

The Peoples of the Republic of Texas
and
The Sovereign State of the Republic of Texas

vs

The United States of America
(and its political subdivisions)
and
The United Nations
(and its subdivisions)

Being: a brief outlining the guidelines of the Adjudication of Noahide disputes by
a Rabbinical Court.

I

The seven groups of commandments, which was given to the nations of the world through Noah, was to establish a system of law and Courts that would uphold the Noahide Laws, bring justice into the world; and maintain a standard of righteousness and morality in human communities. It was intended to be a universal set of Laws which would guide our species in its relationship with the Creation of the Lord. It was a method of classifying human duties into easily remembered categories. It is not confined to these minimalists concepts; rather, it embraced a massive set of commandments not unlike Jewish Law. If a history of communal law is examined in its historical context we find that the often praised source of Western Tradition's law, known as the Code of Hammurabi is but a mere articulation of the Noahide Laws. In fact, an examination of this history demonstrates a consistent and universal acknowledgment of Genesis 9.1ff (e.g. Hittite Law).

It is often assumed that the code developed by Hammurabi (more properly: Hammurapi), some how developed from his enlightened insight into history and society. Yet, that assumption is baseless even on a logical level, let alone in the light of our evidence. Hammurabi was a leader of Kings in his area. He was the King of Sumer, but, behind him were others.

["] There is no King who is all powerful on his own; ten or fifteen Kings may march behind Hammurabi, the Babylonian. The same as Rim-Sin of Larsa. Similarly after Ibapiel of Eshunna. The same is with Amutpiel of Qatanum. Perhaps twenty Kings march behind Yarim of Yamhad.["] (a letter found in Mari written to its King, Zimri-lin. (Speiser, World History of the Jewish People, vol. 1 pg. 211.))

It is often believed that the empire of the Assyrians was so powerful and influential that this code was developed and forced upon the nations of the area. We now know that the power of an empire lies in the use of existing norms and institutions to win

over the hearts and minds of its people. No ancient King had to extend himself so far as to create a new system. They utilized the common thread of human origin and its ideas to mold their society. They used the idea of disobedience to those laws as indications of Divine disobedience which must be punished, be it individually or collectively. It was this collective body of law and custom that bound - even served as a model for newer nations.

Once approached in this manner, we see that much of the legal tradition found in Jewish law extends back to this ancient time. In fact, we claim that we are the guardians of those early Covenants of Adam and Noah.

From these ancient sources we find that Courts must be established in each city and town And, that it is forbidden to live in a place without a proper legal system. (Tof. Avoda Zarah 9). They demand that officers of the court and Judges be appointed and followed. These Courts must treat all litigants as equals before the law. (Rambam, Sefer Ha Mitzvot, P176¹). This Court is required to examine all witnesses diligently and get to the truth (P177); to guard against wanton miscarriage of justice (P179); to guard against Judge and officers that accept bribes or gifts from a litigant (N273); to guard against a Judge who will show more honor to one litigant over another (N274); to insure that a Judge can correctly fulfill his duties without threat or fear of threats (N275); to guard against a Judge who will not carry out a sentence because of his compassionate nature (N276); to insure that one is not protected overtly because he is poor (N277); to guard against a Judge who will discriminate against a party because of his sin (N278); to guard against a Judge who will set aside out of softness the punishment of a murderer or a mauler (N279); to guard against a Judge who shows discrimination against an orphan or widow (J280) to guard against a Judge who does not accept representation of one of the litigates (N281); to guard against the use of circumstantial evidence (N290); to not allow a Court to sentence an innocent man (N289); and, to guard against the punishment of one who commits a crime under duress (N294) - to name a few.

The Ben Noah is required to testify in Court when called upon and to testify to the truth (P178). Further, any Court which does not act in a manner which upholds the laws of B'nai Noah by the perversion of justice - by handing down a decision which is in contravention to the laws of B'nai Noah - are considered as being the cause of removing God's blessing from the world; and one should work to destroy that Court and replace it with a proper Court (N285). A fiduciary Noahide who fails to establish an observant Court in his community, or does not insure that a Court operates in accordance with the laws of B'nai Noah is libel for the death penalty as a destroyer of the world. This we learn from Genesis 34.2²5ff: Where a Prince of the city of Shechem rapes Dinah with the full

¹ References hereafter will refer to p = positive commandment listing or n = negative commandment listing according to the Rambam

² At this time all of mankind was required to keep the Noahide Laws. The question is often raised: 'Why is Jacob and his sons required to punish the entire city and not just the prince who wronged them?' Or, 'Why do they seem separate and must appear to be the guardians of the covenant of Noah?' Under the Noahide covenant if does not insure that the law is upheld then it is as though he committed the crime. In the words of Dinah's husband, Job: "I was eyes to the blind, and feet was I for the Lamb. I was father to the poor, and the cause which I knew not (to set right) I sought it out. And, I broke the jaws of the wicked man and plucked the prey out of his mouth." (29.15-7) This refers to the fact that a righteous man must do all he can in this world to correct

knowledge of everyone in the city and no one dares to bring him to trial. Thus Shimeon and Levy kill all the males of the city.

These cases are cited to demonstrate that it was in the plan of the Creator of the Universe that each community should take care of its own problems. What if a community does not establish [effective] Courts and conduct them properly? Where does a litigant [citizen] find Justice? Who will hear his voice?

Indeed, this was the state the world had entered before the coming of the flood of Noah. A man would go to market and men would sample his goods. Seeing the corruption of the world in this manner - as well as other foul sins God himself brought about this end, as It says "...The end of all flesh has come before me, for the Earth is filled with violence and, behold, I will destroy them." (Genesis 6:13)

Again the Lord "visited" the earth in the time of Abraham, son of Terach, and saw the corruption of the world once more. Since He was bound by his oath not to destroy the entire world again in His anger, He separated Abraham and chose his descendants to bless [instruct-guide] the world with a new, more appropriate/effective/correct way of conduct. To prepare His new direction of the development for Man He forced the Israelites to enter the "refiner's fire" and taste the bitterness of slavery so that they might become a holy people -- a sanctified people, educated by challenges and experiences -- in order to become Priests and teachers - a light unto the nations. They were to represent Man before God and God before Man.

The man who had vision, Moses, argued with his father-in-law, Yithro, about the establishment of small Courts, tribal Courts, and a National Assembly later known as the Sanhedrin. This august body was to decide/interpret/make understandable the legal rule and justice, in accordance with the principles brought down by Moses at Sinai. It was to be the Court of last appeal in this world. Its judgments could be over-turned only by the direct revelation of God or the collective will of the population loyal to the system³.

Since the people drifted from their task and did not understand that the God of Israel wanted both repentance and sacrifice for proper atonement of sin, and that they thought their position - of being a Chosen people - gave privilege, where the issue was that of responsibility, the guiding voice of the Lord in His prophets was taken from us. The last of these were Haggai, Zechariah, and Malachi who were alive at the time of Darius, the son of Esther, who was killed at the time of Alexander the Great.

Although the Torah was originally given to the Jewish people, it is now accepted by a

the wrongs of evil men. He must pursue Justice (Deut.16.20) in order to thrive and live on Earth.

³ Legislation is not binding upon the people unless the majority of Israel is able to abide by it, as it is written: "You have accepted it with an oath.. the entire Nation." (Malachi 3.9). See Bava Karma 79b; Yerushalami, Shabbat 1.4 (10b); Yerushalami Avoda Zarah 2.8 (16a); Sefer Chasidim 298; Balmi Batra 60b; Avoda Zarah 36b; Ritva ad loc.; Horiot 3b; Midrash Tehillim 137.6; Yad, Mamrim 2.5; Tosefta. Shevi'ith 3.7. If it is immediately recognized that All of Israel cannot observe the enactment's it is considered erroneous legislation and the law is immediately null and void. However there are some authorities who say that it must undergo a formal repudiation - even if the Sanhedrin doing it is "lesser in stature" than the one who enacted it - even if it is a contemporary one. We must point out that we do not mean "all of Israel" as all those who claim to be Israel, but all who are halachically Jewish and attempt to observe the mitzvot in a manner that reflects the continuing historical loyalty to the path of Torah as defined by our forefathers' lives and writings.

large portion of humanity and forms the very foundation of what we call Western Civilization. Thus we suggest that through ways we cannot understand, God is using the Bible to bring the entire world to the truth of His rulership and desires.

In the year 3788 (28 CE) the power to render a death sentence administered by the hand of man was withdrawn due to the corruption of evidence by paid false witnesses. The ruling Council (the Sanhedrin) began its exile from the hewn chamber to the Mount, from the Mount to the market, from the market to Yavneh, etc. Under the persecutions of Constantine (4097 - 4121 (337 - 361 CE)) they went into hiding because ordination carried the death penalty and the Sages last performed it in the year 4118 (358 CE).

What is called ordination today is certification and permission by our teachers, the last generation given to the next, to render public judgment in certain areas. One's permission must be maintained through a chain of tradition through his teachers and extending back to the last of those ordained in 4118. Without this chain of tradition one does not and cannot claim the right to render judgment for the Jewish people. Such permission does not imply competence to serve on the Sanhedrin. It does, however, serve to preserve the rule of Jewish law and confer the ability to form the basis of a new Sanhedrin, by agreeing to appoint its members by consensus. Thus we see that today's Rabbinical Courts are only agents of the last ordained Courts.

Essentially the Sanhedrin is the fiduciary, repository and final authority for the interpretation and upholder of Noahic Law. Those nations who ignore its authority do so at their own peril. "Pour out Your wrath upon the nations who have refused to know You." (Ps. 79.6; Jer. 10.25). Through the Chain of Tradition each Rabbinical Court takes over jurisdiction and the responsibility to insure that its area maintains the proper Noahic Court.

II

This Court does not claim to be The Sanhedrin, but a small Sanhedrin (Sanhedrin Katana), that is a group of Rabbis numbering 23 or more for the discussion and deciding of any issue, including the authority to announce "the death penalty at the hands of Heaven" and administrate it with permission of the ruling government. We have also formed a committee to study and recommend those things necessary to re-establish The Sanhedrin. Each of us has been recognized by teachers of the former generation as competent rabbis to deal with Jewish matters. And, each of us continues to engage himself in the task of dealing with the mandate to guide this generation. A small Sanhedrin does not need the total experience necessary in each of its individual members to be men of The Sanhedrin. Rather, it can draw upon its rank and file members to deal with legal questions which come before it. Thus when Rabbi Gershom was confronted with difficult problems he called a council, which deliberated the problems and passed the emergency laws (Takkanot) that are known by his name.

In our charter we formed a Rabbinical Court to investigate and make recommendations to solve certain problems confronting our nation, for both those still living in the Diaspora and those attempting to live in the Land of Israel. We have willingly, at times, confronted problems that other Rabbinical Courts have either refused or could not become involved with. We have done this basically because we feel that our role is to give moral guidance and direction to those we serve in the name of our Creator.

We do not see how we can fulfill the historical mandate God has placed upon us and remain either silent or passive when we confront the needs of our communities nor the world at large. Indeed that mandate forces the responsibility upon us to deal with life. As time has gone on and our numbers have increased we have looked into our history and investigated into how we could help our people. We saw that there were great councils that have guided our people in all our time of exile and we decided that now, perhaps more than ever before, we need a council that would deal with the issues and avoid political and partisan entrapment. Thus we felt that we should model our Court after those great Tribunals of the past.

As a Rabbinical body we have grown beyond the numerical requirements of a Beth Din and we have explored many avenues of Jewish law, making rulings in many difficult cases. We have even foreseen the time when our place, God willing, will be taken over by a larger and wiser Court. Yet, we are told, in the words of Rabbi Tarfon: "...It is not incumbent upon you to complete the work; yet, you are not free to desist from it" (Avot 2.16). It is our wish and hope that the Sanhedrin develops, the Messiah comes and mankind repents, until that time we shall not swerve from the task we must perform.

All of our members are American citizens and have resided and served the Jewish communities of that country or abroad. The Governing Board of Rabbis now live in the land of Israel. We have served as a moral and spiritual body for nearly 25 years. As we began to teach Jewish observance and guide our people, non-Jews have begun to seek us out and learn the wisdom and truth set out by the God of our forefathers. As it says: ["Behold the days are coming, says the L-rd God, When I will send a famine into the earth, not a hunger for bread nor a thirst for water, but, for a hearing of the word of God" (Amos 8.11). Daniel has said (12.10), further "many will purify themselves (by their return to godliness), and be refined. But, the wicked will continue to do evil; not one of them will understand (what is happening). But, the wise will understand." This refers to the great wave of atheism that will sweep the world and only the wise will understand that it is a test from heaven and not depart from the ways of his Creator. This concerns the prophecy: "He who departs from evil will be considered a fool" (Is. 59.15). In spite of the efforts from those of the *Erv'ra*⁴ (those who cling to evil but attempt to appear god-

⁴ Ex. 12.38. Normative translation is 'mixed multitude.' Rashi calls them 'a mixture of people who dwelled in Egypt.' There is a question of a singular verb used with a multiple subject so other sources suggest that it was the *Chartum'im* who became afraid and clung to the people. These were a mixed people, but spoke one language. Philo describes them as (*Vita Mosis* (life of Moses) xxii (147)):

... They were accompanied by a promiscuous, non-discript and menial crowd, a bastard host, so to speak, associated with the true born. These were the children of Egyptian women and Hebrew men into whose family they were adopted. They also contained those who reverently observed the Divine power who showed favor to the people, in as much as they could. They were won over by the magnitude and number of the bounties shown to the people. Other sources tell us although there were true converts among them, the majority sought after the power they thought was Aaron's (his magic) and married into the tribe of Shimon (the women). These men were destroyed by God in the ensuing plague after the Moabite women. However their children become a part of Israel that have continually caused problems for the 'AM by embracing non-Jewish ideas. (E.R. 17.85; Sifra N. 38; Sifra 3.192; Zohar II 191b; Mehilta, Bo 13-15a; Meholta R.S. 24.5; Targum Jer. To Ex. 12:34; Mehilta, Beshallah 1.25a-26a; Shir 1.13; TB Sanh. 82b)

fearing) to dispoil and confuse. The Jewish nation, like others, will be split into faction each declaring that they speak the truth - yet obscuring it ("The Truth will fail" (Is. 59.15)) - Thus says the Lord of host: "In those days ten men from every nation will grab the fringes of the garment of the Jew, saying "Let us go with you, for we have heard that God is with you" (Zeck. 8.23). And many people will say: "Come let us go up to the mountain of the Lord, unto the house of Jacob and he will teach us His ways and we will walk in His paths. For out of Zion will come forth the Law / Torah / guidance and the word of God from Jerusalem. And, He will surely Judge between the nations of the earth and will arbitrate between many people. And they shall beat their swords into plowshares and their spears into pruning hooks "(Isa. 2.3-4).

This Court firmly believes that when truth and justice are practiced in this world then peace will rule and the Messiah will come as a joy to all the nations and mankind will flourish. However, if we continue to support the current disregard of people's rights, the needs of the earth to sustain life and pervert justice to serve the powerful then we will bring the Messiah as a punishment and the wrath of God will manifest itself in His creation, as it did in the days of Noah. This Court prays for the day of the coming of the L-ord and His Messiah, "not for the sake of dominating the world, to rule over the nations, nor even to be exalted by the nations. Nor do we wish this so that we might eat, drink and rejoice; to have much produce and wealth....as thought by some misguided and confused people... The sole pre-occupation of the world will be to know and serve God. The Israelites will become great Sages and know things that were previously hidden and they will achieve great knowledge of their Creator...(Rambam, Perush Ha Mishna Sanh. 10, Intro.)." "And we will teach it to the world (Yad, Hilcot Melach'im 12.5)."

While we hope and pray for this great day we cannot remain in silence to the misdeeds of our nation or the world. For too long have we hidden behind the affairs of our own house. For too long have we neglected the affairs beyond milk and meat, Shabbat and prayer - hoping for the Lord to perform some act that will suddenly bring us to our former state of grace and repair the damage of the world. We have been silent too long to the dictate, "... For whoever is in a position to protest against the misdeeds of the whole world and does not do so, will be held accountable as if it were he who did these sins."

III

The People of the Republic of Texas have come before us as their last hope and recourse for hearing grievances against the United States of America, being a larger entity in which they have been incorporated. They claim grievances have occurred for the last 130 years in a continuous manner. They further claim that they have approached, in good faith, the designated legal bodies of the United States in accordance with the laws thereof, seeking to have their grievances heard and redressed. Upon failure of all levels of the legal system of their, for whatever hope and reason were misguided into addressing the so-called World Court of the Hague, as the representative body of international law which was erroneously believed to have been formed to hear grievances and settle disputes between nations - not knowing that it was in reality a Court for a group of nations who submit to this arbitration board and that no individual or group petitions are heard.

We accept their plea to hear their grievance before this Court.

We hereby urge that The Republic of Texas is to submit all documents, treaties, legislation and correspondence in this matter and we will deal with it in due course. We suggest that all documentation be delivered in the form of microfiche for convenience and cost. We require that all documents be notarized by two or more people who will state that this is the totality of their legal testimony, to date, and can attest to the authenticity of the documents presented. This documentation should contain no less than:

- 1) The treaty of surrender of Mexican forces to Texas forces;
- 2) The original papers of the Texas Constitution;
- 3) Papers concerning the original negotiation of Texas with the United States for joining the Union.
- 4) The papers of Rejection for joining the Union;
- 5) Documents concerning the united States and Mexican war, all treaties and negotiations;
- 6) Documents of assistance between the Union of the United States and the Republic of Texas from the settlement of the American "colony" in East Texas to the annexation;
- 7) Documents, treaties, letters, and conventions of the Republic of Texas prior to its annexation;
- 8) Documents of secession from the Union;
- 9) Documents concerning the declaration of war against the United States;
- 10) Documents concerning joining the Southern union known as the Confederacy;
- 11) Documents concerning the surrender and reconstruction of the Confederacy;
- 12) Documents concerning the surrender of Texas;
- 13) Documents of the infliction of Marshal Law on Texas;
- 14) Documents on re-admission to Union;
- 15) Documents of Congress and the State of Texas on any peace treaty, reconstruction, territory, et cetera;
- 16) And, all congressional documents (including the war office) on the treatment of native claims to
 - A) Texas territory by tribes prior to the American "colony" settlement
 - B) Texas territory by tribes after the "March of Tears" by the Five Nations.

Further, The Republic of Texas must file their intent to deal with any wrong done to any native tribe misplaced by their settlement, declaration of statehood and denial of rights under the Noahidic Laws and constitutional principles we hold in force for a representative government.

The Republic of Texas has one hundred and twenty days (120) working days in which to provide this Court with all documents requested or deemed relevant by the Republic of Texas to their case.

At any time this Court can request of any party any document it deems necessary to its deliberations and it will be provided by registered mail or carrier with proper attestations

with 21 working days of the receipt of its request.

This Court reserves the right to question any witness it deems necessary, to question experts, at the expense of the parties.

Further the Republic of Texas and all its members and subsidiaries must sign an agreement that they will be bound by the decisions of this Court. They must also agree that they understand that the rulings of this Court are morally binding decisions on all the parties and that this Court has no temporal power to enforce it. Rather we call upon the community to continue to fear and love God and hope for deliverance and heavenly punishment upon those who reject the dictum to appoint Courts, Judges and officers that will respect the word of God and not seek favor among the wicked; in the same manner that King John of England voluntarily accepted the decisions and advice of the London Beth Din when the Magna Carta was adopted.

As this Court has received notification of other bodies who have grievances against the United States of America, as a corporation, who has allegedly violated its treaties and conventions and the Constitution, it will serve notice that it will hear all cases on its historical and legal merit, as well as moral implications.

This Court hereby censures the legal system of the State of Texas and the United States of America for the failure to hear a grievance that is in your house.

This Court, therefore, urges the Attorney General of the United States of America, Janet Reno, currently under the Political Leadership of President Bill Clinton to answer to the charge of failure to hear a grievance that is brought before its duly appointed Courts, and it has 90 working days in which to show cause as to why this case should not be heard before this Court and to submit documents showing that it has conformed with all treaties, conventions and wishes of the native peoples and with states accepted or annexed under the Constitutional principles and Noahide law, which was adopted as Law in the United States by Congress.

It shall be so ordered that Plaintiffs must bear Court, costs. As the Republic of Texas is the Plaintiff in this matter the deposit of its share of the costs into a certified bank insured by Lloyds of London and to be drawn upon by The Supreme Rabbinic Court of America by signature of two of its officers, shall initiate the case. Failure to provide Court costs by the Plaintiff will be seen as failure to file. Failure by the Defense to respond will constitute moral contempt and will be subject to the rules thereof. The total cost is 300 troy ounces of gold or certification of its equivalent; silver of equal value may be substituted.

Failure to provide evidence by any party will be deemed as contempt of Court and be subject to the rules thereof. Any falsification of documents or testimony will constitute perjury and / or fraud and will be dealt with as such.

Further, all documents and deliberations will be placed in the public domain and will be published for all to see and hear. All research will be coordinated by the Beth Din's Secretary and all deliberations dates and places will be made public.

This Beth Din appoints:

Rabbi Kuzriel Meir
P.O. Box 38

Kafar Tapuach
DN Ephriam, Israel

as its officer of record. Any and all documents, exhibits and correspondence will be directed to him for the attainment of a Court calendar and venue.

Rabbi Meir is hereby instructed to record, classify, and verify the truth of all documents submitted for this Court's deliberation. He will ascertain, as a first examiner, if any other evidence is necessary. He will correspond with all parties in this matter and set forth a time for the next hearing on this matter, after the expiration of the 120 working days after issuance of this ruling.

This Court stands adjourned.

6 Tishrei 5758 October 7, 1997