



# ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.  
*Exodus 12:49*

Zerubbabel ben Emunah  
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## The Law of Liberty

***Ya'aqov (James) 2:8***

***If you fulfill the Torah of Elohim, according to the Scripture, you shall love your neighbor as yourself, you do well;***

If one is to fulfill the Torah of YHWH our Elohim, then he must love his neighbor as himself. If a person does not do this, then it is not possible to keep the Torah. However, if a person does his best to keep, guard, and obey YHWH's Torah, then he fills it up or verifies it in the same manner as Yeshua did. In fact, in the Peshitta, one finds a form of the same word that is translated as "fulfill," in this verse above as well as the following verse.

***Matithyah (Matthew) 5:17***

***"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill."***

YHWH Elohim sent His Son into this world to fulfill, verify, and to fill up the Torah. In the same manner that the Father sent the Son, so the Son has sent His followers to fulfill, verify, and to fill up the Torah. One cannot do it as perfectly as He did, but when one surrenders to Him and submits to His will and walks in His Spirit, then he can accomplish this and do well in the eyes of YHWH!

***Ya'aqov (James) 2:9***

***but if you have respect of persons, you commit sin, you are convicted by the Torah as one who transgresses the Torah.***

One is not to elevate one person above another person. All are brothers and sisters in Mashiach Yeshua. Each person is placed in His body in exactly the place and manner (as well as being given the proper gifts) to fulfill His will according to His desires. It is incumbent upon each

person that he is to help others guard, keep, and obey His Torah. Each person is to do what he can to help others fulfill the place and position in which YHWH has put that person.

***Ya'aqov (James) 2:10***

***For whosoever shall keep the whole Torah, and yet stumble in one point, he is become guilty of all the Torah.***

This is an all or nothing covenant. These are His rules. This is why Scripture teaches that all have fallen short of His glory and that all are sinners. This is true because each person has broken at least one of His Torah commandments. Furthermore, if a person says that he has not sinned, then he is a liar and the truth is not in him!

***Ya'aqov (James) 2:11***

***For he that said, "Do not commit adultery", said also, "Do not kill." Now if you do not commit adultery, but you kill, you have become a transgressor of the Torah.***

Humans have a tendency to put sin in ranks and say one sin is worse than another sin. However, in the eyes of YHWH, all sin has the same effect; i.e., any sin and every sin separates a man from his Creator. It does not matter how bad or how seemingly trite that sin may be in his eyes, sin separates a person from YHWH, because every sin, no matter how small, makes one guilty of transgressing the whole Torah. Breaking any Torah commandment is as if one broke every Torah commandment. So, before a person looks down his nose and shakes his finger and wags his tongue at another person, he'd best realize that in the eyes of YHWH, he is guilty as well; that is, he is guilty of the same exact thing! Thus, if a person wants mercy from YHWH, then he had best be giving that mercy to his fellow man.

***Ya'aqov (James) 2:12***

***So, you speak, and so, you do, as men that are ready to be judged by the Torah of liberty.***

What is the Torah of liberty? Why would a person desire to be judged by the Torah of liberty? What is this liberty of which this verse speaks?

One is to live, act, and speak in such a way that he is ready at all times to face this judgment. Once a person sees (and especially, walks in) the fullness of the Torah of liberty, it is quite liberating – no pun intended.

One of the things that one is to do is to love his neighbor as himself. In part, this means that he desires to be judged with the greatest of fairness and understanding; i.e., judged with the Torah of liberty. The way one desires to be judged is the exact same way by which he should judge another. One should always give another the benefit of any doubts. He should exercise all diligence in discovering the facts and truth of any given situation as if he were the person being judged. This is the basis of the Torah of liberty. It is not one's own liberty that is being referenced here. Rather, it is the liberty that one extends to others. It is by the liberty which one gives by which he shall be judged.

**Matithyah (Matthew) 7:2**

***“For with the judgment you judge, you shall be judged; and with what measure you use, it shall be measured to you.”***

Even though this is an often-quoted passage of Scripture, how often has one passed judgment wrongly? It is done way too often. Most, if not all, are guilty of doing this at some point. If one doesn't think he is guilty of this, then he needs to go back up and reread verse ten again.

If one is going to fulfill, guard, keep, and obey His Torah, then he must live by the Torah of liberty and give others as much liberty as he would like to receive.

**Ya'aqov (James) 2:13**

***For judgment is without mercy to him that has showed no mercy; in mercy you shall be carried from judgment.***

Notice how this verse is an explanation of the verse just before it. Does one want YHWH to show him mercy? Then he must show mercy to all those around him. If he does not show mercy, then YHWH will not show mercy to him.

Ya'aqov in the verse above (2:13) summarizes quite well Yeshua's parable below.

**Matithyah (Matthew) 18:23-35**

***23 “Therefore the kingdom of heaven is like a certain king, who made a reckoning with his servants.***

***24 And when he had begun to reckon, one was brought to him, that owed him ten thousand talents.***

***25 But as he had no means to pay, his master commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.***

***26 The servant therefore fell down and worshipped him, saying, ‘Master, have patience with me, and I will pay you all.’***

***27 And the master of that servant, being moved with compassion, released him, and forgave him the debt.***

***28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings; and he laid hold on him, and took him by the throat, saying, ‘Pay what you owe me.’***

***29 So his fellow-servant fell down and besought him, saying, ‘Have patience with me, and I will pay you.’***

***30 And he would not; but went and cast him into prison, till he should pay that which was due.***

***31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told their master all that was done.***

***32 Then his master called him to him, and says to him, ‘You wicked servant, I forgave you all that debt, because you besought me;***

***33 should you not also have had mercy on your fellow-servant, even as I had mercy on you?’***

**34 And his master was angry, and delivered him to the tormentors, till he should pay all that was due.**

**35 So shall also My heavenly Father do to you, if you forgive not everyone his brother from your hearts.”**

This parable from Yeshua shows that the man who had been forgiven of a very large debt did not give what he had received even in a small measure. He failed to forgive those who owed him even in the smallest measure. The result of this was that the master of the servants canceled the mercy he had given to the one servant. Yeshua then states that His heavenly Father will do likewise to His people if they do not forgive one another.

Let us make sure that the mercy and forgiveness that YHWH has already extended to us individually sinks deep into our hearts, and that we in turn, forgive the little debts that others owe to us, considering that the overwhelmingly huge debt we owe to YHWH has been forgiven by Him.

ABBA YHWH, open our eyes that we may see to give others the liberty to make mistakes and find forgiveness just as we ask for the same from You; in the name of Yeshua our Mashiach. Amein.

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