

Book of Hebrews Part 55: 13:1; The Love of the Law/Torah; Who is My Neighbor? (5/23/2020)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/yqj72dt/book-of-hebrews-part-55>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Shabbat shalom everyone. We are going to be hitting a milestone today; we are going to be breaking into the final chapter, number thirteen, of this Epistle to the Hebrews. Right off the bat we encounter an awesome principle we cannot compromise or ignore. This is a principle that if we do not apply it to our life, you will never make it into the Kingdom of God. So, this principle is important.

Let us get started with this beautiful, simplistic principle found in Hebrews 13:1—**Let brotherly love continue**. The first thing I want to say here is if we go back to the 16th century, we find Stephanus who organized the scriptures into chapters and verses. This allows us to be able to reference passages easily.

However, as I have mentioned before, there are times the separation of chapter 12 from 13 can be viewed as a total change in direction, or as a new thought. It can be viewed as a new paragraph, and it is natural to do that. However, you would be missing an amazing point the writer is getting across here if you separate the last couple verses in chapter twelve (verses 28 and 29) and going into verse one of chapter thirteen.

So what do I mean by that? If you go back to Hebrews 12:28, the writer is talking about our need to serve God acceptably. We need to have this reverence and Godly fear of Him. In other words, we need to love Him. Why? Because He is a consuming fire; He is a jealous God. He is passionately jealous about us. He is jealous for our time and affection. He is jealous for our attention. He is absolutely in love with us, and He is not willing to share us.

So here you have this beautiful description of the LORD Who is not a raging inferno of hatred and wrath as it were, but He is a consuming fire because of His jealousy and His love. That is an awesome thought. But it must coincide with what the writer says right here when he says—**Let brotherly love continue**.

What you need to see is the writer just did here what Yeshua did in Matthew 22 when Yeshua said—**On these two Commandments hang all the law and the prophets**. The first and greatest commandment is to love the Lord your God, and the second is like it: you shall love your neighbor as yourself. That is quite literally what the writer is saying here at the end of chapter 12 and into chapter thirteen.

Because of this, I want to spend our time today by going to the tenth chapter of Luke and really building upon what the writer is conveying here. We are going to begin in Luke 10:25 where we find a lawyer

talking to Yeshua. The lawyer is an expert in the Torah. This guy is supposed to know the Torah. And as we continue in our story, you are going to find out he knows the Torah very well. He is at the top of the food chain as they say in regard to scholars.

Luke 10:25—**And behold, a certain lawyer stood up and tested Him....** Another way you could translate this from the Greek is: he tempted Him. Many look at this passage in a negative connotation in the sense that this lawyer does not have good motives involved here. He may be dealing with pride or envy. But this is what prompted him knowing what he knows as a scholar; he is moving to step up and test Yeshua. But what I find fascinating is the first word which comes out of his mouth, which is teacher. To be called a teacher in the first century was one of the most honored terms any man could bear. But when you put this in context, you have this expert in the Torah who calls Yeshua, teacher. That is an awesome thing.

When we think about Yeshua's ministry, we obviously and rightfully get obsessed with His power and His grace of going out healing people and forgiving sins. And that is awesome. The other thing Yeshua did, that made the crowd marvel, was His preaching and teaching. The people hung on to every word; they stood in awe. He put the leaders to shame. No one could come up against His wisdom.

I love what Matthew 7 talks about. It says He astonished the people, and He did not teach as the scribes and Pharisees taught, but He taught as One having authority. Then when you go to John 7, what we learn is the Chief Priests and the Pharisees send officers to go get Yeshua. They told the officers to go get Him because, "We are done with Him; we have had enough." But the officers come back empty-handed. The Chief Priests and Pharisees asked them why they had not brought Yeshua back. They responded, "No man has ever spoken like this man."

So this aspect of Yeshua left people dumbfounded and in awe of His wisdom. This is what gained Him a title of notoriety in that Torah teachers would go out and identify Him as teacher. That is profound!

So, this Torah expert comes and says the following in Luke 10:25—**"Teacher, what shall I do to inherit eternal life?"**

For those of you who have been with me for a while, you know I say this is the million-dollar question. There is no more important question than this. This is the question of all questions. This is the one that needs to be asked.

So I look at this guy, and he is asking the right question: What do we have to do to inherit eternal life. Then we find Yeshua's response in Luke 10:26—**He said to him, "What is written in the law? What is your reading of it?"** In other words, you are a Torah scholar. How do you interpret it?

What is fascinating is upon being asked—**what shall I do to inherit eternal life?**—Yeshua directs him to the law. That is something which is generally unthinkable in modern-day Christianity. People in Christianity today generally believe Christ did away with the law because they believe the law is a curse. There is a negative connotation built into this concept. When you mention the law, it makes Christians cringe at times because they believe it is the "old way of doing things," and yet when this guy straightforward asks Yeshua how to get into heaven, Yeshua's response is, "Go back to the law; how do you read it?" That tells us the answer to inheriting the Kingdom of God is in the Torah, and that makes the Torah incredibly valuable to me.

Now continuing in Luke 10:27—**So he [The lawyer] answered and said, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself."** I love this part because this is where this Torah scholar condenses the entirety, the purpose, the meaning, and the instructions of the Torah in a matter of seconds. He goes back to Deuteronomy 6:5—**You should love the Lord your God**—and then he goes to Leviticus 19:18—**...you shall love your neighbor as yourself**. In the lawyer's mind, it is these two commandments that sum it all up. So again, this is exactly what Yeshua taught in Matthew 22. The answers to eternal life are within the Torah.

Now you think about this; what do we understand here? We understand the Torah is a book of love. If the two greatest Commandments which come out of Torah are loving God and loving your neighbor, what is Torah about? It is all about love. It is a book of love; it promotes love.

For me, when I am talking to other Christians or Christian pastors who are of the mindset and the theology there is no law, that Christ did away with it, I always respond by saying, "But Torah is all about love." I try to replace that lens they've been given, this polluted lens the enemy, the devil, has handed them. It is looking through this polluted lens which causes them to read scripture and digest concepts and interpret them as Christ doing away with the law and that we do not have to keep the law. It is really a fascinating thing to the point that before they shut all the churches down recently (due to Covid), we had some pretty prolific pastors boldly saying we do not even need to keep the Ten Commandments anymore because Christ did away with them. Therefore, we are doing Christ a huge disservice by not doing away with them. They say, "We are called to love instead."

This is so interesting to me because that is what Torah is. Torah defines love and that is what is so important. I see in this modern-day Christianity, this postmodern Christianity, we have redefined love, and we have to get back to the Torah and see how God defines love. Torah is love.

When we look at it through this lens, when I am looking and reading the Torah through the lens of love, and may I say the lens of Yeshua (for He is love), you read it in a completely different way. To follow the instructions in Torah is not going back seeking to be put into bondage and shackles. It is not being set up for failure. As you know, even some scholars have attempted to purport that anyone trying to go back to the law is only setting themselves up for failure. Torah is none of that. It is an amazing treasure trove of riches, wisdom, understanding, and of getting to know the beauty of the mind of God. So here we see that Torah is a book of love.

I want to take you to Romans 13 in order to interject what Paul has to say because I like how he articulates this. He says in Romans 13:8—**Owe no one anything except to love one another, for he who loves another has fulfilled the law**. If I can beat a dead horse here, if Christians say the law has been done away with, then we have nothing of which to fulfill, but here Paul clearly indicates to the Gentiles in Rome that they were obligated to fulfill the law. If we love our neighbor as ourselves, we love one another, we will fulfill the Torah, which is what the Torah is requiring.

So here you have Paul, in addition to this other expert who existed in the 1st century, the lawyer, who is dialoguing with Yeshua, both having the same understanding that Torah is a book of love, period.

Now moving on to Romans 13:9—**For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."** Paul quotes the exact verse that this legal expert, this lawyer, quotes to Yeshua in regard to understanding what the true goal is. If he was to bring it to the finest point, what is Torah asking of me? Love! It is simply asking you to love your neighbor as yourself. To do unto others as you would have them do unto you. That is what it is asking. There is nothing greater than that in regard to making the Lord happy.

Then Paul ends with this in Romans 13:10—**Love does no harm to a neighbor; therefore love is the fulfillment of the law.** Twice he says this is how you fulfill the law: it is by love. Hence, Torah is love.

Let's take a look at this in Luke 10:27 regarding how this lawyer responds—**So he answered and said, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind," and "your neighbor as yourself,"** " We find the guy is right on the money. Regardless of his motivation, he answers Yeshua's question absolutely biblically perfect. And we know it is perfect because this was Yeshua's answer.

Now continuing in Luke 10:28—**And He said to him, "You have answered rightly; do this and you will live."** Notice how Yeshua doesn't say, "Hear this and live," or say, "Intellectualize this and you will live." No! He says—**do this and you will live.** So now we start talking about Romans 2:13 where Paul says—**for not the hearers of the law are just in the sight of God, but the doers of the law will be justified.** And we know those are the ones who love the Lord their God and their neighbor as themselves. They walk in the commandments; the commandments of love which promote love. This is an amazing lesson for us today.

Luke 10:29—**But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"** For me, this is a fascinating part of the story. Now again, scholars, pastors, and others will suggest there is something off with this guy's motive regarding why Luke would specifically take the time to say—**he, wanting to justify himself.** Obviously, this is alluding to something going on here.

So let us talk about this for a second. Could there have been a debate that even this lawyer was engaged in regarding who his neighbor was? It is plausible because if you have ever read the Talmud, you will find everything is up for debate. I mean, you know the infamous saying: Ask 3 rabbis a question and you will get 4 different answers.

There is something I want you to think about. I want you to ask yourself this: Is he asking because he doesn't know? What I would submit to you is the answer is no! He knows very well. He has already proven himself very learned. He is right on the money. He answered Yeshua's question perfectly. But then he takes it a step further and asks—**who is my neighbor?**

I want to dig into this a little bit. I want to take you back to the Torah and show you where this legal expert is drawing from; I want to show you what it says. In doing so, I think you are going to be convinced this guy knew exactly who his neighbor was according to the Torah. And this is the beauty of

the story because Yeshua is going to pull the theological rug out from under them in such a profound way that it makes the whole story gripping and phenomenal.

Let us go back to the Torah, in Leviticus 19, and look. We are going to learn something very important about this term, neighbor. Notice, he doesn't ask, "And who is God?" That wasn't even a debate. He did not even go there because he knew God was the God of Abraham, Isaac, and Jacob. He is the God of his father's: the God who created heaven and earth. He is the God who parted the Red Sea. There is no debate about that. But he is asking, "Who exactly is my neighbor." The whole thing is a setup. It is incredible!

Going back to Leviticus 19:17 we read this—'You shall not hate **your brother** (אָהַב 'āh in Hebrew) **in your heart. You shall surely rebuke your neighbor** (רַע ray'-ah in the Hebrew), **and not bear sin because of him.** ^(FN) (Emphasis added). Did you notice this time it did not say— You shall surely rebuke your brother? It says—**You shall surely rebuke your neighbor?** It uses a different term, רַע ray'-ah, in the Hebrew. You are not to bear sin because of your neighbor.

Why do I point this out? Because this is important. In Yeshua's response, the term brother (אָהַב 'āh in Hebrew) is used transposable or synonymously with the term neighbor (רַע ray'-ah); they are one in the same. So as this guy is asking— **who is my neighbor?**—we know exactly from the passage Yeshua drew that, "It is your brother."

But there is more. We continue in Leviticus 19:18—**You shall not take vengeance, nor bear any grudge against the children of your people** (Another way you could say this is, B'nai Israel—children of Israel), **but you shall love your neighbor** (רַע ray'-ah) **as yourself: I am the LORD.** (Emphasis added).

So here we are. We are looking at the very passage this legal expert drew from. He clearly knows his Torah; he is familiar with what we just read and learned regarding the word brother being synonymous with the term neighbor בְּנֵי עַמֶּךָ (bə-nê 'am-me-kā), or bə-nê yisrael, the children of Israel, is synonymous with brother. It is synonymous with neighbor. All of these terms are one in the same.

This is going to prove to be quite significant for the punch line of our story. So, going back to our story in Luke 10:29 we find the lawyer asking Yeshua—**And who is my neighbor?** We get our answer as the story continues in Luke 10:30—**Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.**

Now the first thing you need to understand is this man has gone from Jerusalem to Jericho. He is a Jew. It is fundamental to this story you understand he is a Jew, and he has been badly hurt. They roughed him up badly. He is literally left half dead.

Moving on to Luke 10:31—**Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.** In other words, the priest saw him, and he intentionally moved to the other side; he did not want to get caught up with him or help him. For whatever reason, he did not want to take the time. He might have been late for somewhere, or he might not have been in the mood. Whatever the case may be.

So here you have the most highly decorated man in Israel, a Kohen, whose purpose is to keep the children of Israel in relationship, in good standing, with the LORD God. This is why they serve at the altar. This is why the Kohen goes into the Holy of Holies on the day of Yom Kippur. It is to bring in the blood to keep that relationship intact. This symbol of the altar is in itself relationship, and he serves at that altar.

Obviously, you know the altar is also symbolic of Yeshua. He is the one who keeps us in relationship with the Father. Without Yeshua, there is no relationship.

Anyway, the sole function of the priest is to connect God with the people. This is why God established this order. But then this Kohen moves to the other side of the road or path. He doesn't help his own brother; who is one of the people this Kohen goes into the Holy of Holies for on Yom Kippur.

This gets worse as we move on to Luke 10:31—**Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.** So here you have one of the Levites, who also served in the Temple and were assistants to the priests. The Levites are the ones who filled the Temple with praise. They were worshippers. Not only that, but both the priest and the Levite were preachers and teachers. In Malachi it tells us the people are to seek the law from their mouths.

So here you have the preachers and teachers, the ones who do intercession, who are training the people, both intentionally walking on the other side so as to not help this Jewish man.

But then it gets interesting in Luke 10:33—**But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.** Notice he doesn't go to the other side. When you see the term compassion, it means deep within your heart. This Samaritan was moved in his heart, and he hurt in his heart for this man. It produced action; it motivated him to go help this injured man.

Now unless you understand this in its true historical context, you are going to miss the entire point here. What I mean by that is the Jews and Samaritans were archenemies. They hated one another. You can look at history and read the writings of Josephus and the Talmud. It does not speak favorably of Samaritans. You can read the Apocrypha; it does not speak favorably of Samaritans calling them the foolish ones. You can read the New Testament; it does not speak favorably about them.

Both James and John commented on this. Read in Luke chapter nine how James and John wanted to call down fire to destroy people for not receiving Yeshua. Guess who the people were they wanted to destroy? It was the Samaritans. The Samaritans completely rejected the prophets. In other words, they only accepted the Torah, the first five books of the Bible. They rejected all the prophets and all that came after. They would have nothing to do with it, which comes to the next problem associated to that problem, which is they would not recognize Jerusalem or the altar in Jerusalem. They did not recognize the Temple in Jerusalem.

Now you saw how that worked for Jeroboam. It did not work so well when he set up his two golden calves, one in Dan, and one in Bethel, and told the people, "It is too far for you, and it is too hard for you to go up to the Temple in Jerusalem. You do not need to do that. You can just go to either Dan or Bethel, and this is where the Samaritans were.

So to a Jew, the Samaritans are anathema. And to Samaritans, they were offended by the Jews. So, these were two groups who did not get along whatsoever.

Then of course you have John chapter four where Yeshua is talking to a Samaritan woman, and she is baffled that He would speak to her. The text tells us it is because the Jews have no dealings with the Samaritans; that is plain and simple. So these are enemies of one another. Yet here this Samaritan comes in and is the only one who is going to help this Jew who was left for dead. This is incredible when you think about it! Can you imagine what was going through the mind of this lawyer when Yeshua got to this part where the Samaritan was helping this Jewish man? Remember, first-century Jews were offended by these Samaritans. They viewed them as the offscouring. And that was going through the mind of this lawyer as Yeshua told this story.

It gets even better in Luke 10:34—**So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.** (Emphasis added). This is awesome because this Samaritan put the interest of this Jew, who was left for dead, who was his enemy, before his own interests. He got off his own animal, he isn't going to ride it anymore, and he is going to show kindness by putting this man on his animal and taking him to the inn to be cared for. This is going way out of the way.

This is amazing because it is like I can hear the Apostle Paul screaming at me from the letters to the Philippians and Corinthians. He tells them to put the interest of others before your own; you always want to think about others first and you second. There is tenderness in operating that way. There is kindness, gentleness, good fruit, and power, which comes from it.

The Apostle Paul says in Titus 3:14—**And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.** (Emphasis added). He says—**meet urgent needs.** Think about it. This is exactly what this Samaritan is doing. He is meeting the urgent need of this Jew who was left for dead. He is doing exactly what the Apostle Paul was teaching Gentiles to do in the name of Yeshua.

Continuing in Luke 10:35—**On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'**

This Samaritan literally gave of every possession he had. He gave of his oil and wine. He got down from his animal and put this Jewish man on it. He took time to care for him, and he gave of his money. Everything he had was at his disposal, every resource he had, he utilized to love this archenemy; and love this Jew who was badly hurt.

Moving on to Luke 10:36—**So which of these three do you think was neighbor to him who fell among the thieves?"** I look at this question, and I can see the lawyer is challenged with something that I am positive he never thought of before. He is being challenged to think outside the box; to think in a manner of what the Torah really teaches regarding what is right in the sight of God, and what is God's heart in this manner. This lawyer has to wrestle with these things. And it is almost like you could see the smoke from the wheels turning in his head.

So, the lawyer responds and says in Luke 10:37—**And he said, "He (Singular: The Samaritan) who showed mercy on him.** Now, try to paint the picture of the crowd standing there. They are listening to this dialogue and hear Yeshua teach like no man ever taught before answering this question—**who is my neighbor.** At the end of this, this Jewish legal expert in the Torah comes back and says, “A Samaritan.” A Samaritan! Keep in mind, a Samaritan was his **רֵיבֵּי** (*'āh*), his neighbor. A Samaritan was *bə-nê yisrael*, a child of Israel or a son of Israel. That kind of reality was a struggle for a first-century Jew to be confronted with.

Talk about peeling off all these traditions and preconceived notions! To rip them off of what has been added to the Torah, or what we have in our mind, and leaving nothing but the pure Word of God, His truth, and what God's heart is. That is an awesome thing!

This gets even better. The question is this: Of the three who encountered the wounded Samaritan, who is the neighbor? The lawyer had answered: The Samaritan. His answer meant the Kohen (Priest), was not his *'āh*; he was not his brother. He was also not **רֵיבֵּי**-ah, his neighbor, or *bə-nê yisrael*, a son of Israel. You want to talk about a knock-out punch? This was a theological knockout punch. And this Levite in the story was also not a *bə-nê yisrael*; he was not a neighbor. And to be confronted with that is terrifying especially for a Jew in the first-century. I mean, you think about the dialogue Yeshua had with the Jews as recorded in John chapter eight where they told Yeshua, “We have Abraham as our Father.” Yeshua’s response was, “If you were Abraham's children, you would do the works of Abraham.” He goes on later in John 8 and says, “You are of your father the devil.”

These were Jews, and clearly they valued their identity as a Jew. They valued their heritage going all the way back to Abraham, and yet Yeshua calls these Jews sons of the devil. That is debilitating. That is flipping people's world upside down. That is what is happening here.

I think about Yeshua's words in Revelation directed to the Church in Ephesus and the Church in Philadelphia. He said, “I know those who say they are Jews and are not but lie; they are imposters.” Yeshua actually uses the term, blasphemy, “I know the blasphemy that is committed by these men because they are imposters. They say they are Jews; they say they walk like Abraham, but they do not.”

I think of Psalm 73:1—**Truly God is good to Israel, To such as are pure in heart.** We could go on and on. Not all who are Israel are of Israel. The point being is this: This Jewish lawyer is having his world rocked right now with what he was confronted. Yeshua was peeling off all the garbage, all the dross, all the man-made thoughts, and leaving nothing but the beautiful heart of the Living God. It is so awesome! Yeshua blows my mind as He should. We need to hang on every single word of His teachings. There is no one like Him.

Then Yeshua follows up in Luke 10:37—**Then Jesus said to him, "Go and do likewise."** Notice Yeshua did not say, “Go into life and intellectualize what you have just heard.” He tells him, “Go and do it.” Again, be doers of the word not hearers. This is what you are called to. And frankly it is life and death; yes, this is salvation. Love is a salvational topic. Absolutely! From beginning to end, it is totally salvational. And when you recognize that, it can rock your world if you realize you do not have the love that you should have in your heart.

I want to take you to 1 John 4:10—**In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.** What is John describing here? He is describing Yeshua as the love of God. Yeshua is love. If I say to you that the Torah is a book of love, it promotes love, the law is love, and the Torah became flesh; the word became flesh, it makes sense Yeshua would have to be the very definition of love. And He is!

So he goes on in 1 John 4:11—**Beloved, if God so loved us, we also ought to love one another.** This is so profound! If you let this reality sink in, it will radically change your behavior. Your struggles will dissipate in areas you have been struggling regarding loving somebody or forgiving somebody. If you take heed to what was just said, and you put it into application, I am telling you that you will be able to do things you couldn't imagine. You will be able to overcome!

Again, I am going to read this— **Beloved, if God so loved us, we also ought to love one another.** In other words, if we first recognize how God loved us, if we recognize the sacrifice Yeshua made though He was innocent, if we recognize He died for our sins, and recognize the reality of His resurrection in that He is on the throne of the Living God making intercession for us because He loves us, if you can recognize that first, that is where you tap into the love. When you recognize this the Holy Spirit comes in and begins to fill your heart. It is then you have the ability to go out and love others.

I am going to tell you something I discovered long ago, and it was one of those radical moments. I know many of you have had these moments, and you cherish them because you excel in the faith when all of a sudden, this light bulb goes on. But I recognized in this passage and others like it; the Holy Spirit woke me up and let me know that when I am struggling with forgiving someone and loving someone, and I am not doing it, I have to identify the problem is that I am not recognizing the love Yeshua has shown me. I am not recognizing Him. I have taken my eyes off of Him, and I have not accessed the very source of love.

Taking your eyes off Him will cost you; you will not be able to forgive the person. You can give lip service and say, "Oh yeah, I forgave that person," but you know in your heart you have not. You still hold bitterness and still resent the person. Brother, I've been there where I have recognized I wrestle and wrestle and have not been able to do it. Do you know why I wasn't being able to forgive this person? Because I am not plugged into Yeshua's love. I am not getting His love. I am not recognizing it and standing in awe of Who He is and what He has done for me. When I do that, there is such perfect clarity. It is then it becomes so easy to forgive that person and to start praying for them, to pray blessings upon their life: "God have mercy on these people."

Why was I able to do that with ease? Because I finally recognize Yeshua. I finally focused on Him, and I got some perspective into life in regard to His love. That gave me the ability to go do what needed to be done.

I love what Paul says in Ephesians 4:32—**And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.** Isn't that interesting? Paul is stating, "You need to forgive someone else. Why? Don't you dare forget what Yeshua did for you. You deserve to die in the most excruciating and horrific way imaginable for sinning against Him, betraying Him, mocking Him, and for blaspheming Him." When you can remember that, that is when it is awesome.

You know, there are so many other passages regarding this. I think of in John 13:34—**A new commandment I give to you, that you love one another; as I have loved you....** He is telling us: “You get back to Me. You analyze Me, and you remember what I have done for you; the very act that I've shown you.”

John 13 shows Yeshua, the King of Glory, serving man, which is ridiculous. Even His Apostle Peter was offended stating, “This should never ever be. You are the King of Israel. This is not going to happen.” But Yeshua said, “You have to permit this.” He had to teach them. The ultimate King of Glory led them by example.

Then we have the greatest thing we know He did. We find that in John 15:13—**Greater love has no one than this, than to lay down one's life for his friends.** When we remember this, everything goes so much easier. I am telling you, and I am just speaking from experience, you will find forgiveness and be able to love people you are struggling to love with ease. That is God's love. That is when you know God's love is in your heart. And if you know it isn't, you have a relationship problem, and you have a deal with it.

I want to close today with this thought in Matthew 5:44, which hands down is the most difficult thing to do—**But I say to you, love your enemies.** What did this Samaritan do? Remember that Jews and Samaritan hate one another. The Samaritan did nothing but love. He loved his enemy.

Continuing—**bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.** This is the highest of all callings. We need to do this. I wish I could tell you I've lived a life that was successful at this. To my own shame, I have not. I have spent too much time hanging on to bitterness, resentment, and all these things. The only thing it does is destroys you from the inside out and gives the devil more ground to tear you up. And the worst thing is you are left powerless.

I am going to tell you that I do not want to live in this world without the power of the Holy Spirit. I do not want to live in this world without Yeshua living in me. It is not okay; it is not safe. I do not have a chance. I am going to get ripped apart by the wolves. So it is critical we get that love in our hearts so we can go and accomplish what most people can't do. I will go so far as to say: nobody can do it apart from Yeshua. Apart from Him, we can't do anything. So this is the highest of all callings.

Now there is a little more here I want to show you, but I want to first take you to the Torah because Yeshua is talking about loving your enemies. The Torah talks about loving your enemies, and it does it in the most beautiful way. I love how the Torah works.

So go to Deuteronomy 22:1. I just want to show you this quickly. **You shall not see your brother's [אֶחָיו 'āh] ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother.**

So, to him who knows to do good and does not do it, to him it is sin. This is a good thing to do for we are our brother's keeper. We need to look out for our brother in every way. That is community; that is brotherhood, that is sisterhood. That is the body of Yeshua. So this is telling you: be your brother's keeper; look out for your brother.

It is interesting because the exact same commandment is found in Exodus 23:4 with a slight variation—**if you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.** (Emphasis added). This is a great translation. The Hebrew for enemy is אֹיֵב ('ōyēb). It means: diabolical enemy.

Isn't that fascinating? In one area you are supposed to take care of your brother. In another area you are supposed to take care of your enemy because it is what the Torah promotes. It is a book of love. It promotes love. It promotes even loving your enemies. Yeshua is teaching that loving your enemy comes right out of the Torah.

Then He goes on in Matthew 5:44-45—**But I say to you, love your enemies....** ⁴⁵ **that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.** Why should I love my enemies? Because if I do not, I am not going to make it.

So this is where you really divide the boys from the men. This is where you divide the sheep and the goats. This is those who have the ability to show and display this kind of love. On the other side you have the intellectuals. It is easy for them to talk about Scripture, but they are not really interested in doing it. And doing Scripture is love.

So we do not want to be the goats. We do not want to be on that side. We want to be doers of the word and not hearers only.

Yeshua rounds out the previous statement by saying, **“And you shall be perfect as your Father in heaven is perfect.”** (Matthew 5:48) The calling is perfection, and love is perfect. That is why the Torah is perfect. If it is a book of love, of course it is perfect because love is perfect.