

יִתְרוֹ

## Yitro

(Jethro)

## Shemot [Exodus] 18:1-20:26

הַבְּרִית הַחֲדָשָׁה

## HaB'rit HaChadashah

(the new covenant)

### 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 we are to fulfill the Torah of YHWH our Elohim, then we must love our neighbor as ourselves. 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 we find a form of the same word in this verse 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 us to fulfill, verify and to fill up the Torah. Not that we can do it as perfectly as He did, but when we surrender to Him and submit to His will and walk in His Spirit, then we can accomplish this and do well!

***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.***

We are not to elevate one person above another person. We are all brothers and sisters in Mashiach. Each person is placed in His body in exactly the place and manner along with the proper gifts to fulfill that which He desires. It is incumbent upon each one of us that we are to help one another guard, keep and obey His Torah. We are to do what we can to help one another fulfill the place and position that YHWH has put each one of us in.

***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 deal. These are His rules. This is why Scripture teaches us that we have all fallen short of His glory and that we are all sinners. This is true because we have all broken at least one of His Torah commandments. And 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.***

We as 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 it may be in our eyes, sin separates us 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; guilty of the same thing!

***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 that this verse speaks of?

We are to live, act and speak in such a way that we are ready at all times to face this judgment. Once we see the fullness of the Torah of liberty, it is quite liberating – no pun intended.

One of the things that we are to do is to love our neighbor as ourselves. In part, this means that we desire to be judged with the greatest of fairness and understanding. The way that we desire to be

judged is the exact same way in which we should judge one another. We should always give to one another the benefit of any doubts. We should exercise all diligence in discovering the facts and truth of any given situation as if we were the person being judged. This is the basis of the Torah of liberty. It is not our liberty that is being referenced here. But rather, it is the liberty that we extend to others.

***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 we all have read this verse many times, how often have we passed judgment wrongly? It is way too often that we have done this. We are all guilty of doing this at some point. If you don't think that you are guilty of this, then go back up and read again verse ten.

If we are going to fulfill, guard, keep and obey His Torah, then we must live by the Torah of liberty and give others as much liberty as we 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. Do we want YHWH to show us mercy? Then we must show mercy to all those around us. If we do not show mercy, then He will not show mercy to us.

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.'**

As we see in this parable from Yeshua, 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 that he had given to the one servant. Yeshua then states that His heavenly Father will do likewise to us if we 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 which 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.

Shabbat Shalom

Zerubbabel ben Emunah

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