

# The King

# The Torah Giver

# And the Judge

*As we witness the failure of the west and its collapse into a new dark age, many look for a new solution. Some look for a Great Reset; some look for a New World Order; some are simply looking for a bail-out. In all of this, many ask the question: Who shall lead us? Who shall be our guide?*

*Who shall be our king?*

*Should we consider a dictatorship governed by "scientists"? Would that lead us to a greater condition of health? Should we yield ourselves to the new progress in Artificial General Intelligence, and let the quantum computers do the thinking for us? Should we surrender what is left of our autonomy to a governance of progressives who are leading us boldly into a "diversified social strata" of multiple genders and transhumanistic populations?*

*Should we resort to the times of the Judges of Israel, when every man was a law unto himself? Or should we clamor for a king, as did the ancient tribes of Yashar'el in the desperation to be like their neighbors? Is there, in all of this, even a consideration of restoring the constitutional republic of the United States? Doesn't that seem like a distant memory now?*

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*When we speak of "law and order" it brings to mind the question "which law"? Shall we follow the laws of secularism, the "separation of church and state" so nobly proclaimed by our own Oligarchs? Shall we divorce ourselves (apostasy is the Greek word here) from the tenets of righteousness in order to follow the mandates of "equal protection" in a world that knows no definite truth, and allows for every kind of human behavior to be protected as a matter of law?*

*In the catastrophic collapse of our social order, can we find leadership that is not corrupt?*

*Leadership that has not taken a bribe? Leadership that does not break their oath of fidelity? Leadership that honors he who created us all? As Shalomah once said: "There is nothing new under the sun." As we fall from a first world status to a third world status, let us recognize that the failures of man have been seen before, and all empires comes to an end, yet the righteous king remains. As we collapse from an affluent world to a world of hardship, diseases, famine, and deprivation, let us recognize that this too has been seen before, yet the righteous lawgiver remains. As our judiciary reaches a point of depravity that it is no longer able to or capable of rendering true justice or righteous judgments, let us recognize that in all of this, a righteous judge remains.*

*his judgment.*

*The King*

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**And the Judge**

*He who breathed life into our nostrils, who set our hearts to beating, who founded life in the blood, considered the failures of man in his sinful flesh, and planned to bring about a righteous world, when he would make himself manifest as the righteous king, the righteous lawgiver, and the righteous judge. As we look fervently to his arrival, is it possible for us to seek his kingdom even now?*

*It is. Seek and ye shall find; knock and it shall be opened unto you; ask and ye shall receive. Seek righteousness in the Kingdom of Yahuah, for truly, we have one king, one lawgiver, and one judge. And whether our leaders admit it or not - we are all subject to his rule, his Torah, and his judgment.*



Cepher  
Academy

The background of the image is a golden relief carving on a stone wall. The carving depicts a king on the left, wearing a crown and holding a scepter, and a judge on the right, wearing a robe and holding a gavel. The text is overlaid on this background.

**The King**

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**And the Judge**

*The King*

*The Lawgiver*

**And the Judge**

*For Yahuah is our Judge, Yahuah is our Torah giver,  
Yahuah is our King; he will save us.*

- Yesha'yahu (Isaiah) 33:22

**כִּי יִהְיֶה שֹׁפֵטֵנוּ יְהוָה מְחַקְּקֵנוּ יְהוָה מֶלֶכְנוּ  
הוּא יוֹשִׁיעֵנוּ**

*Kee Yahuah shophetnu, Yahuah m'choq'qenu  
Yahuah mel'chenu hu voshivanu*

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Aristotle's three forms of government:

By the many (democracy)

By the few (oligarchy)

By the one (tyranny)

America's three forms of government

By the many (legislative – a limited democracy) (limited by the constitution)

By the few (judicial – a limited oligarchy) (limited by jurisdiction)

By the one (executive – a limited tyranny) (limited by acts of Congress)

**Yah's forms of governance:**

**King**

**Torah giver**

**Judge**



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The governance of the American Colonies was subordinate to their faith.

All thirteen of the original American colonies required an attestation of religious belief or affiliation — a religious oath — as a prerequisite for an individual to hold public office.

These oaths were viewed as instruments of social control, given the traditional view that citizens were trustworthy as civil servants **only** if they were willing to affirm their allegiance to basic religious tenets.



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In the eight-year period following independence in 1776, eleven of the thirteen original states adopted new constitutions. Of the states adopting new constitutions, most simply reaffirmed the religious tests that had been in force during the colonial era. The states that allowed only Protestants to hold office were Georgia (1777), Massachusetts (1780), New Hampshire (1784), New Jersey (1776), North Carolina (1776), South Carolina (1778), and Vermont (1777).

Three states — Delaware, Maryland, and Pennsylvania (all 1776) — required only that officeholders be Christian. Only Virginia and New York declined to require religious oaths for civil servants in their new constitutions. Although Connecticut and Rhode Island failed to adopt new constitutions, the constitutions of each of these two states required officeholders to be Protestants. In 1961, the Supreme Court invalidated religious tests at the state level in the case of **Torcaso v. Watkins** as violations of the First Amendment's free exercise clause. Prayer was invalidated two years older.

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*Judges of the United States Supreme Court in 1857 (Dred Scott)*

Roger B. Taney (CJ), James Moor Wayne, John Catron, Peter Vivian Daniel, Samuel Nelson,  
John Archibald Campbell, Robert Cooper Grier

***Found that slaves had no rights a white man was bound to respect.***

*Judges of the Supreme Court in 1896 (Plessy v. Ferguson)*

Melville Fuller (CJ), Stephen John Field, Horace Gray, Henry Billings Brown, George Shiras  
Jr., Edward Douglas White, and Rufus W. Peckham

***Created segregation in America***

*Judges of the Supreme Court in 1973 (Lochner v. New York)*

Rufus W. Peckham, Melville Fuller (CJ), Henry Billings Brown, Joseph McKenna, and  
David J. Brewer.

***Terminated freedom of contract***

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*Judges of the United States Supreme Court in 1961*

Earl Warren (CJ), Hugo Black, Felix Frankfurter, William O. Douglas, Tom C. Clark, John Marshall Harlan II, William J. Brennan Jr., Charles Evans Whittaker, Potter Stewart

***Terminated religious oaths for state leaders***

*Judges of the Supreme Court in 1963*

Earl Warren (CJ), Hugo Black, William O. Douglas, Tom C. Clark, John Marshall Harlan II, William J. Brennan Jr., Byron White, Arthur Goldberg, Potter Stewart

***Terminated prayer in school***

*Judges of the Supreme Court in 1973*

Warren E. Burger (CJ), Harry Blackmun, Lewis F. Powell Jr., William O. Douglas, William Rehnquist, Potter Stewart, William J. Brennan Jr., Byron White, Thurgood Marshall,

***Terminated 63,459,781 infants in the womb (so far)***

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*Judges of the United States Supreme Court in 2014*

*(Obergefell v. Hodges)*

Anthony Kennedy, Ruth Bader Ginsburg, Stephen Breyer, Sonia Sotomayor,  
and Elena Kagan

***Terminated traditional marriage in the United States***

*The issue of whether gay couples can marry is "not of immense personal importance to me," Scalia wrote in his dissent. "It is of overwhelming importance, however, who it is that rules me," he continued. "Today's decree says that my Ruler, and the Ruler of 320 million Americans coast-to-coast, is a majority of the nine lawyers on the Supreme Court."*

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**Let us begin with a prophecy that goes unpreached:**

*And he showed me Yahusha the high priest standing before the angel of Yahuah, and Satan standing at his right hand to accuse him. 2 And Yahuah said unto Satan, Yahuah rebuke you, O Satan; even Yahuah that has chosen Yerushalayim rebuke you: is not this a brand plucked out of the fire? 3 Now Yahusha was clothed with filthy garments and stood before the angel. 4 And he answered and spoke unto those that stood before him, saying: Take away the filthy garments from him. And unto him he said: Behold, I have caused your iniquity to pass from you, and I will clothe you with change of raiment. 5 And I said: Let them set a fair turban upon his head. So they set a fair turban upon his head and clothed him with garments. And the angel of Yahuah stood by.*

- Zakaryahu (Zechariah) 3:1-5

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3 Now Yahusha was clothed with filthy garments . . .

- Zakaryahu (Zechariah) 3:3

How filthy were these garments? צואים בגדים begediyim (clothes)  
tsoyim (filthy)

Tso (צו) H6674: From an unused root meaning to issue; soiled (as if  
*excrementitious*): i.e., filthy.

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*And the angel of Yahuah protested unto Yahusha, saying: 7 Thus says Yahuah Tseva'oth; If you will **walk in my ways**, and if you will **guard my watch**, then **you shall also judge my house**, and **shall also guard my courts**, and I will give you places to walk among these that stand by. 8 Hear now, O Yahusha the high priest, you, and your fellows that sit before you: for they are men wondered at: for, behold, I will bring forth **my servant the Branch** [חֲנֻכָּה - tsemach]. 9 For behold the stone that I have laid before Yahusha; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, says Yahuah Tseva'oth, and I will remove the iniquity of that land in one day. 10 In that day, says Yahuah Tseva'oth, **shall ye call every man his neighbor under the vine** [גִּפְנֵי - gephen] and **under the fig tree** [תְּחֵנֶה - tehane].*

- Zakaryahu (Zechariah) 3:1-5

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*10 Humble yourselves in the sight of Yahuah, and he shall lift you up. 11 Speak not evil of one another, brethren. He that speaks evil of his brother, and judges his brother, speaks evil of the Torah, and judges the Torah: but if you judge the Torah, you are not a doer of the Torah, but a judge. 12 There is one Torah giver, who is able to save and to destroy: who are you that judge another?*

- Ya'aqov (James) 4:10-5

*I charge you therefore before Elohiym, and the Adonai Yahusha Ha'Mashiach, who shall judge the quick and the dead at his appearing and his Kingdom; 2 Preach the Word; be ready in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the Truth, and shall be turned unto fables.*

- Timotheus Sheniy (2 Timothy) 4:1-4



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*17 And if ye call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning here in fear: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Mashiach, as of a lamb without blemish and without spot: 20 Who truly was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in Elohiym, that raised him up from the dead, and gave him glory; that your faith and hope might be in Elohiym. 22 Seeing ye have purified your souls in obeying the Truth through the Ruach unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the Word of Elohiym, which lives and abides forever?*

*- Kepha Ri'shon (1 Peter) 1:17-23*

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**Yet, we have a king of righteousness:**

*Yahuah reigns, he is clothed with majesty; Yahuah is clothed with strength, wherewith he has girded himself: the world also is established, that it cannot be moved. 2 Your throne is established of old: you are from everlasting. 3 The floods have lifted up, O Yahuah, the floods have lifted up their voice; the floods lift up their waves. 4 Yahuah on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. 5 Your testimonies are very sure: holiness be-comes your house, O Yahuah, forever.*

- Tehilliym (Psalm) 93:1-4

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**Yet, we have a king of righteousness:**

*Yahuah said unto my Adonai: Sit at my right hand, until I make your enemies your footpath. 2 Yahuah shall send the rod of your strength out of Tsiyon: rule in the midst of your enemies. 3 Your people shall be willing in the day of your power, in the beauties of holiness from the womb of the morning: you have the dew of your youth. 4 Yahuah has sworn seven oaths and will not repent: You are a priest forever after the order of Malkiy-Tsedeq.*

- Tehilliym (Psalm) 110:1-3

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**Yet another prophecy that goes unpreached:**

*Thus Yahuah commanded the kings, the princes, the exalted, and those who dwell on earth, saying: Open your eyes, and lift up your horns, if you are capable of comprehending the Elect One. 2 Yahuah Tseva'oth sat upon the throne of his glory. 3 And the Ruach Tsedaqah was poured out over him. 4 The word of his mouth shall destroy all the sinners and all the wicked, who shall perish at his presence. 5 In that day shall all the kings, the princes, the exalted, and those who possess the earth, stand up, behold, and perceive, that he is sitting on the throne of his glory; that before him the qodeshiym shall be judged in righteousness; 6 And that nothing, which shall be spoken before him, shall be in vain.*

- Chanoch (Enoch) 62:1-6

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*7 Trouble shall come upon them, as upon a woman in travail, whose labor is severe, when her child comes to the mouth of the womb, and she finds it difficult to bring forth.*

*8 One portion of them shall look upon another. They shall be astonished and shall humble their countenance; 9 And trouble shall seize them, when they shall behold this*

***Son of A'dam sitting upon the throne of his glory.** 10 Then shall the kings, the princes, and all who possess the earth, glorify him who has dominion over all things, him who was concealed; for **from the beginning the Son of A'dam existed in secret,** which*

*El Elyon preserved in the presence of his power, and revealed to the elect. 11 He shall sow the assembly of the qodeshiym, and of the elect; and all the elect shall stand before him in that day. 12 All the kings, the princes, the exalted, and those who rule over all the earth, shall fall down on their faces before him, and shall worship him. 13 They shall fix their hopes on this Son of A'dam, shall pray to him, and petition him for mercy.*

*- Chanoch (Enoch) 62:7-13*

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**We have a king of righteousness!**

*6 For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, El Gibbor, The Everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of Yahuah Tseva'oth will perform this.*

- Yesha'yahu (Isaiah) 9:6-7

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- Yesha'yahu (Isaiah) 9:6

כִּי־יֵלֵד יֵלֵד־לָנוּ בֶן נִתָּן־לָנוּ וַתְּהִי הַמְּשָׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ  
פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אָבִיעַד שַׁר־שָׁלוֹם:

Kee-yeled (for a child) yeled-lanu (a child to us) ben nitan-lanu (a son given to us)  
Vat't'hi (v't'hiyah – come to pass) ha'misrah (the government) al-shiych'mo (on his neck)  
Vayi'qara shemo (And he shall be called by his name): peleh, (miracle), yo'ets (counselor),  
El Gibbor (Almighty El), Avi'ad (perpetual father), Sar Shalom (prince of peace).

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*7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of Yahuah Tseva'oth will perform this.*

- Yesha'yahu (Isaiah) 9:7

We see here a promise that the Son shall be seated upon the throne of David (the king), and upon the Son's kingdom – to bring order to it (the law), to bring judgment to it (the judge) with justice.



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Is the son of Mary actually in the line of David?

**KJV** Matt. 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

**NIV** Matt. 1:16 and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah.

**NKJV** Matt. 1:16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

**NASB** Matt. 1:16 16 Jacob fathered Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.

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The lineage of Joseph, the husband of Mary (and the supposed father of Mashiach):

## Matthew 1:

Joseph  
Ya'aqov  
Matthan  
El'azar  
El'ayil  
Yoqiym  
Tsadoq  
Azzur  
Elyaqiym  
Aviyhud  
Zerubbabel  
She'altiy'el

## Luke 3:

Joseph  
Eliy  
Mattithyahu  
Leviy  
Malkiy  
Yanah  
Yoceph  
Mattithyahu  
Amots  
Nachum  
Elyahu'aynai  
Shi'mon

**And the discrepancies go on – so which gospel is not telling the truth?**

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*The cepher of the generation of Yahusha Ha'Mashiach, the son of David, the son of Avraham. 2 Avraham (1) begat Yitschaq (2); and Yitschaq begat Ya`aqov (3); and Ya`aqov begat Yahudah (4) and his brethren; 3 And Yahudah begat Perets and Zerach (5) of Tamar; and Perets begat Chetsron (6); and Chetsron begat Aram (7); 4 And Aram begat Ammiynadav (8); and Ammiynadav begat Nachshon (9); and Nachshon begat Salmah (10); 5 And Salmah begat Bo`az (11) of **Rachav**; and Bo`az begat Oved (12) of **R'oth**; and Oved begat Yishai (13); 6 And Yishai begat David the king (14); and David the king begat Shalomah (1k) of her that had been **the woman of Uriyahu**; 7 And Shalomah begat Rechav`am (2k); and Rechav`am begat Aviyahu (3k); and Aviyahu begat Aca (4k); 8 And Aca begat Yahushaphat (5k); and Yahushaphat begat Yoram (6k); and Yoram begat זצק Uzziyahu (7k); 9 And Uzziyahu begat Yotham (8k); and Yotham begat Achaz (9k); and Achaz begat Yechizqiyahu (10k); 10 And Yechizqiyahu begat Menashsheh (11k); and Menashsheh begat Amon (12k); and Amon begat Yo`shiyahu (13k); 11 And Yo`shiyahu begat Yekonyahu (14k) and his brethren, about the time they were carried away to Babel:*

*- Mattithyahu (Matthew) 1:1-11 CEPHER*

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12 And after they were brought to Babel, Yekonyahu אֲכַזְיָהוּ begat She'altiy'el (1e); and She'altiy'el begat Zerubbavel (2e); 13 And Zerubbavel begat Aviyhud (3e); and Aviyhud begat Elyaqiym (4e); and Elyaqiym begat אֲזַזְרִי אzzur (5e); 14 And Azzur begat Tsadoq (6e); and Tsadoq begat Yoqiym (7e); and Yoqiym begat El'ayil (8e); 15 And El'ayil begat El'azar (9e); and El'azar begat Matthan (10e); and Matthan begat Ya`aqov (11e); 16 And Ya`aqov begat Yoceph (12e) **the father of Miryam (13e)**, of whom was born Yahusha (14), who is called Mashiach. 17 So all the generations from Avraham to David are **fourteen generations**; and from David until the carrying away into Babel are **fourteen generations**; and from the carrying away into Babel unto Mashiach are **fourteen generations**.

- Mattithyahu (Matthew) 1:1-11 CEPHER

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*12 And after they were brought to Babel, Yekonyahu 𐤉𐤍𐤅𐤃𐤁𐤀 begat She'altiy'el (1e); and She'altiy'el begat Zerubbavel (2e); 13 And Zerubbavel begat Aviyhud (3e); and Aviyhud begat Elyaqiym (4e); and Elyaqiym begat 𐤉𐤍𐤅𐤃𐤁𐤀 Azzur (5e); 14 And Azzur begat Tsadoq (6e); and Tsadoq begat Yoqiym (7e); and Yoqiym begat El'ayil (8e); 15 And El'ayil begat El'azar (9e); and El'azar begat Matthan (10e); and Matthan begat Ya`aqov (11e); 16 And Ya`aqov begat Yoceph (12e) **the father of Miryam (13e)**, of whom was born Yahusha (14), who is called Mashiach. 17 So all the generations from Avraham to David are **fourteen generations**; and from David until the carrying away into Babel are **fourteen generations**; and from the carrying away into Babel unto Mashiach are **fourteen generations**.*

- Mattithyahu (Matthew) 1:1-11 CEPHER

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**Who then gave us the Torah?**

*And Mosheh called all Yashar'el, and said unto them: Hear, O Yashar'el, the commandments and the judgments which I speak in your ears this day, that ye may learn them, guard them, and do them. 2 Yahuah Elohaynu cut a covenant with us in Chorev. 3 Yahuah cut not this covenant with our fathers, but with us, even us, who are all of us here alive this day. 4 Yahuah talked with you face to face in the mount out of the midst of the fire.*

- Devariym (Deuteronomy) 5:1-4

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*22 These words Yahuah spoke unto all your assembly in the Mount out of the midst of the fire, of the cloud, and of the thick dark-ness, with a great voice: and he added no more. And he wrote them on two caphire stones and delivered them unto me. 23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; 24 And ye said: Behold, Yahuah Elohaynu has showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that Elohiym talks with man, and he lives.*

*- Devariym (Deuteronomy) 5:22-24*

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*19 Then answered Yahusha and said unto them: Amein, Amein, I say unto you: The Son can do nothing of himself, but what he sees  $\text{NK}$  the Father do: for what things soever he does, these also does the Son likewise. 20*

*For the Father loves the Son and shows him all things that he himself does: and he will show him greater works than these, that ye may marvel.*

*21 For as the Father raises up the dead and quickens them; even so the Son quickens whom he will. 22 For the Father judges no man but has committed all judgment unto the Son: 23 That all men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which has sent him.*

*- Yochanon (John) 5:19-23*



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*24 Amein, Amein, I say unto you: He that hears my word, and believes on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Amein, Amein, I say unto you: The hour is coming, and now is, when the dead shall hear the voice of the Son of Elohiym: and they that hear shall live. 26 For as the Father has life in himself; so has he given to the Son to have life in himself; 27 And has given him authority to execute judgment also, because he is the Son of A'dam. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

*- Yochanon (John) 5:24-29*

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**As for the governments of this world, consider Pa'al's admonition:**

*3 Even so we, when we were children, were in bondage by the elements of the world: 4 But when the fulness of the time was come, Elohiym sent forth his Son, who was born of a woman, and subject to the law, 5 To redeem them  $\tau\lambda$  that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, Elohiym has sent forth the Ruach of his Son into your hearts, crying: Abba, Father. 7 Wherefore you are no more a servant, but a son; and if a son, then an heir of Elohiym through Mashiach. 8 Howbeit then, when ye knew not Elohiym, ye did service unto them  $\tau\lambda$  which by nature are not Elohiym (but mere governing mortals!).*

- Galatiym (Galatians) 4:3-8

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**As for the governments of this world, consider Kepha's admonition:**

*10 But the day of Yahuah will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all purity of conversation and holiness, 12 Looking for and hasting unto the coming of the day of Elohiym, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for a renewed heaven and a renewed earth, wherein dwells righteousness.*

*- Kepha Sheniy (2 Peter) 3:10-13*

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*11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before Elohiym; and the cepheriym were opened: and another cepher was opened, which is the cepher of life: and the dead were judged out of those things which were written in the cepheriym, according to their works. 13 And the sea gave up the dead which were in it; and death and She'ol delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and She'ol were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the cepher of life was cast into the lake of fire.*

- Chazon (Revelation) 20:11-15

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*The Lawgiver*

**And the Judge**

*And I saw a renewed heaven and a renewed earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I Yochanon saw the holy city, Renewed Yerushalayim, coming down from Elohiym out of heaven, prepared as a bride adorned for her man. 3 And I heard a great voice out of heaven saying: Behold, the Tabernacle of Elohiym is with men, and he will tabernacle with them, and they shall be his people, and Elohiym himself shall be with them, and be their Elohiym.*

- Chazon (Revelation) 21:1-3

**The King**

**The Lawgiver**

**And the Judge**

*4 And Elohiym shall wipe away all tears from their eyes; 1780 and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said: Behold, I make all things new. 1781 And he said unto me: Write: for these words are true and faithful. 6 And he said unto me: It is done. I am the (Α) Aleph and the (Τ) Tav, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcomes shall inherit all things; and I will be his Elohiym, and he shall be my son.*

*- Chazon (Revelation) 21:1-3*



*The King*

*The Lawgiver*

**And the Judge**

In summary:

We have heard that the separation of church and state would be the best thing to stop religious wars that had so plagued Europe. We now know all of those wars were the vexation of Rome to assert itself over all of the nations of Europe. It was only the freedom from Rome obtained by the people of the British Isles that brought forth true fruit in Yahuah. The Secular State has only brought with it Rome, which now controls the state unwilling to declare itself a people of the true faith.

There is but one king; one lawgiver; one judge. And all authority in heaven and on earth is subject to the dominion thereof. Let us therefore abandon the diseased secular state and once again restore ourselves as a nation to the living Elohiym!



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