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THE FIRST BLACK MONK IN AMERICA

The Danger of Responding to Injustice with Lawlessness

By Love

October 20, 2025 – THE SACRED ROLE OF THE CHURCH



I understand why people turn to the streets, because I live among them; therefore, I have seen and experienced the betrayal of the system that was supposed to protect us, e.g., the government does not uphold our rights, schools fail to educate us, and political

leaders who speak like thugs in suits. In other words, I have seen women in Congress mirror the chaos of the corner: loud, combative, unrestrained and ghetto. I have also seen men with power of the government to act violent, selfish, and void of love like street thugs, which prove that people with a street mentality have invaded the government. Consequently, we live in a world where the government fails, laws bend, and justice is a distant whisper. Therefore,

America, which is entirely void of justice, creates a breeding ground for desperation, where individuals feel abandoned, and forced to be their own judge, jury, and executioner. But this path, though seemingly a response to injustice, is a tragic mistake. Nevertheless, it is easy to understand why desperate souls turn to the code of the street to fight to survive, and to retaliate against a system that is designed to neglect us. Yet, understanding is not endorsement. While I grasp the anguish that drives people to the street code, I stand resolute: there is no excuse, no justification, and no support for living by its brutal code of belief. My opposition is absolute.

"The street code is a tragic error. Responding to injustice with lawlessness does not dismantle the

oppressive system; it exacerbates it."



The Crystal Clarity of Love: Romans 13 Reimagined

For years, the concept of "love" was a mystery of confusion, because movies, television, conversations, and books painted a distorted picture (e.g., "all is fair in love and war," "love hurts," or "you will suffer pain in love." These phrases, which are repeated to the point of sickness, imbued love with negativity, confusion, and a vague, undefinable quality. My young mind struggled to reconcile these contradictions. How could something meant to be good cause so much pain?

Then, the profound wisdom of Romans 13:8-14 illuminated my path, shattering the confusion with its undeniable clarity. "Owe no one anything except to love one another, for he who loves another has fulfilled the law ... Love does no harm to a neighbor; therefore, love is the fulfillment of the law." My eyes were opened. Love was not vague; it was crystal clear, identifiable by a single, undeniable truth: love does no harm. This scripture is a potent litmus test. When someone asks, "Do you love me?" after causing pain, it reveals their profound misunderstanding of love itself. True love requires no interrogation, because the presence or absence of love is evident in actions. If harm is inflicted, love is absent. This divine guideline empowers us to discern genuine affection from its counterfeits. God's

laws are not arbitrary rules; they are divine instructions to prevent harm. Therefore, to break these laws is to inflict pain, proving that love and lawlessness are mutually exclusive.

The Folly of the Street Code: Exacerbating the Wound

On the streets, I have encountered two distinct kinds of individuals. There are those who, like the book of Proverbs describes, make sport out of mischief, that is, they delight in the suffering of others, and they find perverse joy in breaking the law, even without any "need" to do so. These types of people in the streets are not victims of the system; they are the predators in streets. Yet, there are also those who despise lawlessness but feel ensnared by circumstance. They recognize the system is rigged, that opportunities are scarce, and

that their rights are ignored. In their desperation, they lash out by adopting the street code as a misguided means of survival or retaliation.

But this reaction, though understandable, is a tragic error. Responding to injustice with the street code by robbing, killing, lying, and cheating others does not dismantle the oppressive system; it exasperates it. It supports and promotes the very environment of lawlessness and harm that people are trying to escape. We have been poorly educated, because we have been led to believe that money is the ultimate objective for survival. Therefore, we chase currency, often breaking laws to "get paid," mistakenly thinking it will bring security.

But what if there is a wiser path? Money cannot guarantee love or safety; the

wealthy are still robbed, cheated, and killed. However, love can guarantee resources and safety. Where love flourishes, so too does equality, justice, sharing, and an absence of lawlessness. When love is the objective, resources flow freely, needs are met, and true survival—holistic well-being—is achieved.



The Church's True Calling: A Vow to Love, Not Religion

This is where the Church, in its purest form, should stand. Consider the profound shift in understanding the scriptures when we look beyond modern translations, e.g., Romans 8:1 speaks of "walking after the spirit." Yet, the Greek word for

"walk" here means far more than physical locomotion. It signifies how one lives, how one conducts oneself. My concordance revealed an even deeper meaning: "votary"—a devout or zealous worshiper, a person bound by solemn spiritual vows, akin to an ancient nun or monk.

Religions across history have had their monks and nuns, bound by vows to their specific doctrines. But the Bible never encourages vows to a religion, but to the Spirit, which is the way of love. Romans 13 reiterates this: "Owe no one anything except to love." This, then, is the ultimate vow, the sacred creed by which we should all live.

A startling realization emerged during this contemplation: Romans 13 begins by discussing the role of the government by calling them "ministers of God" and

linking their purpose to upholding the law. This implies that the government is ordained to uphold the law of love, to safeguard justice and prevent harm in society. When the government abandons or perverts this sacred duty, people turn to the street code, not realizing that they are merely compounding the problem. The government's failure to maintain its divine purpose creates the very chaos that it was meant to prevent.



The Dangerous Monk: A Threat to All Lawlessness

In ancient times, true monks were considered profoundly dangerous. Not because they belonged to a specific religion,

but because they had taken a vow to an ancient, sacred creed: the way of love, which is untainted by worldly systems. Unlike the Aaronic or Mosaic orders, Jesus came "after the order of Melchizedek" – a priestly order not bound by tribal lineage but by righteousness. Prophets often served as national leaders, who spoke merely to their people. But Jesus raised apostles to speak to the world, to encourage, love, support, and teach all humanity.

When Paul uses the word "walk" in the sense of "votary," he is teaching these ancient ways. Consider Peter cutting off the ear of the high priest's servant. No casual swing. To sever only an ear with a large sword speaks of immense skill and precision. This highlights a truth often overlooked: ancient monks were not cloistered pacifists. They were

often highly skilled warriors, masters of self-defense, who roamed the earth to challenge corrupt governments, tyrannical kings, powerful gangs, religion, which denominate and divide the church, and any other lifestyles that brought harm to innocent people.



This is precisely why turning to the street code for survival is unwise. There is a wiser way to live when the government do not fulfill or undertake its sacred duties, which is the path of a true monk. We must maintain law and order,

establishing peace, love, and justice, even when authorities fail.

Criminals are dangerous, yes. A life of robbing, murdering, and violating others invites violent retaliation.

Governments that pervert their roles and abuse power are also dangerous by inciting rebellion and chaos. But the monk is more dangerous, because he stands against the lawlessness of the streets, the corruption of government, and religion, too. These factions despise a true monk. This is why a true monk treads carefully, often in solitude, meditating to strengthen mind, body, and soul for this ongoing physical and spiritual war.

The government no longer contains the streets; it imitates it. The halls of power echo with the same chaos as the street corners. The language of

Congress mirrors the language of the trap house. The spirit of the streets has possessed the institutions. And we [the people]? We are left with nothing. No protection. No justice. No peace. But that does not mean that we give up. That does not mean that we become what we hate. That means “we rise”. That means “we take the vow”. That means “we become monks”; not in name, but in spirit. Not in religion, but in love.

The Final Word

“I am the first Black monk in America—not bound to religion, but vowed to love, justice, and truth. I walk alone, not to escape the world, but to confront it.”

We must maintain law and order—not because the government says so, but because God says so. We must uphold justice—not because it

is popular, but because it is right. We must love—not because it is easy, but because it is the only way to survive without becoming a monster. The streets have no love. The government has no love. These religions have no love for you. But we do. I am the first Black Monk in America, bound by this ancient creed, this sacred vow to love. I understand the struggles, the pressures, and the desperation. But I also understand the profound, liberating power of a different path. A path not of retaliation, but of steadfast adherence to the law of love, challenging injustice wherever it lurks, and offering a truer roadmap to recovery, respect, and spiritual clarity. I am Love. Join me by becoming a monk of a new era to fulfill the law of love, because we owe no one anything except love.