



Seven laws for a Better World

20 Menachem-Av, 5745-1985

Among the things a Jew must do is to influence everyone around him, including non-Jews, to follow the Seven Noahide Laws. Included in this, is to impress upon them the knowledge that "there is a Master of the world," and that the nature of this Master is true goodness; so nothing truly bad can occur.

For the complete redemption to take place, "the world must be perfected under God's sovereignty." That is to say, the entire world must reach the point where "God is King of the world."

Thus it is understood, that each person must do all he can to bring the world to be a fitting vessel, that "all nations serve God as one," and "God will be the King."

This applies to every person who has dealings with non-Jews, in business or the like.

As mentioned often, the Code of Jewish law obligates us: "All our actions must be for the sake of Heaven," and we must "recognize God in all our doings." The verses call these our own 'actions' and 'doings' matters of our own choosing – and these discretionary acts must be used "for the sake of Heaven," and "toward recognition of God."

Although it may appear that your relationship with non-Jews is merely in order to support yourself and family;

you must use the opportunity – moreover, the primary goal must become that this association too, should be "for the sake of Heaven." – To use the opportunity to guide and instill within the non-Jews with whom you come into contact, the knowledge that they must fulfill the Seven Noahide Laws and their ramifications, as mentioned at length.

At previous gatherings we've discussed that certainly those who have a connection with non-Jews who are leaders of many others around them, or are leaders of a neighborhood, city or state, etc., their role and responsibility is many times greater.

And even though this is a serious duty: to influence others – in addition to one's private responsibility to be a good Jew, to also affect the non-Jews in one's city or country, that they, too, should recognize their potential –



פרשת זאתן

we have the promise that "God only demands what we are capable of;" and this is obvious and clear – that God would not demand something of us had He not already given us the ability to succeed, and to succeed fully, in the most optimal way.

In addition, you must do so as God's emissary; and to state openly, that you are here in order to influence him to make the world more humane, and what's more: to make the world more Godly, a better vessel for Godliness, "for God to reign over the world."

And the argument against mixing religion and State – the President of the United States already canceled that argument with his declaration that the two must go together.

We're not talking of making this a law like other laws; rather, a law above all other laws!

Just as one must think about his own life – which, for a Jew, means a life according to Torah, "which is our life," and fulfillment of Mitzvot, "through which we live." –

So too, first of all, before teaching the gentile around him to be a law-abiding citizen, first he must make him be alive!

And the source of life for all living things – animals, plants, even stones, and certainly mankind, is the entity that gentiles, too, believe in, that there is, "a Master of this world."

This isn't something which can even be legislated since laws only apply once something is alive – only a living thing can be told, "listen, you must follow the law."

But first of all, we must make sure he is alive!

