



# 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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## Understanding Torah Society

Part 26 – Summary

### *Yirmeyah (Jeremiah) 31:33*

***“But this is the covenant that I will make with the house of Israel after those days,” says YHWH; “I will put My Torah in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people.”***

A society based upon Torah is not going to be easy to accomplish. It is going to take a lot of work to bring the human element under control. Control of the human element is not meant to be done through an external agency as one finds in all past and present societies. In a Torah society, control of self is expected to be done by each individual. There are safeguards in place within the Torah society which shall kick into gear if a person fails to accomplish this self-control. We have examined some of those safeguards in this series.

There is an age-old debate taking place in society today as to whether morality can be legislated with both sides believing they are correct in their respective positions. Both sides have some valid points. If one looks at the definition found in a dictionary as to what “morality” consists of, then yes, it can be legislated. However, if one redefines morality to include the mores of the soul, then no, such a thing cannot be legislated.

This is where the successful action spoken of in the above passage comes into play. It is through this agency, that is, YHWH writing His Torah upon the hearts and minds of His people, by which a true Torah society is possible. No longer will His Torah only be written upon tablets of stone and scrolls of lamb skins as in ages past, but His Torah will be internalized within His people. In this way, each person will be a Torah unto himself in the sense that YHWH’s Torah is written upon each person’s mind and upon each person’s heart. No wonder Yeshua spoke of living water flowing out of a man.

***Yochanan (John) 7:38***

***“He who trusts in Me, as the scripture has said, from within him shall flow rivers of living water.”***

The source of that living water flowing out of a man is the Torah which YHWH has written inside of him. It is this source which will enable the people of YHWH to live together in society based upon Torah. Scripture indicates to us that the process of YHWH writing His Torah upon the hearts of His people began with the first coming of Mashiach Yeshua.

***Hebrews 8:10***

***“For this is the covenant that I will make with the house of Israel, after those days,” says YHWH; “I will put My Torah into their mind, and on their heart also will I write them, and I will be their Elohim, and they shall be My people.”***

The writer to the Hebrew followers of Mashiach quotes the passage from Yirmeyah, indicating within this context of his letter, that this passage is now coming to pass. The Spirit of YHWH has been working on the lives and hearts of people since the coming of Mashiach, preparing their minds and hearts for the coming of His kingdom and the return of their King. It is the presence of the living Torah (Mashiach Yeshua) via the agency of His Spirit, which enables the written Torah (Torah Moshe) to be internalized and written upon a person’s mind and upon his heart.

Sadly, the last two thousand years is not a very good example of how to live together in a Torah based society. In fact, nearly anywhere one looks, what one finds are ample examples of what not to do. However, as Scripture points out, examples of what not to do are as equally important as examples of what to do. These examples of what not to do indicate, at least to this writer, that few people have understood the true nature of a Torah society.

***1<sup>st</sup> Corinthians 10:6***

***Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.***

Any group which seeks to put together a community based upon Torah is going to have a very difficult time of it. There are several reasons for this. The first reason is, that it is not likely that in a group of people of any size, every single person is ready in his heart and mind to live one hundred per cent according to the leadings of His Spirit. Not everyone is ready to shema His Voice all the time. Secondly, it is not possible to live one hundred per cent according to Torah because the laws of any given country prevent it. Also, since there is no mishkan or temple with a functioning priesthood, this also prevents it from coming to pass.

Now, we are not suggesting that people should not try to live in community according to Torah, but what we are trying to point out is that there are going to be some very great hurdles to overcome in order to accomplish such noble goals. If one is going to succeed, then he is going

to have to understand these dynamics. Furthermore, each person is going to have to understand that the true nature of a Torah society is internal rather than external.

What we mean by this is simple. Torah society begins within the heart and mind of each person. If a person has given up exaltation of self, that is, the promotion of self, and looks out for his brother and neighbor in the same fashion as he would himself, then such a person is ready to live in a Torah society. As we have spoken of this in other places in this study, it is a matter of, why are you doing what you are doing.

The Torah society is meant for a future time. That time is quickly approaching, a time when the northern kingdom is born back into existence. Will this new nation have in place such a society from the beginning? It is possible, but it is not very likely. Rather, it seems to this writer that the nation will have to grow into it. If it is to grow into it, then it will have to set such a goal from the beginning and work towards it. It will not just happen by accident.

We said above it is not very likely the new nation of northern Israel will have a Torah society in place. What we mean by such a statement is that not every aspect of the society and government will be strictly according to Torah. It will surely be based upon Torah, to be sure. However, there will be many aspects of said nation which will have remnants of human government, that is, remnants of the nations around her. Hopefully, those aspects can be kept to a bare minimum. This is where discussion of Torah society comes into play now. We must begin discussing and planning for this now, thinking what our new nation is to look and function like, before we get to that place. Some will refuse to enter into such a discussion, believing that it is solely the duty and task of Mashiach to do such a thing. Please let me remind the reader that Mashiach did not directly set up the southern kingdom which exists today. That is, He did not return and personally lead them back into the land as some claim He will do with the northern kingdom. He is no respecter of persons. How He treats one kingdom, He shall treat the other kingdom.

***Romans 2:10-11***

***10 but glory and honor and peace to every man that works good, to the Yehudi<sup>1</sup> first, and also to the Aramean<sup>2</sup>,***

***11 for there is no respect of persons with Elohim.***

There are two main schools of thought on this today. One is that Mashiach Yeshua returns and brings back the people of the northern kingdom and sets up His kingdom. It is at this time that the Torah society is put in place and begins to function. It is also at this time that Mashiach reunites the two houses and makes one kingdom. The other school of thought places the return of Mashiach after the reunification of the two houses.

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<sup>1</sup> Hebrew word for Jew.

<sup>2</sup> From the Peshitta text. This passage is a strong indication that in passages like this one as well as others, Shaul was speaking of the southern house of Yehudah (Jews) and the northern house of Israel (Arameans). This passage then spells out that YHWH shall treat both houses in the same manner.

The first scenario does not take into account many passages and leaves such passages unfulfilled. Whereas, having the northern kingdom reformed into a nation, and then later joined together with the currently formed southern kingdom, with Mashiach Yeshua returning at some point after the formation of the northern kingdom, does a much better task of taking into account the whole counsel of Scripture on this particular point.

One of the greatest difficulties in putting together a Torah society is trusting in our fellow man. It is one thing to trust in YHWH, but it is entirely something else to trust my neighbor; particularly, when one's personal history with his neighbor is written in turmoil, hardship, tumult, and conflict. One is going to have to get to that place in his life where he realizes that the same bad experiences he has had with others, others have had as well. It is time to let the past be the past and allow YHWH to be the Elohim of my neighbor. It is time to stop attempting to be my neighbor's god!

More than anything else, this is what it means to live and be a part of a Torah society, to stop trying to dictate to others how they should live their lives. Please consider the words of Thomas Jefferson.

*Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others?*

Perhaps Thomas Jefferson understood what it means to live in a society based upon Torah more than many give him credit for. He certainly was a proponent for man to be self-governed as opposed to being governed by tyrants.

This series of studies on Torah society is not intended to be all-end-all when it comes to understanding the society which YHWH desires for His people. Rather, this series is intended to spark honest and rational discussion among His people. It is the hope of this writer in writing this series to spark honest discussion and that it will move His people towards that end, that is, towards a true Torah Society.

Neither is this series intended to be exhaustive in nature. We have covered many topics found within the context of a Torah society according to Scripture. However, in each topic which we have covered, we have only brushed the surface. There is much more to be said; hopefully these studies will give a platform for doing so.

***Romans 10:4***

***For Mashiach is the goal of the Torah unto righteousness to everyone that trusts.***

Let us never forget Mashiach is the goal of Torah society.

In closing this series of studies I would like to conclude with four more quotes from a truly great statesman, Thomas Jefferson.

1. The right of self-government does not comprehend the government of others.
2. To compel a man to furnish funds for the propagation of ideas he disbelieves and abhors is sinful and tyrannical.
3. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods, or no God. It neither picks my pocket nor breaks my leg.
4. The majority, oppressing an individual, is guilty of a crime, abuses its strength, and by acting on the law of the strongest breaks up the foundations of society.

May YHWH open the eyes of His people to understand these things and much more as He teaches us to live together in harmony, allowing Him to be the Elohim of each one of us. Many blessings upon you, my brethren.

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