



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
www.onetorahforall.com

Absolute

Colossians 1:17

And He is before all things, and in Him all things consist.

The word “absolutely” is over used and even abused in our daily conversations. In nearly every case this word is used, it makes the statement false. There are few absolutes in this world and in this life. In fact, I have come to understand that there is only one absolute, the Creator.

Absolute means “a principle or value that is always true or valid.” There are other meanings attributed to this word or idea, but this is the main one and the others are subservient to this one.

Everything that the Creator has created, by definition, cannot be absolute in the purest sense of the word. Furthermore, anything which one of His creations creates cannot be absolute by definition. To think or act otherwise is folly.

For example, every thought, every idea, every belief which you have is created by you, a being who is not and cannot be absolute. Same is true for my thoughts, ideas and beliefs, except those are created by me. All these things of the mind are created by a created being. Therefore, they cannot be absolute. To act otherwise is idolatry.

My thoughts, ideas, and beliefs are not any more important, nor any less important, than your thoughts, ideas, and beliefs.

It is impossible for a created being to be absolute in anything. Not in his thoughts, not in his ideas, not in his beliefs, not in his knowledge and understanding, and certainly not in his actions. By this we mean that it is not possible to be absolutely right one hundred percent of the time. Nor is it possible to be wrong one hundred percent of the time, either.

When one person discusses ideas, thoughts, or beliefs with another person, it is imperative for those involved in the discussion to keep these matters foremost in their respective minds. Even our thoughts, ideas, and beliefs about the Absolute One, are not and cannot be absolute. We can only know that which we have been taught either by other men or by the Spirit of the Creator. And even then, there is imperfection present simply because that which is created is incapable of absolute perfection. As an imperfect creation we cannot fully understand the Absolute One. One's own ideas of the Creator, even if those ideas come straight from Him, are not absolutely perfect. They cannot be without flaw, nor can they be without error. To think otherwise is to elevate one to the same level as the Creator Himself. This too is idolatry.

It is good and right that we discuss one's thoughts, ideas, and beliefs with one another as this is how one moves towards perfection. But is it not good and right to condemn one another simply because another disagrees with one's own thoughts, ideas, and beliefs. Both parties have portions of His truth and both parties have error present in their respective lives. This is where it becomes important to be able to discern what to accept and what to reject. And just because one rejects another person's thought, idea, or belief, does not mean that the person himself must be rejected. The other person still has value in the eyes of the Creator and therefore, worthy of love and acceptance as a person.

This is the mark of a mature man, to be able to discuss thoughts, ideas, and beliefs, which he does not agree with without his emotions taking control and begin to spout unclean words about the character of the other person. To do this shows a lack of maturity as well as a lack of conviction towards his own position, that is, he is not able to defend his position upon its own merits.

Let each one of us press on towards maturity in Mashiach Yeshua, knowing and understanding that He is the One who is Absolute, furthermore, understanding that we ourselves cannot be absolute in our understanding and must give grace to others in order to receive that same grace that we so desperately need in our lives.

May the Absolute One fill you with an understanding of Him who is reflected in us, but for the time being it is only darkly reflected and difficult at best to grasp its fullness.

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