
26 There is a way in which the Jews are Jesus; just as there is a
27 way in which Messiah is G-d. This statement seems blasphemous
28 to the veiled eyes of Jew and Christian alike; and for reasons
29 which are both meritorious and fallacious. The Creator of all
30 of mankind will yet reveal Himself (to all of mankind) through
31 the uniquely created flesh and blood of the Jews---who are His
32 own people (uniquely) through His own uniquely messianic flesh
33 and blood. There is one G-d, the Father; and one Torah of G-d,
34 the W-rd. And there is one Messiah of Torah, Yeshua Ben David;
35 and one people of the Torah, the children of Jacob, now called,
36 Israel, now called, the Jews. These words are like a wordless
37 song in the hearts of those who have an ear for the truth; but
38 who can sing it? And whose eyes will fill with rage to see it?

39 Is your vision cluttered, or clear? And what is the source
40 of the light by which you see? How can Israel be (not just in
41 the center of G-d's far-off field of vision but) the center of
42 G-d's very eye? G-d is not an anthropomorph that He could lie.
43 But He Is the very Creator of time and space and everything in
44 it. And everything in it that becomes corrupt in the midst of
45 the grand mystery of the grand theory of it all will be judged
46 in the end of it all. And HaShem will be glorified beyond any
47 reproach in the Son and praised above all praise in the Father.
48 The grand theory is valid and fair. A child can understand it;
49 while the wise and the intelligent can easily misunderstand it.
50 The story is the Besorah of redemption (the good news of Jesus).

4/25 (17)

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Even so, the Son of Man worshiped the Father when He walked the Eretz of Israel, even as He allowed adam to worship HaShem in Him as Yeshua, the Son of David, the Son of G-d, the G-d of Torah. HaShem must be exalted in all His glory (the preceding statement is the first and last one true word that anyone, and everyone, including HaShem Himself, can speak). Nothing apart from this statement is true, or can ever be true. HaShem must be praised in all His glory---before all things, and after all things---for anything to be right and true. HaShem has spoken this word in perfect humility: and there is no one more humble than HaShem in Himself, than HaShem in Yeshua ha Natzeret; who was conceived in the woman HaShem called :Tzion:; according to His promise to the son that HaShem called :Yeshurun:; and this same Jesus was born in a stable, in a place called :Bet Lechem:, which in Hebrew means, "House of Bread"---according to a Torah that He gave to Jacob's newness, who Israel would come to know as "Moshe and his siblings", and his Nevi'im (the son of Moses and the daughter of Moses: the new Moshe). And this same baby, who was born as the Son of David and the King of the Jews, was for a brief moment in history (for lack of a more proper place to place Him) placed in something that was designed to provide feed for domestic animals. Eretz Yisrael was such a "house of sustenance" for humanity; yet humanity did not go there to eat the bread of G-d's affliction---but rather, to tear His people and His land and the Son of His promise apart, as a lion tears its prey. And now some goyim have the gall to claim that Jews do not have eyes to see the G-d Who hides Himself? Wickedness upon wickedness. What eyes are there in the Day of HaShem for churches such as this, who have cursed Yeshua's mother and His father and His father's fathers in the name of their self-made christ of gold? Who should HaShem recognize in the Day of His great judgment? the Jew who died in the gas chambers? forsaken by his G-d (it would seem)? crying the Shema? with unspeakable anguish in the death (it would seem) of all truth and goodness? Or the son of Christianity (it would seem), who rejects Israel in His totality (it would seem), except as a rationale to kill Jews (it would seem) in some all-consuming communion? Tell us, if you know the answer. Will the son of a Roman still say, "I didn't eat this!" when standing before the Messiah of the Jews? Will Luther wash his hands in the Day of Judgment and say, "It was out of my hands entirely. I'm above the letter of the Law, and under the letters of the Spirit."? What will the churches say to the synagogues today, "Christ tells you to just forgive and forget. We're sorry for your loss but get over it already."?

HaShem, in His Mashiach in His people the Jews Is perfectly perfect in His righteous self-glorification of Himself. He Is perfect in all His ways. And in Jesus He Is perfectly perfect to rule the nations with a rod of iron; and to cast namesayers who don't know Him by name into the outer darkness of eternity. Who kills the Jews and eats their flesh and drinks their blood?

1 I accept the name of "Christian"---even as a meta-messianic
2 identifier-with the Jewish People---because I accept the truth,
3 in the name of a Christian, for what I have done, as a gentile,
4 that led to the murder of the King of the Jews and the murders
5 of so many unbearable millions of His flesh-and-blood-and-bone
6 people, the Jews. His mothers. His fathers. His sisters and
7 His brothers. His uncles. His aunts. His nephews and nieces.
8 My kind of people murdered them all. And then blamed them for
9 making it necessary for us to have to get rid of their corpses.
10 I am my father's son; and I am my brother's keeper; and I bear
11 no less shame for the crimes that have been committed in their
12 surname. I accept the death of Messiah Jesus in the name of a
13 Christian because I accept my identity as a condemned murderer
14 who would have been crucified by the gentiles, were it not for
15 the willingness of an innocent Jew to take my place on a Roman
16 execution device. Did any of us, Jew or gentile, know what we
17 were doing when we did what we did? The Jewish Messiah (there
18 is no such thing as any other kind of "messiah") was crucified
19 in the name of Caesar. I was reborn through the mystery of my
20 Savior's suffering (and death and burial and resurrection as a
21 Jew who was born through the mystery of Israel's suffering and
22 labor and pain in giving birth to Him). If Yosef had declined
23 to marry Miryam would the Jews have ever had to suffer what we
24 did to them? When we took our little christ-child from Mary's
25 womb in an unspeakably barbaric version of a Caesarean section,
26 and declared Him to be our King, "Jesus Caesar", as His mother
27 bled to death at our feet? This is what the "other-than-a-Jew"
28 did to Messiah. This is what I did as a gentile to the Jewish
29 mother of Jesus. How can I coexist with such a memory? If we
30 would quiet ourselves long enough to listen to the sounds that
31 rabbis make when they speak to Jews. And if they get it wrong
32 sometimes, a little here or a little there, do we really think
33 that they don't know it? Not only do they know it but they're
34 humble enough to put it in writing so that anyone and everyone
35 who knows how to read can know it as well---even their enemies
36 who don't know the truth and who misunderstand wisdom. Israel
37 stays humble when it's most difficult to be humble---when they
38 are seen as something they know that they are not. They speak
39 truth to their enemies and say to their G-d, "May our souls be
40 silent to those who insult us." May it be, just as so, for us
41 as well; may the G-d of Israel open our hearts to His Torah as
42 He opens our eyes to His people, the Jews, through the Messiah
43 of Israel, even our Savior, the Jesus of Eretz Israel, Who was
44 and Is a Jew first---Who Is also to the goyim, as the light of
45 the world, Who shines as the Light of G-d---in the darkness of
46 the world. Am Yisrael is a light as they worship in the Light.

47 Even though many may have eyes to see, in the Jewish People
48 G-d has given the nations far more mercy and kindness and love
49 than ever we will imagine. It is justice, that we must choose
50 now, between the lunar Messiah of the Jews or the solar Christ.

1 HaShem has chosen Jacob. He has chosen to love him with an
2 everlasting love. Objections? Christians? When will we stop
3 doing what we do? How much must Israel suffer tomorrow before
4 Christians rise up from the comforts of their pews and get out
5 of the false security of their churches, and do something this
6 time---to stop the genocide of Israel? The Christian who will
7 not at least carry ammunition for the Jew who must soon battle
8 against Baal of Arabia and Baal-zebub of Persia will be as one
9 who takes up his sword only to fall upon it in absolute defeat.
10 The minaret is a phallic vanity without its call to arms, just
11 as Islam is nothing without its sword. Blame me for saying it---
12 I am ready to take up the sword of truth and die by it as well,
13 as long as I can die for the sake of Eretz Yisrael and my L-rd,
14 the King of the Jews, Y'shua HaMashiach. But I will not stand
15 at a safe distance and watch while Jewish Israelis are falsely
16 accused of the crimes of their enemies and ritually sacrificed
17 all over again. Will you come to my house and cut the throats
18 of my children as well, O Muhammadite, you son of Satan? When
19 will you repent of your idolatry, O son of the darkness? When
20 will you turn to the One true and living G-d, the G-d of Jacob,
21 and give Him the glory and honor that is due His Name? Murder
22 Jews and you murder the only people who would save your people.

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23 But murder gentile children, O Muhammadian, in your satanic
24 ritual sacrifices to your god, and the infidels of the Muslims
25 of the sword will slaughter your peoples like so much diseased
26 livestock---nothing personal, mind you, O speaker of hyperbole,
27 but a pagan knows how to kill when it becomes an imperative of
28 his survival. How many more of your sons and daughters do you
29 think that you can sacrifice before he decides to aid you with
30 your task? At what point will you pause and reconsider, for a
31 moment or two, the existence of the virgins who are said to be
32 waiting for you in the afterdeath experiences of your paradise?
33 Perhaps you would do well to put the knife back into its sheaf
34 for just a bit, and reexamine the conflicting stories that are
35 told about Abraham and Ishmael and Isaac? The stakes are very
36 very high, my friend, and very, very permanent. You would not
37 do wrong to stop and take another look at who is who, and what
38 is what. And then if you decide that you should go ahead with
39 your suicidal hate, who's to stop you? You have a little time,
40 why not take it and think it over just a bit more. Death will
41 wait for you. No hurry. But you might choose to live instead,
42 yes? But of course that itself would be just one more example
43 of the great Jewish conspiracy that seeks to love-and-let-hate.
44 Personally, I think you have the heart of a bully, and the Jew
45 is next to nothing in the world arena when it comes to killing---
46 why don't you pick on someone your own size for a change? Let
47 the Jew live in peace and see if he doesn't help you live your
48 life to its fullest. Or die. Whatever. I know where I'll be
49 in the instant after my death---my name is written in the Book
50 of Life. Can you say the same about your death and its scales?

1 Of course, those who load their weapons shouldn't talk like
2 those who put them together; or take them apart; or clean them.
3 If only we could live in peace. But the horsemen are about to
4 leave in pairs and gallop toward the valley of human decisions.
5 One if by land and two if by sea. Yet serious historians know
6 that history never repeats itself---except in the pseudo-logic
7 of circular human reasoning. Mankind transitions from ancient
8 ideas about transformation and thinks to call it "Evolutionary
9 History". And suddenly we acquire the amazing natural ability
10 to read into the distant past whatever our heart might imagine.
11 And Emperors evolve into Caesars evolve into Czars and Kaisers
12 and Presidents evolve into bigger and bigger Czars and Kaisers
13 and Caesars and Presidents evolve into the good and the better
14 and the best President evolves into an august and then greater
15 and then the augustest Oligarch to ever cross over our Rubicon.
16 Fortunately for us, mankind won't keep repeating itself in its
17 folly forever---because history has a beginning---and a middle---
18 and an end. And our space-time continuum is only a transition
19 from our corruptible creation to an incorruptible New Creation---
20 which no eye has yet seen. And the Creator freely invites any
21 and all who are willing to be recreated by Him to live forever
22 with Him in the New Heaven and Earth. But we can only receive
23 Him on His terms of surrender. Yet most would sooner stand in
24 hell itself than bend the knee to truth; and they would sooner
25 bend their knee to evil than stand humbly before their Creator.
26 Such a mystery is lawlessness. Such a sad, sad mystery we are
27 in our sin. One day the harvest will be transformed into seed.

28 It is true that the days soon to come will be confusing and
29 disorienting. Like a moonless night before the fog of warfare.
30 Like a pit and a snare. Like a snake and its pit or a bird in
31 its flight or a fox in its hole or a bear and its sleep in its
32 cave. A child of the Bible will have nothing to fear; but G-d
33 will not be impersonated---and "with the twisted He will prove
34 Himself astute." G-d's absolute proof is in His revealed W-rd---
35 and His Scriptures will never be undone---the weary-hearted in
36 well-doing can rest in the certainty of His simple promises to
37 them. He will never leave them nor forsake them. Never. Not
38 for a single moment. He will be with them forever, to the end
39 of time itself. Nothing, and no one, can snatch them from His
40 hand. And He will soon bare His holy arm in the sight of them.

41 :The W-RD of HaShem is tested; be kind in Him, and He will
42 show Himself kind to you in His Scriptures. Be blameless; and
43 He will show Himself blameless. Be pure in heart in His words;
44 and you will see Him in His Scriptures. But don't be naïve to
45 the ways of a snake. And don't be surprised when a slave-girl
46 of satan shouts, :These men are bond-servants of the Most High
47 G-d, who are proclaiming to you the way of salvation!:. If it
48 requires the sacrifice of a profitable child to compensate for
49 for the greater loss to the truth of his city's most prominent
50 woman of commerce, even the snake finds a way to "get religion."

1 Death is the unnatural absence of life, not its "other side".
2 A "life-and-death" duality is the poisonous mix of an assassin.
3 Death is not natural. Death is not something to be desired or
4 greeted or embraced by a life---no matter how painful the life.
5 Death is to be resisted---even to the final moment of our life.
6 Death is to be resisted---almost at any cost, but not all cost.
7 When is it right for a soldier to fight (and pay with his life
8 for the death of an enemy) just to save the life of his friend
9 for however much longer he might be able to survive the battle?
10 It's right to pay that price when the truth is at stake---even
11 if your wife will become a widow and your children will become
12 orphans. There is no truer sacrifice that a soldier can offer
13 to his nation than to take up his sword and lay down his lives
14 for whatever may remain good and true in the lives of those he
15 loves; but there is no more abominable sacrifice that a leader
16 can require of a people than to send off their soldiers to war,
17 armed with a lie, to fight and die with their brothers-in-arms.
18 Only the truth can sustain orphans and widows through the days
19 of their bereavement---and only the truth can preserve them in
20 the lives their consolation, in the hope of new tomorrows full
21 of life and love for their children's children. G-d is broken
22 with the broken-hearted. He longs to comfort those who cannot
23 be comforted by even a sea of tears. He longs to restore even
24 those who are broken beyond hope of restoration in their world.
25 But He cannot buy their love at the cost of His truth; because
26 He cannot lie---not even to save those He loves beyond measure.
27 How many lies must a good man tell after he opens a door to
28 the evil that stands at his threshold, waiting to question him
29 about a truth that is said to hide there? Evil knocks because
30 evil wants you to open your door to evil. Evil questions your
31 house because evil wants your home to submit to evil's threats.
32 The only answer that evil wants from you is evil. If you will
33 answer evil with evil then evil may let you exist in its world
34 of evil. If you wish away evil with denials of the truth, you
35 will be denied justice. But if you resist evil with the truth,
36 though you may die in that place where you resist it, it won't
37 be in the place of evil's choosing---in your home, in your own
38 clothes, before the horror stricken faces of your own children.
39 The man who would resist evil at this cost is the man who will
40 invite a Jew to take refuge in his house in this world of evil.
41 Don't be deceived: one who tells "good" lies is an appeaser.
42 But if you oppose evil with resolute truth (even when the evil
43 threatens you with immediate violence) then you stand in truth.
44 How did evil find its way to your front door? How did it find
45 its way into your nation? or state? or county? or neighborhood?
46 The evil that knocks on your door is the same evil that's able
47 to break it down if it really wants what it wants you to think
48 it wants. It wants you to lie to yourself first---and then it
49 wants you to betray the truth that may be hidden in your house.
50 If evil knocks on your door it's because it followed you there.

1 By the time we find ourselves presented with a false yes or
2 no dichotomy at our threshold (because we have come to believe
3 that we must either appease evil by lying to it, or tell a lie
4 to guard the truth within us) it's too late to hide behind our
5 door and hope that evil goes away on its own. Appease evil or
6 betray truth? "Heads", evil wins---"Tails", truth loses? How
7 have we come to this? It used to be called, Bewitchment. But
8 now we call it, Political Correctness. Dictators can restrict
9 a man's ability to speak his mind; but they can't dictate what
10 he chooses to either think or not think. But a man's mind can
11 be deceived by lies such that he can only think what he thinks
12 he should think. Who has bewitched us, such that we're unable
13 to openly say what we really think about what we believe to be
14 good, or to openly speak out against what our G-d says is evil?
15 Will you answer evil with lies? Will you bring about peace in
16 your heart or your home or your land by appeasing evil? Peace
17 at any price? Love at all cost? Love of what? Love of truth?

18 Evil's first response to truth is a lie; and evil's counter
19 reaction to truth's rebuttal is a tactical retreat---disguised
20 as appeasement---like an offer of counterfeit money, disguised
21 as a bribe. Truth will not respond to the sophistry that evil
22 presents as indications of its submissiveness or vulnerability.
23 Everything that evil says and everything that evil does, be it
24 evil or not evil, is a feint of one kind of warfare or another.
25 Evil must not be answered with evil; but only with the Word of
26 truth. Or can we exchange our evil for the evil of others? I
27 am capable of evil because I am a sinner. If I curse my enemy
28 as my enemy curses me, and then say that my curse is different
29 than his curse, how am I any different than him? Evil is evil
30 wherever it hides itself. And evil is cursed wherever it goes.
31 Let the evil in our enemies be cursed as it is cursed; but may
32 we not curse as our enemies curse. Let our enemies be removed
33 to their place and may we live in peace in ours. Even so, may
34 we not hate as our enemies hate; or bless as our enemies bless;
35 or love as our enemies love; or die as our enemies die. May I
36 live and may I die for the truth of Tzion and Yeshurun. May I
37 live and may I die as a true servant of Melech Yeshua. May we
38 wait for Him and Him alone. Don't be deceived. He Is :Ad-nai:
39 and there is no other. Is His Torah in us? and do we stand in
40 His truth? Don't be deceived. If we will not stand with Zion
41 today then we will not stand for the truth tomorrow---not here
42 where we make our lives today---nor wherever it may be that we
43 make our stand tomorrow. To anyone with an ear that can sense
44 the sound of the shofar of Eretz Yeshurun: gather together and
45 prepare to stand as one man---in whatever nation that you call
46 your own---for the cause of G-d's truth on earth and in heaven---
47 for the sake of G-d's people, the Jews, and His land of Israel---
48 as those who are called-out from the nations to surround Jacob---
49 as his friend and brother-in-arms. We must prepare for battle---
50 the war against Jerusalem is coming and we must stand for Zion.

1 Perhaps you were told that the war against the Jew wouldn't
2 affect you directly---because you're not a Jew; or because you
3 don't identify with the kind of nationalities that war against
4 a Bible of Jewish identity; or because you don't identify with
5 the kind of Christian that believes in the veracity of a Bible
6 of the Jew; or because you don't identify with the kind of Jew
7 that remembers the Jerusalem of his Book, or because you don't
8 identify with the kind of Jew that lives in the land of Israel.

9 Identification and verification are wisdom and knowledge at
10 work; but folly and madness are indicators of misunderstanding.
11 False identification is the crux of evil and the source of its
12 lies. Misidentification is at the heart of all kinds of evils.
13 I can identify with sheep dogs because we have a lot in common.
14 Some of the things we share in common are good and some aren't
15 good. Both are verifiable truths. But if these commonalities
16 lead me to identify as an actual sheep dog then I'm verifiably
17 insane. Sanity is the actuation of one's perception of who is
18 who, and what is what. Sanity is the verification of identity.

19 It's a good thing to identify with goodness in the identity
20 of another if it enables the one to identify with the other as
21 discrete identities; but a misidentification with goodness can
22 actuate a false identification between two discrete identities,
23 whereby one discrete identity identifies as the other discrete
24 identity. One true identity can subsume another true identity
25 if it identifies as, rather than with, the other; and both are
26 subsumed in the end by false identity. Correction is required
27 to restore the true relationship between the one true identity
28 and the other true identity. We falsely befriend our goodness
29 by misidentifying it in another; and we hate those who reflect
30 our own evil. But if I call you a friend because I see myself
31 in you, when will I see you? or will you be forever lost to me
32 in the midst of my friendship with myself in you? And if evil
33 is always and only something that is unfamiliar to me in those
34 I call my enemies will I ever see them as they appear to those
35 who truly love them? Or must my enemies, by my definition, be
36 forever those who are unlovable? If I have a face that only a
37 mother could love, then perhaps your mother could love my face?
38 or if I have a face that only my mother could love, then where
39 does such a mother as mine come from? But the homeliest child,
40 in the eyes of the world, is beautiful beyond words to the G-d
41 Who created it; and the most beautiful face in the world's way
42 of admiring faces, that is marked by even the slightest defect
43 of character, is utterly disfigured in the eyes of the Creator
44 of beauty and truth. Can a flawed identity be corrected? Yes.
45 Can a false identity be made true? No. I am not a real sheep
46 dog; and I will never become a real sheep dog; and I can never
47 be remade into a real sheep dog. I identify with the Jew, but
48 I'm not the real Jew; and I'll never become the real Jew. Nor
49 will I ever be remade into the real Jew. And why would I want
50 to be who I am not, if I love truth and the One Who created me?

1 The Torah of Moses documents G-d's prescriptive activity in
2 creating the Jewish people. It's an elucidation of a distinct
3 national identity wholly separate from the nations---a telling
4 of how a nondescript people had been instituted by HaShem from
5 the beginning of time and were ordained for a priestly purpose.
6 Torah instructs a certain people how to identify as Jews, with
7 Jews, in Israel---as priests, with holy peoples, in commonweal
8 with holy nations. Christians should identify with Jews; just
9 as Levites should identify with Priests. Just as Aaron's sons
10 did well to identify with Moses. But the sons of Aaron didn't
11 do right to identify as a Moses. And the sons of Jacob do not
12 do well to fail to identify with those who are called-out from
13 the nations just as their father was called-out from the world
14 around him. And the sons of Christians do evil to identify as
15 Jews when they are not---because then they can't identify with
16 Jews truthfully. But in the falseness of their identity, they
17 can only identify against Jews. A proxy doesn't replace truth.
18 But a usurper claims that he's the rightful possessor of truth.

19 A true and loyal proxy is faithful while performing all his
20 different duties in all his different roles as a caretaker for
21 someone other than himself. The Jew is intended to be a proxy
22 for G-d. And Israel is intended to be a proxy for the Messiah.
23 This doesn't mean that the Jew is (or will become) G-d or that
24 Israel is the Messiah. But it does mean that if the Jew takes
25 care of himself and no one else, or he lives for himself alone---
26 then not only is he less than he is intended to be---he is far
27 less in his self-ordained status than G-d's enemy can tolerate.
28 Satan is a self-appointed prosecutor who has a court-appointed
29 standing in heaven (which he is about to forfeit) which issues
30 from his original, G-d-appointed (and wholly unrelated) status.
31 He forfeited his intended status when he misread creation. He
32 trusted what he thought that his eyes saw, rather than what he
33 heard G-d say---about what could be seen and could not be seen.
34 G-d's image can't be seen---not in creation, nor in any of its
35 creatures. Lucifer's own eyes lied to him; HaShem spoke truth
36 to him. But he chose to believe his own eyes rather than what
37 G-d said---about eyes, and about what can be seen and not seen.
38 Through no fault of our own, Satan hates mankind, and he hates
39 humanity's Jews with a special hatred, especially when they're
40 hypocritical, but even more intensely so in their authenticity.

41 But just as Jesus was betrayed into the hand of His enemies,
42 by a false friend, through an unholy kiss, so will His beloved
43 people the Jews also be betrayed into the hands of their enemy,
44 by the unholy kiss of a false messiah. We are our worst enemy.
45 Y'shua knew who His enemies were from the very beginning. Yet
46 He allowed them to do what they did, all along His way through
47 Israel. His friends knew Him well, but they didn't know their
48 enemy. Will Christians, who say that they know Jesus as their
49 master and their friend, abandon Israel to its betrayer? Will
50 they think to warm their hands around the fires of Yom HaShoah?

1 Torah to the nations is national restoration to each nation---
2 to whatever degree the unique individuals of any unique nation
3 are redeemed in the uniqueness of their identities in creation.
4 HaShem invests each individual with a unique identity. And He
5 confers sub-identities upon each individual such as gender and
6 nationality and ethnicity. And each sub-identity is dependent
7 upon each individual's unique identity for the authenticity of
8 its status in creation. The unique identity of the individual
9 is created by HaShem, and is unique and discrete from Him also.
10 Each unique identity is alone in its inception, like the child
11 who is orphaned at birth---like a helpless baby---a reflection
12 of a non-existent father, lost in the mirror of a non-existent
13 mother. The sad truth of our mysterious origin is that we are
14 not "all G-d's children". We are born into the mystery of our
15 existence as "all adam's children". Adam's sin separated them
16 from HaShem---and from creation itself in all of its tomorrows---
17 from all the dying offspring of a dying world's lost tomorrows.
18 There is nothing natural at all about such a tragic separation.
19 It wasn't meant to be like this at all. But G-d meant what He
20 said; and Adam had no excuse for what he did. And we all must
21 come to the truth, and go through the truth, to get to the G-d
22 of love. There is no other way. But HaShem in His mercy does
23 not abandon the individual to its aloneness. He gives fathers
24 and mothers and sisters and brothers and friends and lives and
25 loves to every orphaned identity---as hints to the question of
26 life. Life asks a question of every person: Is this all there
27 is? And the longer it is, and the fuller it is, then the more
28 accountable each individual is for the answer that is given by
29 the words and the deeds of a life-time. G-d is perfectly just.
30 Many who are starved for justice in this age don't believe Him;
31 and many who feast upon wealth in this age will never know Him
32 in the age to come; but all of them will be without excuse for
33 the self-righteousness of their persuasions and determinations.
34 You can say that hell is not hell until hell freezes over; but
35 it will change nothing. You can say that G-d is not fair; but
36 it will change nothing. You can say whatever you want or will
37 whatever you wish; but HaShem is perfectly righteous and He is
38 perfectly just. And His final judgment will be final, forever.

39 In the Son of Man, and through His Torah, HaShem has undone
40 the separation of sin and death that has cursed the identities
41 of creation and caused them to lose their sovereign uniqueness
42 to the confusion and distortion of the barren sameness of evil.
43 The Messiah of Israel, through Israel, in Israel, has redeemed
44 the uniqueness of individuals, and through their uniqueness He
45 has restored the uniqueness of nations and peoples and tongues.
46 And He has finished it already---in one Day. Just as G-d once
47 said to Adam that he would surely die in the Day that he chose
48 to sin, so G-d now says in Messiah Jesus that today is the Day
49 of salvation---to all who will believe in Him. Let the nation
50 that joins itself to Israel be blessed forever in its own land.

1 It's said that a lawyer who represents himself in court has
2 a fool for a client. Defendants and plaintiffs must represent
3 themselves in court not as lawyers or judges or jurors or even
4 as witnesses---but as defendants and plaintiffs. Whoever else
5 they may be or whatever else they may be, they must be seen to
6 represent a plaintiff or a defendant. Anything that serves to
7 strengthen their court-identity as plaintiff or defendant will
8 argue in their favor. And anything that diminishes their role
9 as defendant or plaintiff will obstruct the argument that they
10 are attempting to advance in the courtroom. Brilliant lawyers
11 argue their client as their case; they present their client as
12 their argument---the defendant is the argument---the plaintiff
13 is the argument. These are the only two arguments that courts
14 will admit. Once these arguments are admitted into the courts
15 then they can be advanced into the courtrooms. In a courtroom
16 it's not what you are as a person that matters, but it is what
17 you represent. It's not who you are outside the courtroom (or
18 even who you think you are inside the courtroom) but who it is
19 that the court finds you to be inside the courtroom that makes
20 the difference outside the courtroom. Outside the courtroom I
21 might be a brilliant lawyer; but inside the courtroom all that
22 matters is the definition of a defendant and the definition of
23 a plaintiff. A lawyer's role is to clarify this definition of
24 his client as a defendant (one who is rightly innocent), or as
25 a plaintiff (one who is rightly aggrieved). A "court-identity"
26 is different than a personal identity. As a person outside of
27 the courtroom you're guilty of things and you're not guilty of
28 things. No one is entirely innocent inside a courtroom, not a
29 person who wears a robe or a person who sits in a juror's seat
30 or a person who walks back and forth between seats of judgment.

31 In courts of justice one's personal identity is "considered"
32 to be "immaterial" (i.e., "as if" it doesn't exist) to the law.
33 A courtroom only admits specifically defined "court-identities";
34 and it only judges the deeds and behaviors of those identities.
35 In America the court-identity of a defendant is defined as one
36 who is innocent (i.e., wrongly accused) until he is identified
37 as someone else---either a free man (guiltless) or a convicted
38 man (not innocent). Justice outside the courtroom and justice
39 inside the courtroom are discrete things; and justice in lower
40 courts and justice in higher courts are discrete things. When
41 justice is served inside the court it's upheld outside as well;
42 but when it's overturned by legalism, licentiousness is served
43 up as the spirit of the law. When justice is served in higher
44 courts, the law is upheld in lower courts. But when a supreme
45 court presumes itself the law, then judgment from on high will
46 fall upon it and the body inside that robe of justice will die.
47 The body of law that sits in the World Court is a Typhoid Mary.
48 Outside of the courtroom one who is a Judge should be esteemed
49 greatly; but inside the courtroom that same person is a nobody,
50 because only a nobody can rightly wear the robe of a courtroom.

1 Man thinks to make a god in his own image, or in the images
2 of creation. But the One true and living G-d says that no one
3 can make a true image of Him. It is impossible for anyone, in
4 heaven or on earth or under the earth, to perceive G-d's image.
5 G-d created man in His image, and yet no one bears G-d's image
6 insomuch as man is not G-d's image, nor is the image of G-d in
7 man. Who is like G-d in His unique identity as G-d? There is
8 no one in creation who is like Him; He Is unlike everything in
9 creation and everyone in Creation. He Is One eternally---with
10 no beginning and no end. He cannot be replicated, or replaced,
11 or removed. His Identity Is ONE and His Name Is ONE---and Was
12 ONE---and Will Be ONE. Even if it's written as, "His identity
13 is one and his name is one," it doesn't change who he truly is,
14 nor should it suggest that he is no different than us, or that
15 we are just like him. To capitalize what isn't capitalized or
16 to uncapitalize what's usually capitalized is simply to employ
17 or invent a literary device as a way to accentuate distinction.
18 But no matter what one may say about who Hashem is, or how one
19 may say it, there will be one with no sense who misunderstands
20 it, and another who questions it with evil intent. To both of
21 them G-d says, :You are gods; but you will die like men:. You
22 will exist as an eternally unique identity, but if you are not
23 born again through the Son you won't exist in His eternal life
24 in the final re-creation of heaven and earth. The inclination,
25 however subtle it may be, that causes you to dismiss questions
26 of your place in the ultimate and eternal truth of all that is
27 around you, and G-d's place as your Creator---this inclination
28 that exists in the mystery of your lawlessness---will become a
29 force of overwhelming magnitude on the Day of judgment, and it
30 will cause you to recoil from the Truth even as darkness flees
31 the presence of light; and the outer darkness will be the only
32 place there is for you. Whatever decency and goodness you may
33 possess as you exist apart from the truth and goodness of your
34 Creator (in the goodness of your life, in the goodness of this
35 creation) will be as nothing in the Truth of that Day of final
36 judgment which is coming. And the selfishness within you that
37 you too readily accept and excuse and embrace and justify will
38 become everything that's depraved and evil and false, even now
39 in the goodness of this creation. My sin is what's wrong with
40 the world; and your sin is what's wrong with the world. Is it
41 so difficult to comprehend why so many will spend all eternity,
42 as eternal creatures, separated from all that is good and true?
43 Then how much more difficult it should be to comprehend why so
44 many will not seek and will not find and will not accept truth
45 when it is presented to them in countless ways in the goodness
46 of this life and this creation. They say in their hearts, "We
47 are good and the source of all that is good." Then they judge
48 G-d for all that is wrong. But I am the first person I should
49 blame for all that is wrong; and after I've assigned righteous
50 blame to everyone else in their proper order, I'll worship G-d.

4/12 (28)

4/13

4/14

1 In Torah Adam was able to identify with G-d as a son of G-d,
2 because G-d identified Himself with Adam in creating him as an
3 expression of Himself---as His unique creation in His Creation.
4 In Torah Eve was able to identify with G-d in and through Adam,
5 because G-d created Eve as an image of Adam's X chromosome, as
6 an outworking of the uniqueness of Adam apart from his Creator.
7 These are a few of the hidden things of Torah that the Creator
8 pointedly reserves for Himself alone---simply because they are
9 not understandable by any of His creatures, neither human, nor
10 angelic. But rather they are highly misunderstandable by even
11 the most brilliant of human and angelic minds. Even if PaRDeS
12 is correctly approached and perceived and inculcated by a wise
13 student of sacred mysteries, to whom would he teach it and why?
14 Teachers bear responsibility for what they teach; and students
15 bear responsibility for what they do with what they are taught.
16 Who in their right mind would want to venture into the reality
17 of what is commonly called, Kabbalah? It decimates the sanity
18 of those who are not designated by HaShem to contend for truth
19 within the world of its shadows and reflections and secrets in
20 secrets in secrets in words and speech and images and thoughts
21 and behavior and deeds. Avoid the leaven of the hidden things
22 of life and be glad you can enjoy your simple portion of bread
23 and wine. Leave espionage to the agents of espionage; and let
24 scholars suffer the labors of their scholarship. Leave kabala
25 to the agents of kabala; and don't listen to anyone who speaks
26 the kabala-babble of the poseur and fool. These hard callings
27 find those who don't look for them; they call out to those who
28 don't seek them; they watch for the ear that turns reflexively,
29 just ever so slightly, to the sound of their whisper. Be glad
30 that you don't hear the sounds of unseen things. Be glad that
31 you are a man, or a woman, or a Jew or a person of the nations.

32 Be glad that Jacob was called to be Israel, for our revival
33 as unique individuals and families and peoples and nations and
34 languages and arts and literatures and lives and loves and all.
35 In Torah HaShem also has identified with the child of Adam, as
36 the Son of Man---so that the daughter of Zion would be able to
37 identify with G-d, as His daughter-in-law. Messiah's bride is
38 soon to become the daughter-in-law of G-d, when their marriage
39 is finally consummated at the conclusion of the marriage feast.
40 And by nothing more, and nothing less, than a single holy kiss.
41 Jesus, the Son of David, is to Israel as Jesus, the Son of Man,
42 is to humanity. The redeemed Yisrael of Tzion encompasses her
43 Messiah even as the redeemed people of the other nationalities
44 of the world encompass Israel. If even two or three people of
45 any nation of the world are redeemed then their nationality is
46 redeemed with them. But no remnant of any nation can save its
47 own nationality apart from the Messiah of Israel. The Messiah
48 saves individuals through Himself and He saves nations through
49 Israel. Messiah Jesus saves each of us from ourselves through
50 Himself and He saves each of us from each other through Israel.