



The automated narrative structure of the written material might seem disjointed or peculiar in some areas. Moreover, it may include linguistic inaccuracies that typically would not be permissible in formal writing. It is recommended to watch the video lectures as a supplement to this written material for a more comprehensive learning experience.

Won't You Be My Neighbor - Collide

Main Verses: ````html`

- [Matthew 5:43](#)
- [Matthew 5:45](#)
- [Matthew 5:48](#)
- [Luke 6:27](#)
- [Leviticus 19:18](#)
- [Leviticus 19:33](#)
- [Leviticus 19:34](#)
- [Psalm 145:8](#)
- [Psalm 145:9](#)
- [Psalm 145:15](#)
- [Psalm 145:16](#)

```

### **Watch on Youtube:**

<https://www.youtube.com/watch?v=SLOgf4NPUyY>

**Message Given:** Jul 24th 2018

### **Podcast:**

<https://foundedintruth.podbean.com/e/won-t-you-be-my-neighbor-collide/>

**Teaching Length:** 54 Minutes 31 Seconds

**Email us Questions & Comments:** [info@foundedintruth.com](mailto:info@foundedintruth.com)

**Was this teaching a blessing?**

**[DONATE](#)**

*So, Shabbat Shalom everybody. We're continuing in this series that seems like it will never end, and I hope it never does. I'm enjoying this series, and it's the Clyde series. It's a series that we're doing on the Sermon on the Mount and analyzing these bold revolutionary teachings from this rabbi from Galilee that started a revolution 2,000 years ago. And it was these teachings that we're looking over and we're reading over and investigating. It's these teachings that have gotten numerous people killed. for actually implementing them into their life. And in 1968, 1968, there was a television show that was perceived to be a children's feel-good program that was launched, and it had puppets, and it had trains, and it had play sets, and it had a calm, gentle host by the name of Fred Rogers. You may know this show as*

Mr. Rogers or Mr. Rogers' Neighborhood. And what was expected to be just another children's program ended up being one of the most radical things ever to hit television. It was a children's show where a man had enough courage to address hard topics with children in an attempt to show them that everything is going to be okay despite what they see in this world. Mr. Rogers stopped at nothing. Nothing. He had one episode where he'd speak about getting over your fear of getting a haircut. Right? Scary, you know. And then he'd have another episode where he spoke about racism. Not to you. Not to adults. Children. Children. In 1968, just four years since the unsettling to many people, very controversial Civil Rights Act. And in the same year that Martin Luther King Jr. was assassinated, Fred Rogers decided to cast Francis Clemens, an African American, a black man, in the role of a police officer in his show. And it was going to be a reoccurring show, reoccurring position and role in his television series. And see, in neighborhoods all over the U.S. during this time... In African-American communities, police officers had the reputation of being two things, mainly, brutal and white. And of course, in the white communities all over the U.S., police officers had a larger reputation of being brave and strong and obeying the law, not to say it out loud, but for the whites, not in Mr. Rogers' neighborhoods. In Mr. Rogers' neighborhood, the police officer was going to be friendly, he was going to be cheerful, he was going to be nice, he was going to be gentle, and he was going to be black. A year later, one of the most famous episodes, Mr. Rogers invites Officer Clemens. It's a hot day, right? They're on the set, and you feel me? What a hot day. Hey, would you like to take off your shoes and dip your feet in the pool with me? You guys seen this episode? You know what I'm talking about? It's very controversial. It's so hot outside. Don't you want to dip your feet in the pool with my feet? And it was a pretty provocative thing to do. It impacted white and black communities. It even upset and impacted religious communities. But the most radical scene during this conversation that Mr. Rogers produced was the up-close scene of both of their sets of feet next to each other in the pool. And they actually positioned the camera over the kiddie pool, zoomed in. So you have a set of black feet and you have a set of white feet. And Mr. Rogers is like grabbing the hose, like actually hosing off his feet. And at the end, he actually took a towel and began to pat Officer Clemens' feet dry. Why? Because in Mr. Rogers' neighborhood, white, black, Asian, Hispanic, everybody deserves to stick their feet in the pool on a hot day. Don't you think? Four years earlier, at the Monson Motor Lodge in St. Augustine, Florida, there was a protest protesting Martin Luther King Jr.'s arrest there. And this protest was made up of white and black protesters, and they were protesting the lodge's policy on pool segregation. So if you're black, you don't swim here. You're not allowed to swim here. You can rent a room, you don't swim here. So all of these protesters decided to jump in the pool together. and the manager got brick cleaning acid and began to pour it in the pool with the minute this is this is how they responded no one was injured it was it was he was angry but it no one was harmed by it because the water content and all that but this is the culture that fred rogers thought it was a good idea it would be a great idea if officer clemens took off his shoes and put his black feet in the water and i took off my shoes put my pale white feet in the water, and they just got close. And hey, let's put a camera angle right up close to them. This guy was pretty, that's courage. Fred Rogers also did an episode speaking to the kids. He spoke about divorce to children. Divorce. Explaining how sometimes people don't love each other anymore, but it's not your fault. A public television series explaining to children that their parents' broken relationship is not their fault. Would that make you, I'm trying to put myself in his shoes, and I'm just, how do you even address that? Fred, one episode invited a 10-year-old Jeffrey Erlinger, and Erlinger was a quadriplegic. He showed up in a wheelchair, and he showed off

his electric wheelchair to Mr. Rogers because he was so interested in it on the show and how it worked, and he was explaining how at a young age he had a spinal tumor that left him completely paralyzed. And then the segment intentionally aimed to humanize individuals with disabilities. Okay, well, why is that such a big deal? Well, See, those of us without disabilities, like, sometimes we see people who struggle and we get uncomfortable. You don't have to nod your head, I already know. You see someone who has some form of disability, maybe they're missing an appendage, and you don't know how to act around them. And you're not sure if you should stare at them. No, you shouldn't stare at them. Should I even talk to them? Well, no, because then you might draw too much attention, so you just ignore them right there in the supermarket or at the park. You don't like to see people struggle. Maybe they want my help. Should I try to help them? Maybe they want to be independent. And all the while, we're treating them like they're not really a human being, that we can't just say, "Hello, sir. How are you today?" It's fascinating. I do IT contract work for an organization that primarily focuses on a special needs community. And it's amazing how I've made friends and new names, and I walk in to do some computer work in the residence. Everyone, hey, how are you? And I say, hey, how are you? What's new in your life? Now, some of them can't or not able to vocalize words. Doesn't stop them from trying. Do I just ignore them because I don't understand? You know what they're saying. And you tell them how great it is to see them today. They look really excited. Are they having a good day? Human beings. In Mr. Rogers' neighborhood, you treat everyone as a real, fully human being. Despite how uncomfortable you are to a situation because you don't know what to do or you're unfamiliar with it. Mr. Rogers connected people to a world where love and mercy and kindness and ultimately loving relationships were the priority, no matter what. This man even did an episode discussing nuclear war and nuclear arms at the peak of the Cold War. Not to you, to children. And he had a king in the land of make-believe. It was a King Friday. And he was anxious because there was another kingdom that he thought was building bombs against them. So he became anxious. He said, no, now we need to build bombs. If they're building bombs, we need to build bombs. And all while I think the end of the episode was that like the other kingdom was really just building a bridge or something like that. And it was a strike. Mr. Rogers had the boldness to do that when the whole world, the whole world was ready, ready and prepared to go into nuclear war. Mr. Rogers like, yeah, that's stupid. It's stupid if everybody dies. Fred Rogers understood what it meant to be a Christian and to share the teachings of Yeshua despite the entire world rejecting him. Mr. Rogers created a neighborhood where these values were represented and implemented and they showed us what our neighborhood could look like if we implemented them. Mr. Rogers understood his role to show the world what God's kingdom looks like how God's kingdom love how God's kingdom that the Shalom of God feels when it engulfs an entire community This is Mr. Rogers neighborhood or his attempt to Fred Rogers actually had pursuits to become a Presbyterian minister I think he well fulfilled that role in his television series in the Hebrew calendar tonight marks a significant infamous day known as the ninth of Av. Anybody ever heard of the ninth of Av. It's not a great day. On the 9th of Av, in August 2nd, 1941, Commander Heinrich Himmler received approval, formal approval, to implement the final solution in Germany. That was the moment that the Holocaust began, the 9th of Av. In 1492, July 31st, all of the Jews were expelled forcefully from Spain on the 9th of Av. In 1306, all of the Jews were expelled from France on the 9th of Av. In 1290, all the Jews were expelled from England on the ninth of Av. It's not a great date. The second temple was destroyed in 70 AD on the ninth of Av. It was also the same day speculated that the first temple was also destroyed on the ninth of Av.

Then traditionally the spies returned from Canaan and they gave a bad report to Moses on the ninth of Av. This is traditional. It's a big day and it starts tonight. And it's fascinating because after the destruction of the second temple in the first century, the authors of the Mishnah wrote about why it was destroyed. These are the sages and the rabbis that survived the exile from Israel, the second and third centuries. And in Tractate Yoma 9b, it states this. And they're having a discussion about why the first temple was destroyed, and it's because of these reasons. Well, why was the second temple destroyed? Well, it was because of these reasons. And this is what they say. They say, why was the second temple destroyed? Why? It was destroyed due to the fact that there was wanton hatred during that period. It was destroyed because, as a people, we chose to hate instead of love. And as a people, it was destroyed because we selected who our neighbor was and who wasn't our neighbor. This is Jewish tradition. And all of that brings us to the next section and the next teaching of Yeshua on his sermon on this hill in Galilee. If you turn with me to Matthew chapter 5 verse 43, we'll just jump in. Matthew chapter 5 verse 43, and I have it. This is the last section of chapter 5. You have heard that it was said, you shall love your neighbor and hate your enemy. But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. So, yeah, there it is. Yeah. That section of scripture that we always read over and we're like, man, that sounds like a great idea. The other week we spoke about turning the other cheek and this is kind of a continuation of the message. Luke, in Luke's gospel account, he actually combines those two messages together, those two teachings together. He says that Yeshua actually blends them together because they flow into one another. And nerd moment nerd moment I can I can I can take these So which what's great is I love because all of the Gospels have they're written by different people. Thank God I love that and they're written from different angles in different contexts and these are orally transmitted accounts and stories that were presented to specific groups of people by specific people until one day someone was like, you know what we should really write these down and And I love that because, you know, just like the books in the Tanakh, each narrator had a specific agenda in how he wanted to present this person of Yeshua and the core principles that they wanted you to learn. That's why you see in some of the Gospels, some of the details are slightly shifted here and there. It's not supposed to be a video recording. It's supposed to be a message of who this person was from the author's standpoint. John, for example, John is all about presenting Yeshua as the Passover lamb. That's why this is clearly seen in the chronology of the Passion Week according to his gospel. That was his purpose. He is the lamb. Mark presents Yeshua as this king, a very Jewish king, very Jewish king. Matthew wanted you to see Yeshua as the greater Moses and the ultimate teacher of God's Torah. Luke wanted to impact the Greek communities just based on the literary style and when he quotes the Septuagint in his works. I'm thankful to God that he revealed this passion via the Holy Spirit for multiple authors to give an account of the greatness of our King. I'm very thankful. And so some people say, well, so was turning the other cheek like a different teaching than loving your enemy? That's the wrong question if you're trying to compare two Compare two different Gospels and how they how they wrote what he said did he say it this way or did he say it this way? What is Yeshua trying to teach me? That's that's the correct question when you read the Gospel accounts That's what you should be asking yourself and so and and we have multiple biblical authors that are there to help answer that for us So some of you have no idea what the purpose of what I just said was but some of you do so We find Yeshua this radical rabbi from Galilee once again quoting the Torah right you've heard it said what? Love your neighbor, okay? And he's preaching this new way to keep the Torah of

God that he claimed he was doing on behalf of God's authority. Pretty bold. And Yeshua came preaching a kingdom that was not of this world. It was a kingdom that was colliding with the earth around him. And it's the kingdom of God's reign and justice and God's peace. And it's the kingdom of heaven, as Matthew calls it. And Yeshua invites his followers, when he's speaking to them, he's inviting you to live that kingdom out in the world that you reside in. And if you live out this kingdom in this world, if you truly pledge your allegiance to this king, if you truly take up your vocation to be an ambassador of this kingdom, you will collide with the world around you. You will be the ambassador of heaven colliding with earth. And here's the scene. Here's the scene of Yeshua's teaching. Let's say that you're a fisherman. Story time, right? Let's say that you're a fisherman or maybe you're a shepherd in Galilee in the first century and you've been listening to this rabbi from Nazareth. And he has some pretty profound things to say, so you're listening to him on this hill, and then you go to synagogue on Shabbat, and you're hearing him teach there. And you're learning how to follow this no-name guy from Nazareth and his revolutionary message of how Torah should be kept from the heart. And let's say that you're minding your own business on Shabbat, right? Shabbat is a day that you come together as a people and you reflect on God's good creation. This is what the day is about. and acknowledging God as king. And let's say you're sitting beside the Sea of Galilee or wherever with your family having a nice picnic. And a Roman soldier comes up and he throws his bag down beside you. And he says, you carry this over that mountain for me. I'm tired of carrying it. Which they had the authority to do. Had the authority. They could tell you to carry anything they wanted to. Simon carrying the cross, same thing. What do you do in that moment? What do you do? No! Stand up to him. I am a child of God and it is the Sabbath and I won't break the Sabbath on account of you, you big brute. Maybe. Is that what you do? Or maybe you're migrating your flocks from different sections of the territory and you come to the toll road where you got to pay the taxes to bring your sheep from one pastor to the next. I don't know. And that's where you meet Matthew or whoever. So you got to pay your taxes or let's say you've been fishing and you catch a bunch of fish, but you got to pay the taxes on the fish where you can pay them back to your community. And let's say you're trying to discuss and maybe you don't have enough tax money or whatever, and Matthew reaches across the table, pre-Jesus Matthew, and just backhand slaps you across the cheek. Like, you peasant, you are so worthless. And he slaps you and he humiliates you in front of everyone to show just how little you are. As a Yeshua follower, what do you do? And last time we spoke, we spoke about rejecting retaliation and instead responding in a way that exposes an offender to God instead of shutting them down. And these verses sometimes get abused. One's about turning the other cheek because sometimes, I think Scott McKnight mentioned about like the doormat mentality. Like have any of you guys ever like had turning the other cheek in these teachings presented in a way that made you feel like, oh, I'm supposed to be a doormat? Anyone ever heard it presented that way? Like if these things happen to you, just lay down and be completely passive and allow others to walk all over you. And that's not what Yeshua is presenting here in that message and in this one. He's presenting something much bolder than that. Yeshua is asking you to engage these people. The Roman soldier that's interrupting your Sabbath day. Matthew, the tax collector that's humiliating you in front of everyone. He's asking you to treat these people and engage these people as your neighbor. to engage them with service and to engage them with some type of tangible love. Tax collector slaps you and you could cuss at him. I know none of you would ever do that as a response. You could slap him back, get stabbed by the Roman soldier who's standing around guarding the money. Or you could look

Matthew in the eye and you could say, hey, I can't imagine the level of stress that you're being put under. As a Judean charged with collecting taxes from your own people, I can't imagine you being in this position. I couldn't imagine being in this position. You seem to be very frustrated, and I'd love to help any way possible. Do you need to let any more out? I'm willing. Here, can this help you? Yeshua calls his followers not to run away. Yeshua doesn't call his followers to be a doormat. Yeshua calls his followers to find compassion for their offenders. Man, let's switch the topic. Let's go to something else. I don't want to hear this message no more. Yeshua calls his followers to have compassion for their enemies. Find compassion and do something that could help benefit them and their heart and relationship with the God that you know. Obviously, they need it. Yeshua expects his followers that are placed in this circumstance to view it as an opportunity, a stage to expose God's power and love. It's the Sabbath, and you want me to help you carry a bunch of bags? Yeah, wow, okay. You guys work so hard. I mean, I can't imagine. How long have you guys been walking around with all this stuff? I cannot imagine what the empire puts your guys through. Have you guys, you've been fighting all over the place. I know the empire is expanding. You're always on edge. Do you ever get a break? It would be my honor to carry your bag over this mountain. Is that all you need it? Do you need me to carry it further? Where are you heading? I would love to serve you. You poor, poor person. Who has to carry all this stuff in this hot summer day? Jeez, we're over here having a Sabbath picnic. Would you guys want to sit down with us real quick? I mean, at least take a break. Like, that's what this day is all about. You guys want to take a break? That's not being a doormat. That's not being passive. That's not laying down and doing nothing. That's not being weak. Weak is when you choose to run away. Weak is when you allow yourself to be overcome with your own anger and frustration. This is strength. And Yeshua is telling you that you need to figure out a way to be strong because that's how God's kingdom. In Yeshua's neighborhood, this is how we respond to others. This also takes power away from an offense. The moment that you have compassion for an offender is the moment that you take control of the situation and the outcome. It's hard to teach a message like this. It's hard to repeat the words of Yeshua. When you know me, you struggle with this. Maybe some of you don't. This is the hard sayings of Yeshua, of what he expects those who claim to be part of the kingdom will act in a world that doesn't know God. Choosing not to respond with revenge or anger or hate, and choosing not to stand by and do nothing, but responding with love. And this is how relationships are evolved. This is how evil is defeated. This is how neighbors are made. This is how neighbors are made. This is how Yeshua says you turn an enemy into a friend. And so verse 43, he says, So here Yeshua is once again quoting what? He's quoting the Torah. He's affirming the Torah. This is a good thing. He's not saying anything bad or negative about it. And because he said he wasn't going to. He was going to reveal how to fully keep the Torah. You've heard it said, love your neighbor. This is a well-known verse. Any Bible nerds know where this verse is found? Come on, somebody. Deuteronomy, I'm looking for another verse with a lot more blood in it, another chapter book with a lot more blood in it. Leviticus 19.18, right? And we have this quote here. And here's the verse. This is like part of Yeshua's foundational kingdom creed. He says, Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord. I'm Yahweh. Love your neighbor. Hate your enemy. Where in the Torah... Is there a commandment to hate your enemy? To hate your neighbor? Spoiler, there's not one. There's not one in there. So Yeshua, notice Yeshua doesn't say you've seen it written. Love your neighbor, hate your enemy. He says you've heard it said. So what he's exposing is Yeshua's exposing how this verse has been taken and interpreted and applied in the majority of the

community. So we love our neighbor, We love our neighbor. And when you say love our neighbor, what is the first question that pops in your mind? God says you need to love your neighbor. What's the first question that pops in your mind? Who's my neighbor? And when you say who's your neighbor, what you're really saying is who do I have to love? Let's take a look at this verse in context. Okay, so this is always good to go back and kind of read around the verse. And let's see who is your neighbor in this section of scripture. You guys ready? So Leviticus 19, starting in verse 15, here's what the Father is saying to Israel. And he says, And you shall not stand up against the life of your neighbor. I am the Lord. You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear grudge against the sons of your own people, but you shall love your neighbor as yourself. I am the Lord. So, in the context of Leviticus 19, who is your neighbor? Who's your neighbor? Everybody? That's not what it says. Fellow Israelites? Your own people don't come against the sons of your own people. You shall not bear a grudge against your own people. The context of Leviticus 19, fellow Israelites is the context. Some of you are like, where is he going to go with that message? In the context of the first century, you have a Jewish teacher standing here speaking to a Jewish audience saying, who's your neighbor? And they're like, your own people, right? Like us, the Judeans. Like this was a big discussion in the first century. This is why Yeshua brings this up so many times. Because for the past 600 years, this people, their land and their privacy and their property and their government has been encroached by foreign government occupiers, pagan people who have conquered them from Assyria to Babylon to Persia to the Greeks and now the Romans. Yeah, the neighbor is us, not them. Big teaching during the first century. Big teaching. Non-Israelite pagan groups that are occupying. No, they're not my neighbor. And this is how this verse was interpreted during the time of Yeshua by many, many, many, many rabbis. Look, Leviticus 19 clearly says it's fellow Israelites. That Roman, not my neighbor. Even if he's a nice guy and his wife makes good cookies. Not my neighbor. But here Yeshua is going to side with a different interpretation of the Torah. And he's going to teach like he's actually read the entire Torah. And if we keep reading Leviticus 19, we run across a verse that Those of us who want to isolate who our neighbor is, you're going to hate it. And so it's Leviticus 19, 33 through 34, and it states this. It states, it's a continuation of the thought. When a foreigner lives among you in your land, you must not oppress him. You must regard the foreigner who lives with you as a native born among you. You are to love him as yourself. For you were once foreigners in the land of Egypt. I am Yahweh your God. So this commandment later in Leviticus 19 is addressing non-Israelites. This verse is addressing foreigners or immigrants or strangers, those people who are not like you. They're not your culture. They don't look like you, but they're coming to live among you. And we are called to love these non-Israelites? Yeah, because these people are immigrants coming to make a good life with you. And we're called to welcome them, we're called to help them, we're called to bring them into the community and treat them and love them as a fellow Israelite. So the stance, obviously, extending neighbor to non-Israelites, right? This is what the stance of Leviticus 19, the whole context is. Neighbor is not just Israelites, it extends beyond Israelites. But this caused a further discussion in the first century. So like this brutal Roman soldier who's forcing me to do all this stuff and oppressing my family, like... He's not an immigrant looking for a better life and to live in peace and cultivate a good loving relationship with us. Like this guy's threatening my family. I'm just trying to eat my turkey sandwich on Shabbat. So is he? This Jewish tax collector, a traitor to his own people, funding the occupation against us. He's obviously not my neighbor. This was the discussion in the first century. You see how it's got

really big really quick? Who is your neighbor? And here Yeshua says, This radical rabbi from Galilee expounds the interpretation of this Torah commandment in a way that no other rabbi had ever done. Your neighbor is not just your fellow Israelites. Your neighbor is not just the foreigners that come peacefully into your land wanting to hold hands and sing songs about butterflies. Yeshua is teaching and declaring that the love presented here in Leviticus 19 is a love without boundaries because it's the love of God. It is a love that is so potent that it extends to your neighbor and to your enemy. We see many times Yeshua loses a lot of followers. Teaching is just too hard. Too hard. Crazy. Crazy rabbi from Nazareth. This is what he says. And where does Yeshua get this from? Where does he even get the remotest idea of loving your enemy? Why should we love our enemy? Well, when we continue reading... When we continue reading in verse 45, he says, so that you may be sons of your father who is in heaven. And then he like, he like references the weather. He says, for he makes his sunshine on evil and on the good, and he sends rain to the just and the unjust. So according to Yeshua, when we engage in relationships, the highest priority, the highest priority of all of these teachings in Yeshua's Sermon on the Mount and how he presents God's kingdom, the number one priority he has is being fully human and engaging each other in full loving relationships. That's the stream. That's what connects all of his teachings together. Because we are the sons of God and we represent God and we imitate God on earth. So what Yeshua is saying is Yeshua is saying, I know you don't like the idea of loving your enemy, but how does God treat people? And then Yeshua says, look at the weather. It rains on the just and the unjust. And so what Yeshua is presenting is he's basically saying, he's challenging the way that we think God should run his economy and his government. Because, you know, when you drive around as human beings, do you guys ever look at like, you ever look at like a really nice house and they got a lot of nice cars and this family has a really good job and like no one has a disease or gets sick in the family. Like they can afford all of those oils, right? And they're, I mean, right? And this family, I mean, they even got the pretty babies. Like this family must be blessed by God. I mean, has anyone ever viewed materialistic wealth and blessings like, obviously it's a blessing of God. Like, obviously. And then we turn the corner and we see someone who doesn't really have that great of a job. And we see someone who lives in very, like, that's not a great house. And the kids have, they're sick. And maybe there's some disabilities or diseases in the family. And, you know, in our human, fractured, frail world, Mindset, obviously they're not blessed because that's not what blessing looks like. Obviously we also haven't read the very beginning of the Sermon on the Mount. Yeshua is saying that this is a very simple-minded way of viewing the world under God's reign. And you do a disservice from viewing it that way. There's an entire book of the Bible that seeks to deconstruct this mindset. It's called the book of Job. It's called the book of Job. If this was the correct mindset, and only the righteous get this blessing and only the wicked get curses, then Job's friends were totally correct. He must have done something. The author of Job knew what he was doing. Knew what he was doing in challenging us trying to put God in a box. Yeshua looks around and he sees that those people in that house over there and those people on the side, these people over here who are righteous, they go to synagogue, they do all kinds of great stuff for people who need help. The rain comes and it gets them wet. And then you have this utterly unjust, wicked, vile person over there. And look, the same raindrops hit him too. And then you have this family that has suffered through so many tragedies, but they still seek to love each other and produce this peaceful relationship, and they study God's word. And the sunshine comes out, and it warms them and gives them life. And then you have this vile, just evil, despicable person over here who hates his brother, and the sunshine



keeps going and gives light and warmth to him too. This is a God, Yeshua is saying, that is generous, and he's generous to all. And he's generous even to those who hate him. Psalm 145 is a chapter that is very much so associated with this section of the Sermon on the Mount. And I'd love for you to read it with me. Psalm 145. I don't think it's going to make it up on the slide, but I'm going to read it for you if you could turn there. So I want you to bookmark this because I believe this is where Yeshua is getting his teaching from. Starting in verse 8, it says, The Lord is gracious and compassionate, slow to anger, rich in love. The Lord is good to... He has compassion for all he has made. All your works praise you, Lord. Your faithful people extol you. Your eyes, the eyes of all look to you and you give them food at the proper time. You open your hand and satisfy the desires of every living thing. This is who God is. This is who Yeshua taught that God is. He gives rain and sunshine to everybody. He may not even like them. he still gives them rain they may hate him his generosity is without boundaries and that's all fun and games but Yeshua says that if you claim to keep God's Torah if you claim to be a part of God's people if you claim to be a representative of God's love then this is how you live too this is how you engage others this is how you love you love like God you love as an image bearer of God and what Yeshua is asking you to do here is to choose Not simply have feel-good feelings about someone that you don't like. Not to muster up butterflies. No, he's asking you to choose to have an attitude that produces an action. An action. And right here, Yeshua associates prayer with having this action of love. Prayer. When you have someone that persecutes you, you respond with this action. First and foremost, you pray for them. You pray that they would receive the reality of God's love and peace in their life. That they would experience what you allegedly have already experienced. Yeshua came with this attitude to show forth God's love and guess what he did for these people that you hate? Was Yeshua's love generous? Even the people who hated him? Did his love really extend to those who persecute others and are vile and unjust and evil people? Did he really love them too? I mean, there has to be a boundary. There are no boundaries with the love of God. This is what Yeshua said. This is how Yeshua lived. Because we do not have the right to treat others like they are unloved by God. We don't have that authority, especially when Yeshua died for them specifically because they are loved. And in this world, this world teaches us to be our own judge. You make a choice on who you want to show kindness to. You make a choice on who you want to love. You make the choice on who is your neighbor. But in the kingdom, in the kingdom of Yeshua, Yeshua is saying that you're not the judge. Therefore you don't choose who receives kindness and you don't choose who receives love and you don't choose who is your neighbor Yeshua says here he even explains it and in verse 6 for if you if you love those who love you What reward do you have do not even the tax collectors do the same and if you greet only your brothers What more are you doing than the others do not even the Gentiles or pagans do the same you therefore must be perfect as your heavenly Father is perfect and You're called to choose specifically, not to have warm feelings, butterflies, or cuddles with people that you don't like. You're called specifically to show them the generosity of God's love and kindness and patience. And you do this through mercy. And you do this through compassion. You can be nice to people who you know you will benefit from. We do it all the time. If you be nice to someone else, they'll be nice to you, make you feel good. If you tell someone they have pretty hair, they'll tell you you have pretty hair, you dress nice today, that's great. We love engaging with people that we like because why do we like them? We get something from the relationship. Folks you want to impress, I always love being nice to them. I want to impress them, this is great. The wicked person can do that. The corrupt person can do that. The traitor can do that. You're called to show the world something different.

Something different. And Yeshua is exposing the world standard that when we get around people that we like and around people who are like us, we naturally show kindness and love. We do. When we walk in here, even if there's a stranger in here, we know they're in this place and it's Saturday and they're probably just like us and we're here for the same purpose. And it's much easier to smile at someone and shake your hand, someone here, than it is just a random person out on the street. It's easy to do. Even the non-Israelites do that. We all always behave pretty decently when we get around our church niche or group or clique. We always open up, ask how you're doing, and we're actually concerned. See, this is not the issue. The issue here, the issue is that we love people who are exclusively in our tribe, who are like us, and we hate everyone who isn't. This is what the world does, and we hate everyone who does not believe what we believe, and we hate everyone who have different traditions, And we hate people from different cultures. And they are not our neighbor is pretty much the final conclusion. They're not our neighbor. They're not like us. We don't like people who do things differently. This is hate. We refuse to protest to show kindness and love to someone we disagree with. And we hate to promote a peaceful relationship with someone who does things differently. Okay, so we hate people who view scripture differently than we do. And I could go down that rabbit trail, and we all know that because it's something, oh yeah, I disagree with someone who views different scripture. That's not real enough, guys, for what Yeshua's talking about. So let's see if we can kind of expose and peel back the layers. How about this? We hate those trashy white people that mooch off the system. We hate those black people that live and sell food stamps. We hate those liberal-minded youth that want socialism. We hate those conservatives who parrot Alex Jones and Fox News. We hate that Democrat that wants a gender-neutral bathroom. We hate that Republican that thinks it's okay to separate children at the border. We hate that ignorant racist. We hate that immoral homosexual. We hate that Muslim who hates America. We hate. They, they are not my neighbor. We do this and we say this all the while that God is sending them the same sunshine that he gives us. and he's sending all of them the same rain that he's sending us. Yeshua is calling a people to make a choice, not to be fickle-minded when selecting who to show God's character to. Your love, you don't have the authority to make your love self-centered, because that's not the love of Yeshua. A kingdom people, a Yeshua-following Christian community is one that acts, Yeshua says, acts like a child reflecting who their father is. And if God is generous with kindness... His children reflecting Him are generous with kindness. And if God is generous with mercy and patience, guess what? His children are generous with mercy and patience. If God gives blessing generously, His children who reflect His image give blessing generously. That, that is the message that will get you killed in this world. No, Matt, I mean, okay, I know. I'll be nice to those people. And that's fine. I shouldn't judge them. I mean, I really don't. But there's not my neighbor neighbor. Like I don't need to treat them like they're my neighbor neighbor because I disagree with them and they live a completely different lifestyle and they have different political beliefs and they want to affect my life negatively. That must be in the expounded footnotes of what Yeshua was saying because it's not in the word of God. Yeah, but, but, but, but, but, but, Yeshua says, Yeshua invited the traitors and the prostitutes to sit at a table with him as the guests of honor. Yeah, but they were already converted and perfect at that point. They'd already been baptized. Guys, that's kind of a special condo. No, no. Matthew didn't repent when he started. Get up and follow me. Yeshua opened the doors to show the people who needed God's love and mercy the most. He was a vessel for that. He was a vessel for that. That is how we take over the world. That's how God's kingdom engulfs this world. When you stop making your identity

God's identity, and you stop having a names list at the door of God's kingdom. You're a servant. Do not encroach your role. Worship team, you guys can go ahead and get set up. We're going to conclude the message. I know we don't like that. We don't like this message.

Because honestly, who wants a Savior that loves the enemies that we want to kill? Who wants a Savior like that? So let's just skip over this section of Scripture, and let's skip over how Yeshua opened his arms to the people that the religious had the most issues with. Your neighbor is everyone who God sends sunshine to. Your neighbor is everyone who receives rain from God. So the next time you're in a situation with someone who is far outside of your clique or group, far from your lifestyle or culture, the next time you encounter someone who is against you, hates you even, you have an opportunity that God has opened the door. You have an opportunity. And you can act like the rest of the world that does not follow Yeshua, or you can respond, won't you be my neighbor? Won't you be my neighbor? And you can be used as a vessel for God's kindness and love manifest in this world. So here Yeshua says, this is how you fulfill the Torah of God. And this is how you break the Torah of God. And what are you doing to make your enemies into your neighbor? What are you doing to show your enemies the love and the peace that you've experienced from God? Yeshua concludes his teaching by saying to be perfect like your heavenly father is perfect. That word there in the Greek is talios, I think. It means to be full, to be fully, like matured kind of. The Greek is a beautiful language, but sometimes we have a hard time interpreting it. To be full in your nature that God has given you to be, to be fully human, so you can be full in your nature and complete in your nature just like God is. Yeshua invited the tax collectors and prostitutes to sit at his table. He hosted them, the enemies of the religious, as the guest in honor of his table. And we need to come to a place where we truly, truly, truly and honestly are honest with ourselves. And we ask ourselves, who are our enemies? Who are your enemies? Whose face is coming up in your heart right now? Yeshua says, you can make them your neighbor. And it may be a daunting task. It may be a task where you say, no, no, no. Yeshua says, yes, yes, yes, you can do it. And it starts by acknowledging that they have a right to be your neighbor, regardless of the distance between your culture and ideas and philosophy. And even your faith. The people who are without God need to be your neighbor. So the choice is yours. And Yeshua is saying that you should be a child of God and walk out the scriptures. Reflect your dad who is in heaven now. He gives to all. And so, I don't know where you're at this week, what struggles you're going through, but I invite you to stand as we conclude services the same way that we entered into them. We conclude with worship and praise. And if you're in need of prayer, we have a prayer team off to the side. If you're struggling with something this week, if you're experiencing the weight of broken, non-fully manifest relationships, if you need encouragement to give the grace that God can only give, I don't know, maybe today you know exactly who your enemy is and you don't know how you can ever love them or extend love to them. I invite you to come. We're called to empty ourselves so that he can fill us. And like I said, we have a wonderful prayer team here that can pray with you, that can encourage you, and that can support you in that. Amen. If you'd like to donate to this ministry and be a part of what God is doing through it, you can donate through our online giving portal here. We thank you for your continued support, and we look forward to next time. Shalom.

For more on this and other teachings, please visit us at [Foundedintruth.com](http://Foundedintruth.com)

**EMAIL:** [Info@foundedintuth.com](mailto:Info@foundedintuth.com)

**FACEBOOK:** [facebook.com/foundedintruth](https://facebook.com/foundedintruth)

**WEBSITE:** <https://www.foundedintruth.com>

**Google:** <https://g.co/kgs/az3iPeM>

