

***Beshalach/When He Sent***/Sermon on the Mount part 1  
Matthew 5:1-48 (Luke 6:17-36)

Read Matthew 5:1

The large crowds could be separated into 2 groups. One large section was Rabbi Yeshua's disciples (male & female and the 12 Apostles). And the others were a great throng of people from all over Israel and beyond the Jordan (Matt. 4:25).

All the sick people were trying to touch Him and were being healed because power was coming from Him! (Luke 6:17-19)

He ascended the hill (*har* in Hebrew is the same word for mountain) above the Seven Springs at Tabgha with all of His disciples.

Read Matthew 5:2

He sat down to teach them. The "Sermon on the Mount", constitutes the Master's first full length "sermon" in the Book of Matthew. Which Matthew arranges 5 such sermons, corresponding to the five books of Torah! Each intended for easy memorization by disciples.

Ch. 5-7 The Sermon on the Mount Ch. 10 The Missionary Discourse Ch. 13 The Parables of the Kingdom Ch. 18 The Community Discourse Ch. 24-25 The Eschatological Discourse

The "Sermon on the Mount" began the formal education of His disciples. It discusses a wide variety of discipleship issues relating to Torah observance and kingdom life.

Matthew arranged them in an order for easy memorization. These passages are where Yeshua laid out the practical application of His Gospel Message: "Repent, the kingdom of Heaven is near." [Now]

His sermon begins with what is traditionally called the beatitudes – each one beginning with the formula "Blessed are the..."

This is a regular formula used frequently in Biblical and rabbinic literature. Example: "Blessed is the man who does not walk in the counsel of the wicked." Ps. 1:1

The beatitudes create a problem for translators because English has no equivalent to *Ashrei* [deeply contented]. The Master says, "*Ashrei* are the poor in spirit..." "*Ashrei* are those who mourn..." etc.

*Ashrei* is usually translated as blessed, joyful, happy...but how can someone poor in spirit, mourners, the downtrodden and the persecuted be deeply contented?

But THIS seemingly contradiction emphasizes the central point of, “Their’s is the Kingdom of Heaven.” < meaning their hope is in the Messianic Era. They can’t base their happiness or sense of contentment on temporal circumstances. Instead they must rely on God and because they do that they find inner peace. Yeshua here is fulfilling another of the Messiah’s mission > Read, Is. 35:3-4.

The opposite of “*Ashrei*” is “*Oy*” and is translated as “woe”. And Yeshua makes a lot of these statements...they contrast those who have found their fulfillment in the things of this world and those who have set their hopes on the Kingdom to come.

Read Matthew 5:3

The Messianic Kingdom reverses the value system of this present age- the first shall be last and the last shall be first! He declared the poor to be the inheritors of the Messianic Era (Luke 6:20).

(Luke 6:24) The rich will find entrance to the kingdom difficult (Matt. 19:23). The same reversal principle applies to the reward and punishments of the afterlife, as scene with the rich man and poor Lazarus in Luke 16:25.

Matthew’s version offers a bit more hope for the affluent disciple. – “Poor in spirit” refers not to a spiritual poverty. Instead Yeshua is referring to the human attitude, of state of mind.

A rich man who is poor in spirit does not conduct himself with the haughtiness and pride that his wealth affords but instead lives modestly, humbly, and uses his wealth for the kingdom.

Yeshua’s brother James later also agrees in 1:10-11 <Read.

By the same measure a poor man who lives extravagantly at the expense of others, is not poor in spirit (Prov. 13:7).

Read Matthew 5:4

(Luke 6:2) “Those who weep now, will laugh.” And Ps. 126:5 says> “tears now, will reap with joyful shouting.”

The kingdom offers hope for the brokenhearted and bereaved. In context maybe Yeshua was referring to the oppression and subjection Israel was experiencing under Roman rule and the corrupt Herodians.

In other words, Yeshua contrasts those who mourn for Tziyon against the powerful and elite society such as the Herodians and the Sadducees.

>”Woe to them that laugh now, for you shall mourn and weep” (Luke 6:25). When the kingdom comes, those who have loved this world and its deceits will suffer loss.

Read Matthew 5:5

### **Who are the meek?**

The Greek word used to translate here is “*praus*” and means mild-mannered, gentle, soft and passive. BUT Yeshua was referring to Ps. 37:11, “The humble will inherit the land.” [*Anavim*] The humble, in Hebrew means powerless, the downtrodden, the subjugated, and victimized (Ps. 37:9-11).

The word here translated as “land” is *eretz* and does mean earth, but more specifically means the “land of Israel.”

So, this is referring to the faithful Jewish people who suffer under the oppression of exile and foreign domination. The roles will reverse in the Messianic Era- those who were once powerless and humble under the boot of the Gentile Nations, will possess the Promised Land and subjugate their enemies (Luke 1:52).

Yeshua’s beatitudes contradicted the philosophy of the Zealot movement. Zealots taught the oppressed to take up weapons and drive off their oppressors.

Read Matthew 5:6

(Luke 6:21,25) The roles will be reversed- those who suffer want and need due to social injustice, now will be well fed in the Messianic Era and those who feed themselves well and don’t share with the poor will be hungry (Miryam’s prophecy Luke 1:35).

Matthew’s version changes the one’s who are physically hungry to those who hunger and thirst for righteousness. < Here this word refers to vindication of God’s people, Israel. One who hungers for righteousness is one who wants the reversal of the social and moral injustices perpetuated upon the people of God. In other words Yeshua is assuring them of this vindication to come! Read> Matthew 5:7. The beatitude of the merciful, finding mercy with God is based upon the Master’s teaching on the basic Biblical rule of “measure for measure” (Matt. 7:2; 6:14-15).

Read Matthew 5:8

The Lord told Moshe ‘you cannot see my face and live!’ (Ex. 33:20) Nevertheless – “the pure in heart” will see God! **Hebrew uses the word “heart” to refer to the mind, core from which a human being, thinks, reasons and acts.** So why does Yeshua say that the “pure in heart” will see God? According to Torah’s laws on ritual purity, only the Levitically pure may enter into the holy House where God lives. Levitical purity is a prerequisite to entering God’s presence (Psalm 24:34) brings ritual purity into the moral sphere. **A man with “clean hands and a pure heart” is a man of integrity.** Yeshua borrowed this for Matt. 15:19-20 <Read!

So the impure heart is a deceitful and devious heart, which cherishes sin and meditates upon unwholesome intentions. But the man with a pure heart doesn't harbor deceit, malice or immorality. He will- READ> Ps. 11:7 and Ps. 17:15 and Hebrews 12:14! > See God!

Read Matthew 5:9

Yeshua's beatitude on Peacemakers was certainly in the opposite of the Zealot's thoughts that were following Him.

Peacemaker- "those who pursue peace" is based on Ps. 34:14 > "seek peace and pursue it". Don't passively wait for your enemies to be reconciled to you, instead pursue like a workingman pursues his daily wage. James agreed in 3:18 and Paul in Romans 12:14 and Hebrew 12:14.

Yeshua calls the peacemakers the "Sons of God" because God is called "*Oseh Shalom*", in Jewish liturgy, which means "the one who makes peace." {I love that song! It is the only song that just the men dance to at our Congregation in WI.}

Read Matthew 5:10

The disciples of Yeshua are to pursue peace, but at the same time anticipate persecution. They are blessed if they are persecuted for the sake of righteousness.

The Jewish people have a long legacy of enduring suffering and persecution for their allegiance to God.

Syrian-Greeks, Romans and many others have persecuted and martyred Jews who remained faithful to the commandments of circumcision, Sabbath observance and dietary laws.

He warns His disciples they would be insulted, persecuted and falsely accused just because of affiliation with Him (Luke 6:22).

The original Hebrew of Matt 5:10 might have read, "Blessed are those who have been persecuted for the sake of 'The Righteous One' [*HaTzaddik*] for their's is the kingdom." Yeshua is the [*Tzaddik*].

(Luke 6:23) He tells them to rejoice for the prophets were treated the same. And (Luke 6:26) warns them to be concerned if they don't experience some measure of persecution.

Read Matthew 5:13

He called His disciples to be salt. A little bit of salt can make a bitter taste palatable. His disciples are to balance the bitter, ugliness of this world, all that is wrong and evil. Salt is a preservative. In the Temple the Priests used salt on the sacrifices to

prevent the meat from spoiling. Torah says: an eternal enduring covenant = a “covenant of salt”.

Just as salt flavors and preserves so His disciples should be the force that preserves and repairs the world. Judaism used [*tikkun olam*], which means “fixing the world”. Yeshua wants us to be busy “fixing and repairing the hurting world”.

The Master said, “Don’t lose their saltiness” (Mark 9:50) “Can salt be salty again once it loses it?” (Luke 14:34-35). The point is, it would be unnatural and bizarre for salt to lose its saltiness because **it can’t**. It can help something else become more palatable but it won’t work for the salt.

In other words Yeshua was playing on the absurdity of the idea of salt losing its flavor.

Just as salt without salinity would lose its purpose, **so too His disciples who fail to live according to His teachings and Torah are no longer serving their purpose.**

What is the saltiness that makes a disciple of Yeshua worthwhile? (Mark 9:50) Have salt in yourselves and be at peace with one another. Paul in Colossians 4:6 says the same. Yeshua says salt and light go together. He used both to symbolize the good deeds of His disciples.

Read Matthew 5:14-16

In the very same teaching Yeshua tells His disciples that they are the light of the world. He compared them to an oil lamp. Just as salt with out its salinity fails to fulfill its purpose, a lamp under a bowl is also useless. He is warning them not to conceal their light. Just as a city on a hill is visible from a distance, so too disciples of Yeshua should be conspicuously obvious to everyone.

What is this saltiness and light? How can Yeshua’s disciples retain the saltiness and give light to everyone in the house?

The Master said, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in Heaven.” (Matt. 5:16) Salt and light are our good works.

In Judaism “good works” is always an idiom for the commandments of Torah. He is telling His disciples if they keep the commandments of Torah according to His teaching, they will retain their saltiness and their light will shine before men to bring honor to God.

### **The Salt and the Light (Matt. 5:13-16)**

Salt = disciple (male & female)

Saltiness = obedience to Torah and Yeshua's teaching manifest in good deeds.

Salt without saltiness = disciples without good deeds.

Lamp= disciples.

Light = obedience to Torah and Yeshua's teaching manifest in good deeds.

Concealed Lamp = disciples without good deeds.

Meaning = a disciple who does not practice good deeds (Torah and the teaching of Yeshua) is not fulfilling his purpose and has become useless.

Read Luke 8:16-17 & Mark 4:21

In Mark and Luke Yeshua uses the lamp on a lamp stand to teach His disciples, that they should not be reluctant to transmit the teaching they learn from Him. His teachings are not like the secret, esoteric lessons of the mystics, which were whispered from one rabbi to the ear of his disciple lest others over hear. Instead Yeshua wants His teachings taught boldly and broadly (Mark 4:22-23).

### **The Hidden Lamp (Mark 4:21-23/Luke 8:16-17)**

Lamp = disciples.

Light = transmission of Yeshua's teaching.

Concealed Lamp = disciples that do not transmit His teaching.

Meaning = a disciple who does not transmit the teaching of His Rabbi is not fulfilling his purpose and has become useless.

Read Matthew 5:17

Remember anyone claiming to be "the Messiah" but who broke Sabbath and Torah were false Messiah's (Deut. 13:3-5). So to some among the Pharisees, if they could prove He had done these, He would be disqualified and claimed as a heretic and His ministry void.

So, to answer their charges, the Master declared the validity of the Torah and the prophets- i.e. the whole Tanakh!

**Yeshua forbade His disciples from even thinking that He came to abolish Torah. So why is this taught as a theological pillar of doctrine?**

The Torah is God's unchanging revelation and standard of law until the end of time- until heaven and earth pass away (Luke 16:17).

“I came to...” is an idiom in Hebrew that means to express purpose or intention. He was not speaking about coming as the Messiah, but about the purpose of His teaching. He said, “Do not think that my teaching is intended to in any way diminish the Torah. My intention is not to abolish the Torah of Moshe, but to establish it.”

In these words, He declared that He was teaching *halachah*- **explaining How to live out the Torah.**

Yeshua said in Matt. 5:17, He didn't intend to abolish the Torah but to fulfill it < what does fulfill mean? And how do you fulfill Torah? Fulfill is the opposite of abolish [*kiyyem et haTorah*]- The Hebrew used all over the Biblical and rabbinic literature means “obeying Torah” or demonstrating how it is to be properly obeyed.

In the Mishnah a rabbi who misinterpreted the Torah was said to be abolishing it and a rabbi who properly interpreted the Torah was said to be fulfilling it. By using the terms “abolish” and “fulfill”, Yeshua told His disciples that He interprets and obeys the Torah correctly. Two (non-believing) rabbi's in the 2nd & 17th Century – both interpreted what Yeshua said here like this....as not destroying Torah or adding to it!

Yeshua in Matt. 5:17, in really strong language, **endorsed the WHOLE TORAH NOT just the 10 Commandments.** So the rest of the Gospel and Epistles should be interpreted that way!

Read Matthew 5: 18

The “jot” (Greek for *Yod*), which is the smallest letter in the Hebrew *Alef-bet* and a “tittle”, refers to a stroke that makes up the letters (or flourishes added to the Scroll style letters, depending on which school of thought you follow). Yeshua's words allude to the careful scribal tradition of Judaism. They consider a Torah scroll with a single defective letter invalid and it is burned.

His words also echo a Midrashic story on King Solomon's removal of the letter *Yod* from the word [*Yareh*] while writing the Torah (his second one required by all Israel's kings), to change the commandment on kings NOT multiplying wives to themselves. By changing one letter. Solomon cancelled the prohibition.

Yeshua says they (the jot & tittle) won't pass away until “all is accomplished”. **When will all be accomplished?**

Christians teach this meant- until Yeshua accomplished “all things” by dying on the cross. Others say until Yeshua accomplished it, by His perfect obedience to it. Still others say Torah remained until the Temple was destroyed. Each one of these is smoke and mirrors to alter the clear meaning.

Until all is accomplished -stands parallel to....

Until heaven and earth pass away

In other words Yeshua said- the validity, authority, and unchanging revelation of the Torah will continue until this present world is subsumed into the world to come.

Read Matthew 5:19

Yeshua is saying all the commandments in Torah are important, even the small ones. The Master praises the Pharisees for tithing even their mint, dill and cumin. Those who annul even the least of the commandments and teach others to do so as well will be called the “least in the kingdom” - BUT note, that they will STILL BE THERE! They will just be ranked low in the kingdom. The opposite – the ones who keeps them and teaches others to will be GREAT!

Read Mathew 5:20

The Master says of His disciples – their righteousness needs to exceed that of the Pharisees and scribes, or they won’t enter the Messianic Era. The conventional stereotype here assumes the Pharisees and scribes righteousness, was a false piety and any sincere hearted person might easily exceed.

### **Is this stereotype correct?**

Some Pharisees and scribes on occasion collided with Yeshua regarding matters of interpretation and He soundly denounced the hypocrisy practiced by some in their ranks. However He is not referring to them as examples of hypocrisy or impiety. He held them up as the highest model of righteousness and asked His disciples to transcend. When the disciples heard this- their hearts probably sank.

The Master went on to give examples of what He meant. He takes the well known commandments like “do not murder” and “do not commit adultery” and he reveals the deepest moral and ethic core behind the commandments.

Rabbi Lichtenstein said- Yeshua doesn’t say, “more than the righteousness of the Torah” (but of the Torah-teachers and the Pharisees and their interpretations) because the Torah is PERFECT with regard to its inner and true meaning, but it must be interpreted correctly, like Yeshua does here.

In rabbinic literature one might say the Sermon on the Mount builds fences around the commandments. “A fence” is an additional stringency meant to safeguard a command of Torah. And the Pharisees were in the business of building fences.

In other words, Yeshua’s disciples must have higher fences around the commandments than the Pharisees!

He gives specific examples:



- Murder- prohibition against anger, slander and insult.
- Adultery- prohibition against lust.
- Sanctity of Marriage- prohibition on divorce for the sake of (re)marriage.
- Takes God's name in vain- prohibition on oaths.

He raised the standard higher than even the Pharisaic practice. He cuts past external appearances and plants the fence around Torah deep in the heart. Not that we won't ever break these fences, we do/will. But He calls us to a higher standard.

Some sages in the Talmud argue it is possible to be a vile, nasty person and still keep all the commandments (externally). On some level that may be possible, but not with the permission of the Sermon on the Mount!

Some theologians have concluded that Yeshua only meant to reveal our sin and show our inability to earn salvation on the basis of our righteousness. That would mean He taught this Sermon on the Mount only to convict His disciples of their depravity and to convince them of their need for God's grace and forgiveness. In this regard He contradicted the Pharisees who taught that a man must earn his salvation. But this reverses the teaching of Yeshua, reducing it to a moral beating designed only to pursued us that we cannot possibly live up to God's standards. It actually allows a person to disregard Yeshua's high standards while saying, "Thank God I'm saved by grace and not by works." BUT The Pharisees' taught that man was sinful and in need of God's grace.

Judaism does not hold that man must earn his salvation through good works. Instead, it teaches that man is sinful and must rely on God's forgiveness and mercy for salvation. Jewish teaching says, a man should repent and confess his sins and trust in the mercy of his Heavenly Father. Yeshua said a disciple who hears His words and doesn't do them is like a foolish man who built his house on the sand. Read Deut. 6:18> this summarizes His approach to kingdom living. In apostolic teaching, to "go in and possess the good land" is equal to entering the kingdom of Heaven.

Read Matthew 5:21-22

Verse 21-48 contains six short expositions in which Yeshua introduces a commandment with, "You have heard it said..." and then as most call it, gives an "antithesis" statement, to the Torah of Moshe. And this is even aggravated more by translators using "BUT I say to you....", after each one. According to this interpretation Yeshua is replacing the OLD obsolete commandments of Torah with a new teaching of His own.

A better translation would be, "You have heard....AND I say to you...". In rabbinic address 'You have heard' or 'It is said' followed by an 'And I say to you' are a complementary pair of technical expression from the basic vocabulary of rabbinic rhetoric.

The first means: 'Until now you have understood this scriptural passage in the following way' ....then the current opinion is quoted. Then follows the second phrase, 'And I say to you...' then the proponent's new explanation.

**Yeshua did not offer antithesis to Torah; He offered interpretations.** He expounded on the text of Torah like any rabbi of His day by revealing Torah's intentions and working out its implications. He fulfilled it by dispelling misconceptions and establishing its core principles all the firmer.

Read Matthew 5:22

Torah says, "You shall not murder". (Ex. 20:13) But Yeshua tells His disciples murder begins with anger in the heart. The Apostle John teaches this later too in I John 3:15.

Yeshua is saying here that anger, quarreling and public insults may be punished in a court of law on earth such as the local court [*beit din*], or even in the high court [*Sanhedrin*], but ultimately, if not in a court on earth, a person who publicly shames and insults another must pay the penalty of character assassination in the "fire of hell".

This is a difficult saying of Yeshua. Does He mean that anyone who insults His neighbor will go to hell? No, not in the eternal-damnation sense. Pharisaic theology viewed *Gehennah* as a temporary place of punishment in which souls might suffer for their sins while they awaited the final judgment, which occurred after the resurrection.

However these high standards of Torah are always counterbalanced by the power of repentance and the scope of God's grace, forgiveness, kindness and mercy.

Read Matthew 5:23-24

**FIRST note that contrary to many theological assumptions, Yeshua presumed that His disciples would STILL be going to offer sacrifices!**

His teaching implies that a man should not attempt to approach God until he has sought forgiveness from his neighbor for any wrongdoing.

Read Matthew 5:24-26

**The Debtor/Court (Matthew 5:25-26/Luke 12:58-59)**

Creditor/Adversary = an offended brother

Debt = a sin or slight committed against a brother

Settlement = reconciliation with the offended brother

Judge = God

Officer = angel of judgment

Prison = Gehenna

Last Penny = smallest offense committed against a brother

Meaning = Reconcile with those you have offended in this life so you do not have to pay the price in the afterlife.

Read Matthew 5:27-28

The punishment for committing adultery was death, of both parties. The Master warns of another type of adultery. One that takes place in the mind, the thoughts and then in the intentions. Yeshua's brother James agrees (1:15), as do many other sages (they quote 3!).

Adultery of the heart is not the same as real adultery in a court of law, but Yeshua warns that adultery of the heart will be punished in the afterlife.

Read Matthew 5:29-30

Yeshua advised for the person to cut off the offending part of Him that was committing the adultery (hand, eye, foot or heart)... He doesn't really mean for you to maim yourself. He is just explaining how serious the sin is. Adultery of the heart does spiritual damage to a man, as if he had physically been maimed himself. Paul says the same in I Cor. 8:18.

Roman Catholicism and Judaism both teach that a man sins when he intentionally spills seed. The Talmud even speaks of a man's hand being cut off because of the practice of masturb\*tion. And this sage was serious about cutting of the man's hand....although maiming oneself is also against Judaism. So this too was to show the severity of the sin. Yeshua is agreeing that this act is contributing to the adultery of the heart.

And once again the Master's teaching on the High Standards of Torah and a heavenly court of law, apply here too...they are always counterbalanced with the power of repentance.

Read Matthew 5:31-32

Duet. 24:1 says a man can give a woman a certificate of divorce if she finds no favor in his eyes, because of an indecency. Rabbi Yeshua didn't contradict the commandment, He narrows the scope to only s\*xual immorality. So according to Yeshua, if a man sent his wife away without proper grounds for divorce, she remains his wife in the eyes of Heaven. And if she remarries, HE is guilty! And the man who

marries her...HE is guilty! No guilt is placed on her!

Even the House of Hillel maintained a lenient view of divorce. But Yeshua simply points out the Torah sanctions were ONLY when the marriage had been compromised by s\*xual immorality. (We will discuss this more when we get to Matt ch. 19)

Read Matthew 5:33

Torah warns against making FALSE vows and oaths....it doesn't say you can't make them at all. But Yeshua warns His disciples not to. (As does the Talmud MANY times and by many different sages!)

Although the Torah allows it, the sages also warned against taking an oath in God's name for purposes of verification. A man might be so certain of the truth that he swears in God's name...but is mistaken or misled. Better to not swear at all!

People of Yeshua's day thought that they could get by with swearing by anything BUT God's name- By Jerusalem, By the Temple, By the Altar....and not be held liable if they broke the vow. But Yeshua is telling them that swearing by Heaven or by Earth is the same as swearing By God....because Heaven is His throne and the earth is His footstool (Is. 66:1) AND that swearing by Jerusalem was the same because it was the "city of the great kings" (Ps. 48:2). Another opinion of the day was swearing by your own name....Yeshua even covered that in Matthew 5:36!

Obviously some vows are necessary (i.e. marriage, Nazarite, etc) and the Master's prohibition should not be seen as a ban on contracts or promises. Instead, His disciples should be people of immense integrity, and their simple "yes" or "no" is equivalent to taken an oath in God's name.

Read Matthew 5:38-39

Yeshua seems to contradict Torah's Exodus 21:24 passage on measure for measure punishment ("eye for an eye", etc). Does Torah REALLY allow for personal revenge? NO! It set limits for restitution and damages imposed. "Eye for an Eye" is a Biblical expression for fair and equitable punishment. Torah law-courts didn't poke people's eyes or teeth out. It means, "Let the punishment fit the crime". Usually it was a punishment of equal (usually monetary) value.

But even in Yeshua's day people took it as personal vengeance....and He was trying to correct that error. Instead He told His disciples to: not press charges, not to litigate, not to demand your rights, not to demand fair measure or a pound of flesh. Instead to turn the other cheek, settle out of court and go the extra mile! These go with His teachings on forgiveness (Matt 6:14).

In no way is the Master's censure on retaliation extended to the institutional level of

the courts or governments. They aren't to become passive and let tyrants, murders and adversaries get away with in-justice.

The passage where Yeshua says "do not resist an evil person" translated back into Hebrew, really says, "do not compete with an evil person", which means retaliate. Yeshua gets this from Prov. 20:22 and Prov. 24:29. Paul teaches it in Romans 12:21.

Read Matthew 5:39

Yeshua was not telling His disciples to not act in self-defense or in the defense of others, or to be subject to brutality. He was simply saying be merciful, forgiving and longsuffering.

Yeshua protested His mistreatment when the court officers in the house of Caiphaz struck His cheek (John 18:21-23). So did Paul when Ananias ordered him struck (Acts 23:2-4).

Paul quotes Deut. 32:35 in Romans 12:19. > "Vengeance is mine, I will repay, says the Lord."

Read Matthew 5:40-41

In a court of law, a creditor could literally take the shirt off your back. Rather than resist, Yeshua says give them your cloak. Funny thing is, it was against the Torah for a man to take your cloak. Yeshua was advising His disciples to demonstrate their good faith by voluntarily setting aside their rights.

Under the Roman occupation, a Roman soldier could force a man without Roman citizenship to carry his pack. The Jewish people despised the Romans. And to be used as a pack animal would be even more hateful. Yeshua tells His disciples to go another mile after the one they are told to go!

Read Matthew 5:42

Yeshua was paraphrasing the Torah- Deut. 15:7-8. Then He tells His disciples to lend expecting nothing back and their reward would be great (Luke 6:34-35).

Read Matthew 5:43-45

Yeshua is quoting Lev. 19:18, which contains no commandment to love your enemy. Yeshua was probably contradicting the Zealots motto- "love your neighbor (fellow Jew) and hate your enemy (the Romans)". Verse 34 of Lev. 19, even says to love the stranger! And that we are to help our enemies (Prov. 24:17).

Yeshua told His disciples to "Love their enemy, bless those who curse them and pray for those who persecute them" (Luke 6:27-28). Because many of Yeshua's disciples did just that, Sha'ul of Tarsus became a believer (Paul) and later wrote Romans

12:14,20; quoting Prov. 25:21, telling the Romans to love their enemies.

We are not called to like our enemy, or have warm feelings for them when they persecute us. But we are to express acts of kindness, which accord the enemy with dignity and recognize his basic humanity. The disciples are also to show men impartiality, just as God sends rain on both the righteous and the unrighteous, and causes the sun to shine on both the wicked and the good.

In other words disciples of Yeshua must show kindness and civility to both friend and foe.

Read Matthew 5:46-47

Yeshua expounded further on loving your enemy. With these words Yeshua moved the loving your neighbor concept outside your social circle. The Master called His disciples to an even higher standard, than that of the tax collectors and sinners, who loved and greeted those who loved and greeted them. Be the first to greet people and with a cheerful face.

Read Matthew 5:48

How can Yeshua command His disciples (us) to be perfect like God? The Hebrew behind the Greek word translated here is: *tamim* = complete, balanced, innocent, unblemished, or prefect.

Deut. 18:13 says to “be blameless (*tamim*) before God”. So in context Yeshua was telling His disciples to be impartial, just as your Father in heaven is impartial.

Rabbi Yeshua was telling His disciples to emulate God, who does good for the righteous and the wicked. He said to treat enemy, friend, brother and the stranger with the same good will and common dignity. Be impartial in courtesy, integrity and generosity. This lines right up with his words in Luke 6:35-36 <Read.