

Teachings of ישוע המשיח *Yeshua HaMeshiach...*

5. Antitheses (You have heard it said) – Mat 5:21-48 (similar to Luke 6:27-36)

Tonight we will begin with Yeshua's fifth topic, generally referred to as the "Antitheses" from the "Sermon on the mount". But first let's review what Yeshua was building up to...

Yeshua started by making fishermen for the kingdom and told them to go about proclaiming "the Good News of the Kingdom!" then He went on to teach publicly for the first time, saying "repent for the Kingdom is near," and instantly Yeshua began the work of the Kingdom by healing the sick and casting out demons. Then Yeshua withdrew to the mountain and delivered what is referred to as the "Sermon on the Mount" and taught us the "Beatitudes" which were all about the Kingdom of Heaven and the Messianic Kingdom, He said "be the light of the World" and "the salt of the earth", He was telling us to follow the Torah and partake of the Davidic and Levitical Covenants and be the people of the Kingdom, a Royal Cohanim and Holy Nation under the son of David. Then He told us that He did not come to loosen the Torah or the prophets, but to fulfill, and rather until heaven and earth would pass away before one Yud or stroke from the Torah would pass, and that we should teach Torah to be great in the Kingdom of Heaven!

And this is where we will start back up, but first as a preface, Yeshua had to say that He didn't come to loosen the Torah not for the sake that Christianity would make the law little in the future, but rather that Yeshua himself was accused of "loosening" because He did not conform to the legalistic perversion of the Torah that the Pharisees of Hillel, and Shammai were putting on the people (See **Mat 15:3-6, Mat 23:13, Mat 23:23-26**)

Mark 7:6-9 *Yeshua answered them, "Yesha`yahu was right when he prophesied about you hypocrites — as it is written, 'These people honor me with their lips, but their hearts are far away from me. Their worship of me is useless, because they teach man-made rules as if they were doctrines.' "You depart from Elohim's command and hold onto human tradition. Indeed," he said to them, "you have made a fine art of departing from Elohim's command in order to keep your tradition!*

Mat 11:19-20 *The Son of Man came, eating freely and drinking wine — so they say, 'Aha! A glutton and a drunkard! A friend of tax-collectors and sinners!' Well, the proof of wisdom is in the actions it produces." Then Yeshua began to denounce the towns in which he had done most of his miracles, because the people had not turned from their sins to Elohim.*

So this is why Yeshua was on the defensive about the Torah, then what does He do? He goes on the offensive, tearing down the "oral torah" of the Pharisees, and gives the correct interpretation of Torah, the Pharisees of Hillel and Shammai were shutting the kingdom with their man made heavy loads...

Mat 23:4 *They tie heavy loads onto people's shoulders but won't lift a finger to help carry them. v13 "But woe to you hypocritical Torah-teachers and P'rushim! For you are shutting the Kingdom of Heaven in people's faces, neither entering yourselves nor allowing those who wish to enter to do so.*

So what Yeshua is doing is setting the tone for the Brit Chadasha, the "New Covenant" which amplifying the Torah to our hearts (**Deut 30:6, Jer31:31, Heb 8:8 = Matt5:21-48**) **THIS IS THE HALACHA OF THE KINGDOM!** And he starts to do this by correcting poor interpretations of the Torah made by ALL sects of Judaism that were closing the door of the Kingdom in the people's faces! He corrects the Pharisees of Hillel and Shammai as well as the Sadducees all in one teaching! And this is where we will begin...

5. Antitheses (You have heard it said) – Mat 5:21-48 (similar to Luke 6:27-36)

Mat 5:21-48 *You have heard that it was said to those before**, you should not kill and all that kill are condemned to judgment. But I say to you that anyone who provokes to anger his brother without cause, is condemned to judgment and anyone who should say to his brother, I spit on you, is condemned to the assembly, and anyone who should say, you are a coward, is condemned to Gehenna of fire. If it is therefore that you offer your offering to the alter and there you should remember a certain grudge your brother holds against you, leave there your offering upon the alter and go first and reconcile with your brother and then come offer your offering. Be in agreement with your adversary at Torah while you are with him on the way or else your adversary at Torah deliver you to the judge and the judge deliver you to the officer and you be thrown into the hose of captives. And truly I say to you that you will not come out from there until you pay the last coin. **You have heard that is has been said*** that you cannot commit adultery. But I say to you that all who that looks at a woman as lustful at once has committed adultery in his heart. And if your right eye stumbles you, pluck it out and cast it from you, for it is better for you that one of your members should parish and not all of your body will be thrown into Gehenna. And if your right hand stumbles you, cut it off and cast it from you for it is better for you that one of your members should perish and not all of your body be thrown into Gehenna. It has been said that he that puts away his wife will give to here a writing of divorce. But I say to you that anyone who puts away his wife aside from a case of fornication makes her commit adultery, and he who takes a divorced woman commits adultery. Again **you have heard that it has been said to those before*** that you should not lie in your oath. But complete your oath to Master YHWH. But I say, that you should not say "I swear," not by heaven because that is the throne of Elohim. And do not by the earth because it is the footstool that is beneath His feat, and not by Jerusalem because it is the city of the great king. And not by your head should you swear, because you are not able to make in it one part of the hair black or white. But your word should be yes, yes, and no and no, anything more than these is from evil. **You have heard that it has been said*** that an eye for an eye and a tooth for a tooth. But I say to you that you should not stand against evil, but who hits you upon your right cheek, turn also to him the other. And he that desires to go to court with you and take your coat, leave to him also your cloak. He that compels you to go one mile, go two with him. He that asks you to give to him and he desires to borrow from you, you should not deny him. **You have heard that it has been said*** to love your neighbor and hate your enemy. But I say to you to love your enemies and bless those that curse you and do that which is pleasing to those who hate you. And pray for those that take you by force and persecute you. So that you may be the sons of your Father who is in Heaven. He that raises His sun upon the good and upon the evil and causes to descend His rain upon the just and the unjust. For if you love those who love you, what reward have you? Do not even the publicans (tax collectors) do this? And if you greet in peace only your brothers, what more are you doing? Do not even the publicans (tax collectors) do this? You therefore be perfect as your Father in heaven who is perfect."

The word of Elohim (Torah) vs the "oral torah" traditions of men

(Josephus; Ant. 13:11:6) "the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses;..."

When Yeshua says "You have heard it said" He is referring to the "Oral Torah" of the Pharisees. When Yeshua is quoting scripture He uses "It is written" as in...

Mark 1:2 It is written in the prophet Yesha`yahu, "See, I am sending my messenger ahead of you; he will prepare the way before you." "Quoting **Isa 40:3 & Mal 3:1**"

Mark 7:6 Yeshua answered them, "Yesha`yahu was right when he prophesied about you hypocrites — as **it is written**, 'These people honor me with their lips, but their hearts are far away from me. "Quoting **Isa 29:13**"

Mark 9:12 "Eliyahu will indeed come first," he answered, "and he will restore everything. Nevertheless, why **it is written** in the Tanakh that the Son of Man must suffer much and be rejected? "Quoting **Isa 53**"

Luke 2:23 (as **it is written** in the Torah of YHWH, "Every firstborn male is to be consecrated to YHWH")
"Quoting **Exo 13:2**"

John 6:45 **It is written** in the Prophets, 'They will all be taught by YHWH.' Everyone who listens to the Father and learns from him comes to me. "Quoting **Isa 54:13**"

John 8:17 And even in your Torah **it is written** that the testimony of two people is valid. "Quoting **Deut 19:15**"

So when Yeshua says "You have heard it said" He is referring to a command passed by the elders of Israel "orally" which the Pharisees claim it is from HaShem given to Moses on Sinai (which seems unlikely considering Moses wrote all the words down **Exo 24:4**) Also it is important to note that these "oral traditions" were not compiled in book form until well after Yeshua's day, and what we have left of the "oral law" is rabbinical commentaries on it compiled in the Talmuds, and the Mishna, So what I'm presenting to you is the rabbinical commentary on the "oral command" which are usually a misinterpretation/commentaries on the original Torah commandment, which Yeshua is referring to above in **Matthew 5...**

- *"You have heard that it was said to those before, you should not kill and all that kill are condemned to judgment. But I say to you that anyone who provokes to anger his brother without cause, is condemned to judgment and anyone who should say to his brother, I spit on you, is condemned to the assembly, and anyone who should say, you are a coward, is condemned to Gehenna of fire"*

I couldn't find the exact oral tradition Yeshua was coming against, it seems here He is simply amplifying the Torah. But Yeshua is fighting attitudes like this...

Sanhedrin 57a [Translation: A Jew may rob a Goy, but a Goy may not rob a Jew. If a Goy murders another Goy or a Jew, he should be killed, but a Jew will not be incur the death penalty for killing a non-Jew.]

MISHNA III.: If one strikes a person with a stone or with his fists, and he was diagnosed (by the physicians of the court) to die, and thereafter he improved, and was diagnosed to live, and then again becomes worse and dies, he is guilty of a capital crime. R. Nehemiah, however, maintains that he is free, because it is reasonable to say that he did not die directly from the blow, but from some other cause.

This tradition of the elders that Yeshua is refuting is based off of the Original Torah Commandment of...

Exo 20:13 † "Do not murder. & **Deut 5:17** † "Do not murder.

Lev 19:17 "'Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him.

- *"If it is therefore that you offer your offering to the alter and there you should remember a certain grudge your brother holds against you, leave there your offering upon the alter and go first and reconcile with your brother and then come offer your offering"*

Here Yeshua is expanding on His heart commandment that hating someone is as bad as murdering that person, He explaining the full meaning of this commandment given in **Leviticus...**

Lev 6:2-5 (5:21-24) "If someone sins and acts perversely against YHWH by dealing falsely with his neighbor in regard to a deposit or security entrusted to him, by stealing from him, by extorting him, or by dealing falsely in

regard to a lost object he has found, or by swearing to a lie — if a person commits any of these sins, then, if he sinned and is guilty, he is to restore whatever it was he stole or obtained by extortion, or whatever was deposited with him, or the lost object which he found, or anything about which he has sworn falsely. He is to restore it in full plus an additional one-fifth; he must return it to the person who owns it, on the day when he presents his guilt offering.

Again, a heart matter...

Mat 15:18-19 *But what comes out of your mouth is actually coming from your heart, and that is what makes a person unclean. For out of the heart come forth wicked thoughts, murder, adultery and other kinds of sexual immorality, theft, lies, slanders. . . .*

- *“Be in agreement with your adversary at Torah while you are with him on the way or else your adversary at Torah deliver you to the judge and the judge deliver you to the officer and you be thrown into the hose of captives. And truly I say to you that you will not come out from there until you pay the last coin.”*

The CJB reads...

Mat 5:25-26 *If someone sues you, come to terms with him quickly, while you and he are on the way to court; or he may hand you over to the judge, and the judge to the officer of the court, and you may be thrown in jail! Yes indeed! I tell you, you will certainly not get out until you have paid the last penny.*

Luke’s account...

Luke 12:58-59 *If someone brings a lawsuit against you, take pains to settle with him first; otherwise he will take the matter to court, and the judge will turn you over to the bailiff, and the bailiff will throw you in jail. I tell you, you won't get out of there till you have paid the last penny!"*

Mat 18:23-35 *Because of this, the Kingdom of Heaven may be compared with a king who decided to settle accounts with his deputies. Right away they brought forward a man who owed him many millions; and since he couldn't pay, his master ordered that he, his wife, his children and all his possessions be sold to pay the debt. But the servant fell down before him. 'Be patient with me,' he begged, 'and I will pay back everything.' So out of pity for him, the master let him go and forgave the debt. "But as that servant was leaving, he came upon one of his fellow servants who owed him some tiny sum. He grabbed him and began to choke him, crying, 'Pay back what you owe me!' His fellow servant fell before him and begged, 'Be patient with me, and I will pay you back.' But he refused; instead, he had him thrown in jail until he should repay the debt. When the other servants saw what had happened, they were extremely distressed; and they went and told their master everything that had taken place. Then the master summoned his servant and said, 'You wicked servant! I forgave you all that debt just because you begged me to do it. Shouldn't you have had pity on your fellow servant, just as I had pity on you?' And in anger his master turned him over to the jailers for punishment until he paid back everything he owed. This is how my heavenly Father will treat you, unless you each forgive your brother from your hearts."*

- Read **1Cor 6:1-8**

Jacob in **Gen 32 & 33** did the same thing, and tried to settle the dispute with his own brother, even though Esau was in the wrong.

- *"You have heard that it has been said that you cannot commit adultery. But I say to you that all who that looks at a woman as lustful at once has committed adultery in his heart"*

Yeshua again is amplifying the Torah Command by **YHWH** and applying it to the heart, which is the preparation for the "New Covenant". The oral tradition that Yeshua is coming against was a misinterpretation of these commands...

Exo 20:14 (20:13) † *"Do not commit adultery.* & **Deut 5:18 (5:17)** † *"Do not commit adultery.*

Yeshua goes on to say if your eye makes you sin, pluck it out, if your hand makes you sin, cut it off! Because when we sin by committing Adultery with your eyes it is as if your entire body is perishing...

Pro 6:32 *He who commits adultery lacks sense; he who does it destroys himself.*

- *"It has been said that he that puts away his wife will give to her a writing of divorce. But I say to you that anyone who puts away his wife aside from a case of fornication makes her commit adultery, and he who takes a divorced woman commits adultery."*

Yeshua is coming against this "oral tradition" (Created by the Pharisaic house of Hillel)...

Mishna Gittin 9:10 `And the House of Hillel say, "Even if she spoiled his dish, `since it is said, Because he has found in her indecency in anything. `R. Aqiba says, "Even if he found someone else prettier than she, `since it is said, And it shall be if she find no favor in his eyes **Duet 24:1.**"

This is a misinterpretation of the Torah Commandment by **YHWH**...

Deut 24:1 *"Suppose a man marries a woman and consummates the marriage but later finds her displeasing, because he has found her offensive in some respect. He writes her a divorce document, gives it to her and sends her away from his house.*

Yeshua then says...

Mat 19:3-12 *Some P'rushim came and tried to trap him by asking, "Is it permitted for a man to divorce his wife on any ground whatever?" He replied, "Haven't you read that at the beginning the Creator made them male and female, and that he said, 'For this reason a man should leave his father and mother and be united with his wife, and the two are to become one flesh'? Thus they are no longer two, but one. So then, no one should split apart what Elohim has joined together." They said to him, "Then why did Moshe give the commandment that a man should hand his wife a get and divorce her?" He answered, "Moshe allowed you to divorce your wives because your hearts are so hardened. But this is not how it was at the beginning. Now what I say to you is that whoever divorces his wife, except on the ground of sexual immorality, and marries another woman commits adultery!" The talmidim said to him, "If that is how things are between husband and wife, it would be better not to marry!" He said to them, "Not everyone grasps this teaching, only those for whom it is meant. For there are different reasons why men do not marry — some because they were born without the desire, some because they have been castrated, and some because they have renounced marriage for the sake of the Kingdom of Heaven (**1Cor 7:32**). Whoever can grasp this, let him do so."*

Again echoing the "Brit Chadasha" the "New Covenant" of putting the Torah on our hearts our soft hearts of flesh, taking out our hard heart of stone!

- *Again you have heard that it has been said to those before that you should not lie in your oath. But complete your oath to Master **YHWH**. But I say, that you should not say "I swear," not by heaven*

because that is the throne of Elohim. And do not by the earth because it is the footstool that is beneath His feat, and not by Jerusalem because it is the city of the great king. And not by your head should you swear, because you are not able to make in it one part of the hair black or white. But your word should be yes, yes, and no and no, anything more than these is from evil.

Yeshua is coming against the oral tradition which is a misinterpretation of the original Torah Command...

Num 30:2 (30:3) *when a man makes a vow to YHWH or formally obligates himself by swearing an oath, he is not to break his word but is to do everything he said he would do.*

Deut 23:21-23 (23:22-24) *"When you make a vow to YHWH your Elohim, you are not to delay in fulfilling it, for YHWH your Elohim will certainly demand it of you, and your failure to do so will be your sin. If you choose not to make a vow at all, that will not be a sin for you; but if a vow passes your lips, you must take care to perform it according to what you voluntarily vowed to YHWH your Elohim, what you promised in words spoken aloud.*

Don't swear falsely...

Lev 19:12 *Do not swear by my name falsely, which would be profaning the name of your Elohim; I am YHWH.*

Not by Heaven...

Isa 66:1 *"Heaven is my throne," says YHWH, "and the earth is my footstool. What kind of house could you build for me? What sort of place could you devise for my rest?"*

Not by Jerusalem...

Psa 48:2 *beautiful in its elevation, the joy of all the earth, Mount Tziyon, in the far north, the city of the great king {Jerusalem}.*

Yeshua is echoing Ecclesiastes when he said let your yes be yes and no be no, and it is in connection with vows or oaths at the Temple...

Ecc 5:1-7 (4:17-5:6) *Watch your step when you go to the house of Elohim. Offering to listen is better than fools offering sacrifices, because they don't discern whether or not they are doing evil. Don't speak impulsively — don't be in a hurry to give voice to your words before Elohim. For Elohim is in heaven, and you are on earth; so let your words be few. For nightmares come from worrying too much; and a fool, when he speaks, chatters too much. If you make a vow to Elohim, don't delay in discharging it. For Elohim takes no pleasure in fools, so discharge your vow! Better not to make a vow than to make a vow and not discharge it. Don't let your words make you guilty, and don't tell the temple official that you made the vow by mistake. Why give Elohim reason to be angry at what you say and destroy what you have accomplished? For [this is what happens when there are too] many dreams, aimless activities and words. Instead, just fear Elohim!*

Mat 23:16-22 *"Woe to you, you blind guides! You say, 'If someone swears by the Temple, he is not bound by his oath; but if he swears by the gold in the Temple, he is bound.' You blind fools! Which is more important? the gold? or the Temple which makes the gold holy? And you say, 'If someone swears by the altar, he is not bound by his oath; but if he swears by the offering on the altar, he is bound.' Blind men! Which is more important? the sacrifice? or the altar which makes the sacrifice holy? So someone who swears by the altar swears by it and everything on it. And someone who swears by the Temple swears by it and the One who lives in it. And someone who swears by heaven swears by Elohim's throne and the One who sits on it.*

Jacob (James) 5:12 Above all, brothers, stop swearing oaths — not "By heaven," not "By the earth," and not by any other formula; rather, let your "Yes" be simply "Yes" and your "No" simply "No," so that you won't fall under condemnation.

- "You have heard that it has been said that an eye for an eye and a tooth for a tooth. But I say to you that you should not stand against evil, but who hits you upon your right cheek, turn also to him the other. And he that desires to go to court with you and take your coat, leave to him also your cloak. He that compels you to go one mile, go two with him (**Luke 23:26**). He that asks you to give to him and he desires to borrow from you, you should not deny him."

Here is a classic example of confusion, if you don't realize Yeshua is coming against the oral tradition, it makes it seem as if Yeshua is contradicting what His Father **YHWH** commanded in the Torah. If one thinks that then, his or her view of the scriptures can be weakened. But Yeshua is not coming against the command, just the poor interpretation of the command (Created by the Sadducees)...

Megillat Ta'anit 47-49 "The Book of Decrees (Sefer Gezerata) in which the Boethusians (Sadducees) had "An eye for an eye, a tooth for a tooth" (**Exo 21:24, Lev 24:20**). If a man had knocked out the tooth of his fellow, let him knock out his tooth. If he had blinded the eye of his fellow, let him blind his eye. Let them be equal to each other. 48 "And they shall spread the sheet out before the elders of the city" (**Deut 22: 17**), the words as they are written. 49 "And she should spit before him" (Deut. 25:9), that she should spit in his face."

Also see Ketuvot 32b and Bava Kamma 83b

This is a misinterpretation of the Command in the Torah...

Exo 21:22-27 "If people are fighting with each other and happen to hurt a pregnant woman so badly that her unborn child dies, then, even if no other harm follows, he must be fined. He must pay the amount set by the woman's husband and confirmed by judges. But if any harm follows, then you are to give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound and bruise for bruise. "If a person hits his male or female slave's eye and destroys it, he must let him go free in compensation for his eye. If he knocks out his male or female slave's tooth, he must let him go free in compensation for his tooth.

Lev 24:17-22 " Anyone who strikes another person and kills him must be put to death. Anyone who strikes an animal and kills it is to make restitution, life for life. If someone injures his neighbor, what he did is to be done to him —break for break, eye for eye, tooth for tooth — whatever injury he has caused the other person is to be rendered to him in return. He who kills an animal is to make restitution, but he who kills another person is to be put to death. You are to apply the same standard of judgment to the foreigner as to the citizen, because I am **YHWH** your Elohim."

Misconception #1 is this, if someone punches me in the eye and I lose that eye, it does not give me the right to go up to that person and personally take revenge by plucking his eye out! That would be revenge, not justice!

Misconception #2 is that the court system should then pluck his eye out. NO! Rather the court system would determine the worth of the injury (of my eye) and impose it on the guilty party as in **Exo 22:3,5,6,11,12,14; Lev 5:16; 24:18,21; Num 5:7,8;**

So what Yeshua is saying is this...

Don't react to evil with evil, don't take revenge. Rather let patience and temperance prevail when accosted by evil doers. The Torah instructs the strong to protect the weak **Deut 22:27**. Jacob teaches to "stand firm against satan" **James 4:7**. Paul says to stand against the strategies of the accuser in **Eph 6:11 & Acts 13:10. Isa 14:15**

Says that Satan will be brought down to hell and a slaughterer prepared for his children (v21). The date with the lake of fire is prophesied for satan in **Rev 20:10**. So what this means is that...

Eph 6:12 *For we are not struggling against human beings, but against the rulers, authorities and cosmic powers governing this darkness, against the spiritual forces of evil in the heavenly realm.*

In summary, don't take revenge or hate someone who has wronged you, for they are acting in the ways of darkness set by HaSatan. Rather let them come under the justice of the court or Judge. Just as he who causes darkness (Satan) will face THE JUDGE, **YHWH**. In our earthly system, as it is in Heaven.

Rom 12:17-21 *Repay no one evil for evil, but try to do what everyone regards as good. If possible, and to the extent that it depends on you, live in peace with all people. Never seek revenge, my friends; instead, leave that to Elohim's anger; for in the Tanakh it is written, "YHWH says, 'Vengeance is my responsibility; I will repay.' " On the contrary, "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. For by doing this, you will heap fiery coals [of shame] on his head." Do not be conquered by evil, but conquer evil with good.*
(Pro 25:21)

Yeshua did not want us all to be pacifists, He told us to sell our coat for a sword (**Luke 22:36**)! What he wanted was for us to have the peace of the Kingdom, to settle our differences out of court, amongst each other...

1Cor 6:1-8 *How dare one of you with a complaint against another go to court before pagan judges and not before Elohim's people? Don't you know that Elohim's people are going to judge the universe? If you are going to judge the universe, are you incompetent to judge these minor matters? Don't you know that we will judge angels, not to mention affairs of everyday life? So if you require judgments about matters of everyday life, why do you put them in front of men who have no standing in the Messianic Community? I say, shame on you! Can it be that there isn't one person among you wise enough to be able to settle a dispute between brothers? Instead, a brother brings a lawsuit against another brother, and that before unbelievers! Actually, if you are bringing lawsuits against each other, it is already a defeat for you. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves wrong and cheat; and you do it to your own brothers!*

This is why if someone is suing us for our coat we give him our cloak as well (**Luke 6:29**), avoid going to court with each other, be the "salt of the earth, be at peace with one another" (**Mark 9:50**)

- "He that asks you to give to him and he desires to borrow from you, you should not deny him."

Mat 25:35-40 *For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you made me your guest, I needed clothes and you provided them, I was sick and you took care of me, I was in prison and you visited me.' Then the people who have done what Elohim wants will reply, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and make you our guest, or needing clothes and provide them? When did we see you sick or in prison, and visit you?' The King will say to them, 'Yes! I tell you that whenever you did these things for one of the least important of these brothers of mine, you did them for me!'*

- "You have heard that it has been said to love your neighbor and hate your enemy. But I say to you to love your enemies and bless those that curse you and do that which is pleasing to those who hate you. And pray for those that take you by force and persecute you. So that you may be the sons of your Father who is in Heaven. He that raises His sun upon the good and upon the evil and causes to descend His rain upon the just and the unjust. For if you love those who love you, what reward have you? Do not even the publicans (tax collectors) do this? And if you greet in peace only your brothers, what more are

*you doing? Do not even the publicans (tax collectors) do this? **You therefore be perfect as your Father in heaven who is perfect.**"*

Where in the Torah does it say to hate your enemy? It doesn't! Yeshua is again is coming against the oral tradition (Created by the Pharisaic house of Shammai)...

***Talmud Tora 13** "If someone disgraced or shamed a Talmid Hakham (Wiser disciple) publicly, he is not allowed to forgive [the violation of] his honor and, if he did forgive, he is punished, as this is a disgrace of the Torah. Rather, he should seek vengeance and enmity like a snake until [the shamer] requests his forgiveness - then he should forgive him."*

This was a misinterpretation of the Torah Command...

***Lev 19:17-18** "Do not hate your brother in your heart, but rebuke your neighbor frankly, so that you won't carry sin because of him. Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am **YHWH**."*

***Exo 23:4-5** "If you come upon your enemy's ox or donkey straying, you must return it to him. If you see the donkey which belongs to someone who hates you lying down helpless under its load, you are not to pass him by but to go and help him free it."*

You have to look at the context of what Yeshua is saying and what Torah commands Yeshua is deriving His interpretation from! Yeshua is not saying love your enemy that wants to kill you like IRAN or the PALISTININIANS, context here was and is **B'nai Israel**, Yeshua means your brother that hates you or your enemy amongst your brethren. This does not mean we have to love those trying to murder us or wipe us off the face of the earth, people who think this are not considering context of both Yeshua and the Torah commands! If you look throughout the scriptures YHWH says Israel will triumph over their enemies, in fact Ephraim and Judah will reunite to destroy the Philistines! (**Isa 11**) And we were commanded to destroy those nations when we took the land **YHWH** gave us, the fact that we didn't obey is a thorn in our side to this day!

- *"He that raises His sun upon the good and upon the evil and causes to descend His rain upon the just and the unjust" = **Psa 145:9 YHWH** is good to all; his compassion rests on all his creatures.*

Hierarchy of Commands...

***Mat 22:36-40** "Rabbi, which of the mitzvot in the Torah is the most important?" He told him, "You are to love **YHWH** your Elohim with all your heart and with all your soul and with all your strength.' This is the greatest and most important mitzvah. And a second is similar to it, 'You are to love your neighbor as yourself.' All of the Torah and the Prophets are dependent on these two mitzvot."*

Amplification of the Commandments...

***John 13:34-35** "I am giving you a new command: that you keep on loving each other. In the same way that I have loved you, you are also to keep on loving each other. Everyone will know that you are my talmidim by the fact that you have love for each other."*

The Goal of the Torah...

***Rom 13:9** For the commandments, "Don't commit adultery," "Don't murder," "Don't steal," "Don't covet," and any others are summed up in this one rule: "Love your neighbor as yourself."*

***Gal 5:14** For the whole of the Torah is summed up in this one sentence: "Love your neighbor as yourself";*

Jacob (James) 2:8 If you truly attain the goal of Kingdom Torah, in conformity with the passage that says, "Love your neighbor as yourself," you are doing well.

2Jn 1:5-6 And now, dear lady, I am requesting that we love one another — not as if this were a new command I am writing you, for it is the one which we have had from the beginning. Moreover, love is this: that we should live according to his commands. This is the command, as you people have heard from the beginning; live by it!

- "Be perfect as your father in Heaven in perfect"

Lev 20:26 Rather, you people are to be holy for me; because I, **YHWH**, am holy; and I have set you apart from the other peoples, so that you can belong to me. (Also **Lev 11:44 & 19:2**)

Luke 6:36 "Therefore be merciful, as your Father is also Merciful!"

Exo 34:6 YHWH passed before him and proclaimed: "**YUD-HEH-VAV-HEH!!!** **Yud-Heh-Vav-Heh (יהוה)** [**YHWH**] is Elohim, merciful and compassionate, slow to anger, rich in grace and truth;

Deut 4:31 for **YHWH** your Elohim is a merciful Elohim. He will not fail you, destroy you, or forget the covenant with your ancestors which he swore to them.

Zec 1:16 Therefore **YHWH** says, 'I will return to Yerushalayim with merciful deeds. My house will be rebuilt there,' says **YHWH** -Tzva'ot; 'yes, a measuring line will be stretched out over Yerushalayim.'

Being merciful can mean DON'T FORGET THE COVENANTS!

So now that we know that the commandments are not to be outward ONLY, but also to be an inward heart condition, and we understand Yeshua's Halacha (Interpretation of Torah) is the beginning of the Brit Chadasha, the Torah on our hearts, (the New Covenant) (**Deut 30:6, Jer31:31, Heb 8:8 = Matt5:21-48**) What then would represent a change in heart condition???

Mat 23:37-39 "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused! Look! Elohim is abandoning your house to you, leaving it desolate. For I tell you, from now on, you will not see me again until you (Jerusalem) say, 'Blessed is he who comes in the name of **YHWH**.'"
"(Psa 118:26)

Baruch Haba BaShem YHWH!

Shabbat Shalom! Written by Jesse  Himango Tabernacle of David  Ministries 6-13-12