

Galatians Unearthed Part 15: The Spirit of the Law; Adultery; Divorce; Eye for Eye; Love Enemies (4/28/ 2018)

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.youtube.com/watch?v=galNVLiUSAo>

*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.

Last week I discussed a vital concept known as the Spirit of the Law or the Spirit of Torah. This is what Paul typically refers to simply as the Spirit, the newness of the Spirit, or the ministry of the Spirit. This concept is something believers must understand especially in light of all the chaos, delusion, deception, and erroneous teachings swirling about today regarding the Torah.



When I make that statement, I'm not just making this on one side of the fence. I'm talking about those who are clinging on to the letter of the Law. I'm talking about those who don't truly appreciate and understand what the New Covenant is or what the Spirit of Torah is. I am also talking about those who jump on the other side of the fence and are attempting to live Lawlessly for Christ. We are talking about both sides of the fence. Understanding this concept of the Spirit of the Law is vital and will bring clarity to waters that are very murky.

We are going to dig deeper into this concept and make this tangible for you. This concept will affect the way you read the Bible. It will affect the way you grab the principles in the Bible and how you apply them to your life. You will be discussing your faith, the gospel, on a completely different level than you have ever before when you possess this concept. This is going to unlock doors regarding the book of Galatians. That's why we're looking at this. By the time we continue in Galatians, you're going to see how excellent all this information is and how you can now go through the book of Galatians with perfect clarity. Everything Paul said will make sense.

With that said, I want to open up today by taking you to a passage I've quoted in the series. This is Yeshua speaking in John 6:63—**It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life (emphasis added).** You need to understand something here. When Yeshua teaches, it is the Spirit of the Law coming out of His mouth. This means when He is speaking, you want to listen very carefully. Today you are going to experience this first hand. You're going to experience, I would say without reservation, the greatest commentary you will ever hear on the Torah itself. You're going to get this by the greatest rabbi who has ever lived, Messiah Yeshua.

Where do we find this commentary? We find it in the Gospel of Matthew chapter five. I would call this Yeshua's treatise on the Torah. It extends all the way into chapter seven. We are going to be looking at one profound revelation after another. As we go through this, you're going to see He's doing something very interesting. He is righting all the wrongs, all these misconceptions swirling about regarding the Torah, especially in His day. He's bringing clarity to them.

Let's go to Matthew 5:17-18—¹⁷ Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸ For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the Law till all is fulfilled.

This is the beginning of His treatise of the Torah. Yeshua is a wise master builder. He lays the foundation of this treaty of the Torah. What is the foundation? Do not think for a moment that I came to destroy the Law. I've come to do the exact opposite. Now that's a powerful concept. That's the foundation the Law stands on. It is immovable.

What's amazing is after saying this, He's going to break right into the Law. Listen to what He says in Matthew 5:21—You have heard that it was said to those of old, 'You shall not murder (emphasis added). That is the heart of Torah. He goes right to the heart. What is the heart of Torah? The Ten Commandments. Yeshua goes right to the sixth commandment—you shall not murder. Then He goes on—and whoever murders will be in danger of the judgment.'

When you read the Torah, what you will find is any man who goes out and commits murder is to be judged. They are to be killed. In fact, in Numbers 35, toward the end of the chapter, it tells us the only way to cleanse land that has been defiled because of the bloodshed is to kill the one who shed the blood. There is total judgment for murder. The Torah is very clear about this.

Listen to where Yeshua goes with this now. Talk about getting into the Spirit of Torah. Matthew 5:22—(You have heard it said) But I say to you that whoever is angry [simply angry] with his brother [without a cause (this piece is in the modern text but not the original)] shall be in danger of the judgment. And whoever says to his brother, 'Raca!' [Idiot would be a modern term] shall be in danger of the council [The Sanhedrin]. But whoever says, 'You fool!' shall be in danger of hell fire.

What did Yeshua just do here? He just went to the Spirit of the Law. So you might think, "I have kept the Torah. I've kept the letter of the Law because I've haven't physically gone out and murdered anybody; therefore, I'm not such a bad guy." Hold on a second! Yeshua is explaining something about the command itself. He is going to the command and saying, "It's much broader than you think." The intent of what He said is to explain to us the desire to murder began in the heart. The eyes of the LORD roam through the land; what is He looking for? He looks at the minds and the hearts of man to find out who His servants really are. That begins in the heart.

So if you think you can have hatred, contempt, and bitterness in your heart, and you meditate on it, but you don't go act on it in the physical realm you are good in the sight of God, or if you have kept the Ten Commandments by not actually murdering, you are deceived. This is what Yeshua was talking about. Welcome to the Spirit of Torah. This is the Spirit of the Law. And remember, Yeshua is the Lawgiver. If anyone has the right to share the intent of the Law and interpret the Law, it is Yeshua. Period! He is not changing the Law.

How many of you have heard someone, even someone from the pro-Torah crowd, say, “What you Christians don’t understand is Jesus came and brought even a tougher Torah. He brought a stricter Torah. He actually increased its level of difficulty?” That is a total fallacy. It is a total fabrication. It is not true at all. You can’t find the idea anywhere in Torah. What Yeshua did was come and taught what He meant when He gave the Law. He taught the original intent. He didn’t give the—**do not murder**—command so somebody could hold hatred and bitterness in their heart.

Go read the Psalms. What does David talk about? **My meditation of Him shall be sweet: I will be glad in the LORD (Psalm 104:34)**. The meditations of our heart are so vital, so critical. Let me take you to 1 John 3:15 and show you if we hold hatred in our hearts we’re condemned by the Law. We are held guilty by this commandment. **Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him (emphasis added)**.

This is fascinating because John was one of Yeshua’s disciples. He heard the sermon we’re going through right now in person when Yeshua originally delivered it, and His take away is very clear. The commandment—**thou shall not murder**—condemns me if I’m a hater in my heart or hold bitterness in my heart. This is so very deceiving. This is where the devil really goes to work on us. Amen?

Going back to our treaties on the Law in Matthew 5:27. Yeshua covered the sixth commandment. Now He’s going to move to the seventh—**You have heard that it was said to those of old, 'You shall not commit adultery' (emphasis added)**. He moves from the sixth commandment, which is **thou shall not murder**. Now he moves to the seventh commandment—**thou shall not commit adultery**.

Continuing in Matthew 5:27-28—²⁷ **You have heard that it was said to those of old, 'You shall not commit adultery.'** ²⁸ **But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.** You are guilty if you are holding adulterous and lustful thoughts. Men and women, you are guilty from the perspective of the Law, the very commandment that says—**you shall not commit adultery**. The Law condemns you.

I’m going to tell you something right now especially in light of the fact this country is drowning in pornography. Even Pastors are getting swept away with lust and adultery. I want you to understand something; all of this begins in the heart.

So understand the fact, there are people who before they actually do the physical act spend countless hours of heartfelt lust fantasizing and having this carnival of debauchery going on in their mind, thinking no one sees them and everything is fine. I can promise you this; keep entertaining those thoughts because all you’re doing is training for the big day when you walk away from the LORD and actually commit the act itself. When you get involved in an adulterous affair, and you destroy the lives of everyone around, it all begins in the heart. That’s where it starts. So the more you may think you’re getting away with it, and you keep fostering these ideas in your heart, remember you’re going to be exposed. It is only a matter of when it will happen because when you’re given opportunity, when the devil creates an opportunity for you to fall into sin, you’re already gone because you’ve been practicing. You’re guilty by the Law.

Let me add a disclaimer to be clear. I’m not saying every thought that comes into your mind makes you a sinner or condemned by the Law. It’s what you do with the thought. So when Paul says in 2 Corinthians 10 we need to take every thought captive to the obedience of Christ, he knows there’s a

very scary war going on. The war is in your mind. Everybody who is dealing with fear, adulterous lust, or covetousness is dealing with it in their mind first. It keeps coming back in our mind. Yes, there are demonic influences that are going to try to persuade you, and there is your flesh. All your flesh knows is to walk away from the commandments of God. That's all it knows. So we are at war, and the war began and is won by taking captive every thought to the obedience of Christ. Isn't that amazing? Simply taking thoughts captive to the obedience of Christ is how we win. That is how the war is won.

Continuing in Matthew 5:31—**Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.'** Yeshua is simply walking us through the Law. He is going through the Torah. We talked about murder; we talked about adultery. Now he's coming alongside of this and taking you to the book of Deuteronomy chapter 24 where it talks about giving a certificate of divorce.

Moving on to Matthew 5:32—**But I say [you heard what the Torah had to say. Now Yeshua is going to tell you what it means] to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.**

Understand something. Yeshua is bringing perfect clarity to what the Torah is really conveying. If a spouse is unfaithful, that is legitimate grounds for granting a certificate of divorce. We know it is true because of what Yeshua just showed us. This is true—**except for sexual immorality.** The Greek word for except is *παρεκτός*, (*parektos*). The Greek words for sexual immorality are *λόγος* (*logos*) *πορνεία* (*porneia*). Based on the Greek, this is an excellent English translation. So the phrase, except sexual morality, in this case, means fornication. In cases of fornication, there is a legitimate and just cause to file for divorce, but there is no other reason. Yeshua narrows this down. He is so crystal clear. It is unambiguous. He doesn't leave any wiggle room whatsoever for us. He just lays it out.

Now, I want you to understand, this topic is something the religious leaders of the day were talking about and were not unified on it. They had different ideas regarding what would truly constitute the right for a man to give his wife a certificate of divorce. In fact, this was the question they asked Yeshua. Yeshua was not asked a lot of questions by the religious leaders of the day, but this is one of them. Matthew 19:3—**The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"**

That is an amazing statement! They didn't ask this to be funny or anything like that. They wanted to know what Rabbi Yeshua had to say. They wanted to know how He interpreted the Torah. Before I show you how Yeshua responded, I want to give you a little backdrop to help you appreciate where these men are coming from regarding this being a controversial issue in the first century.



There are actually two primary schools of thought, and they come from the House of Shammai and the House of Hillel. In fact, Hillel was the grandfather of the man spoken of in Acts 5:34, Gamaliel. So this is very prominent. These two houses, these two schools of thought, are significantly attributed to the genetic makeup of the core, the foundation, of the Talmud, which is to say the work of the Mishnah. The School of Shammai began really strong, but in the end, the House of Hillel ended up prevailing. Therefore, what you'll find is much of the Talmud hangs upon the School of Hillel.

What I want to do is take you to the Mishnah. We're going to look at these differing opinions on divorce. This is going to give us an appreciation of what was going on in Matthew 5 and Matthew 19. This is what we read from the Mishnah—[The House of Shammai say, “A man should divorce his wife only because he has found grounds for it in unchastity, since it is said, because he has found in her indecency in anything \(Dt 24:1\)” \(emphasis added, The Mishnah, Gittin 9:10\).](#) The direct quote within this quote is from the Torah, Deuteronomy 24:1.

What is interesting is the way the House of Shammai interprets the Deuteronomy verse is the same way Yeshua was teaching it in Matthew 5 and 19. It is virtually verbatim, which is interesting when you look at the teaching of the School of Hillel because generally, the teaching of the School of Hillel line up with the ministry of Yeshua. However, regarding this specific topic of divorce, it does not. The topic lines up with the House of Shammai.

The House of Shammai is looking at this as if there's an act of fornication involved then there's a legitimate reason to divorce. However, going to the House of Hillel, this is what we read—[And the House of Hillel say, “Even if she spoiled his dish, since it is said, because he has found in her indecency in anything” \(The Mishnah, Gittin 9:10\).](#)

This is amazing because both the House of Shammai and the House of Hillel are looking at the exact same verse, and they couldn't be farther apart from each other regarding the interpretation. And isn't it interesting when the rabbis come and ask Yeshua—[Is it Lawful for a man to divorce his wife for just any reason? \(Matthew 19:3\)](#) Do you see where this is coming from? It is coming from the House of Hillel. Even if she spoils his dish, the House of Hillel believes it is grounds to divorce her. That's virtually any reason. This is how they see it.

My wife's not here today, so I can get away with this. Early on in our marriage, she was working the cooking thing out. She's a phenomenal cook now, so I'm blessed. But if I was of the House of Hillel, she should have been gone long ago. Hillel is saying, “Just screw up one dish and you're gone.”

Now here's where it gets really crazy. One of the most prominent sages in all of Judaism came on the scene not long after the early second century. This man was known as Rabbi Aqiba. He is the one who proclaimed Bar Kokhba was the Messiah, and we know how that worked out. It didn't work out so well because Rome came in and destroyed them. Thus, Rabbi Aqiba, one of the most profound sages, took it a step further than Hillel. This is what he says—[R. Aqiba says, “Even if he found someone else prettier than she, since it is said, and it shall be if she find no favor in his eyes \(Dt 24:1\) \(The Mishnah, Gittin 9:10\).](#)

That is an amazing statement! Rabbi Aqiba was going to the same, exact passage and going way beyond the meaning in—[Even if he found someone else prettier than she.](#) Now that's an amazing thought because at least with Hillel it had to do with the interaction between the wife and her husband regarding the wife messing her husband's dinner up. But with Rabbi Aqiba, she's out. With him, it doesn't matter what her character was like or anything like that. If the husband found anyone prettier, she could be divorced.

You cannot possibly tell me this guy was popular in his day with teachings like this. Especially among the women. Right? Where is the sanctity of marriage? Aqiba's idea is complete vanity. I don't mean to speak ill against Rabbi Aqiba, but I am against this teaching. This is insane. It just doesn't make sense.

But here you have three different schools of thought, if you will, all looking at the exact same passage and coming away with completely different interpretations and justifying it. It's really an amazing thing.

So going back to our passage in Matthew 19:3—**The Pharisees also came to Him, testing Him, and saying to Him, "Is it Lawful for a man to divorce his wife for just any reason?"** Taking into consideration all we just talked about, now you have some perspective as to why they would ask this question to Yeshua. This was something that was debated.

This is how Yeshua responded in Matthew 19:4—**And He answered and said to them, "Have you not read (emphasis added).** This is what's so magnificent. He is taking them back to the Torah. He's going to take them back to Genesis 1, which is taking them all the way back to the beginning.

So here's a perfect example of something. I like to quote the concept, "Scripture should interpret Scripture." How many of us like to do that? Yet there is always someone who will make the accusation, "Nowhere in Scripture does it say that. You're making it up." No, I'm not making it up. The concept is found everywhere in Scripture, and I only bring this up because here is an example of the concept in action. When Yeshua said—**Have you not read**—this is an example of the concept, Scripture must interpret Scripture.

So for me to understand what Moses said, I need all of Scripture. I need to make sure I am not walking away from the true interpretation and talking like Rabbi Aqiba or House of Hillel. So Yeshua takes them back to the Torah. He is going to quote Genesis 1:27. Here is what He said in Matthew 19:4-5—⁴ **that He who made them at the beginning 'made them male and female,' ⁵ and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?** At this point, Yeshua references Genesis 2:24 and gives His paraphrase of this in Matthew 19:6—⁶ **So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."**

Yeshua just revealed here, marriage is not just something of the flesh. It's not just this physical act we take part in. It is profoundly spiritual. The joining together of a man and his wife is literally from God. It is a union God Himself has made.

So do you understand when a man goes out to destroy what God has built, what does it make the man? It makes him an enemy of God. Why does the prophet Malachi say the LORD God of Israel says He hates divorce? (Malachi 2:16). And Malachi goes on to say in the same verse—**For it covers one's garment with violence.**

The Hebrew word for violence is **חָמָץ** (*chamac*). Do you know where else you can find the same word? Go back to Genesis 6 chapters 11 and 13 and read why God destroyed the world in the days of Noah. It explicitly says He destroyed it because of the **חָמָץ** (*chamac*). So when a man or woman goes out to destroy what God has accomplished or built up, they are covering—**one's garment with violence.** This is a frightening thing. This is the reality, this truth, Yeshua is getting across.

As we continue, the Pharisees are not completely satisfied with how Yeshua responded to them. They want to press the issue further, and I understand why. Matthew 19:7—**They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"** So the Pharisees are telling Yeshua they understand the commandment in Genesis regarding the two shall become one flesh. They get that piece. They don't dispute that. They are saying to Yeshua, "Help us understand why is there a

certificate of divorce mentioned in Deuteronomy 24:1 if what you are telling us is the case?" Then Yeshua responds to them—⁸ **He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so (Matthew 9:8).**

Now let's be honest. If we're to isolate this passage with no other influence of any other passage of the same kind, and we're to look at this for what Yeshua was saying, at first glance it kind of sounds like Yeshua is saying, "Since Moses came on the scene, he loosened the reins of the sanctity of marriage." It almost sounds like Moses came on the scene and simply decided to do something a little bit different than what God had originally designed. Being honest here, how many of you can read this and get the same understanding simply by just looking at the verse?

The question comes down to, is that what Yeshua is saying? Is that the idea He is conveying. I am going to tell you right now, absolutely not! That is not what He is conveying. Yeshua was simply conveying the fact Moses had to offer a resolution because of sin. That is what Moses had to do. What did we read in Galatians 3:19? It says—**What purpose then does the Law serve? It was added because of transgressions.**

So now you're going to see a real, life example of what that means and how we can look at Scripture and apply that concept. Unfortunately, because of sin, because of adultery, Moses had to bring forth a response. That response was a certificate of divorce. Look at this statement—**Moses, because of the hardness of your hearts (Matthew 9:8).** This is a key component to understanding where Yeshua was coming from.

What is a hard heart? A hard heart is a heart that rebels against God. It will not hear His voice or His commandments. It refuses. That is what a hard heart is. Someone who commits adultery on their spouse, who fornicates, is called someone with a hard heart. So because of sin and people having hard hearts that will lead them into fornication, we had to have a resolution because it is not of God to have a spouse committing adultery on their spouse. To do that is vile. And then to imagine the adulterous spouse will come home and be joined to his or her spouse. I ask you to go through Scripture and see how that worked between Israel and God. He cast them off. He will not accept that. You can't fornicate with the God of this earth and then come and praise Him. That is not going to happen. The whole concept is vile; therefore, the certificate of divorce had to come into play.

One thing you need to understand here is Yeshua was simply teaching exactly what Moses taught. Yeshua is giving the correct interpretation of it. Unlike many of the rabbis of His day, He's giving the correct interpretation. To prove my point, I'm going to take you to Deuteronomy 24:1. This is the passage that has caused so much debate. When you look at this, you'll understand. Deuteronomy 24:1—**When a man takes a wife and marries her, and it happens that she finds no favor in his eyes.**

Here's what's interesting about that statement. When Rabbi Aqiba came on the scene, this is the part of the text he focused on. And in my experience, when I'm dealing with people who are perverting the Word, they're twisting Scripture inside and out, it's because they grab a portion of the text and focus on a piece the emphasis was never meant to be focused on while neglecting the other text. Here is an example from Matthew 7:23. This is Yeshua talking—**I never knew you; depart from Me, you who practice Lawlessness!** There are some Christians who will say, "The reason He told them to depart is because—**He never knew them.**" All the emphasis goes to— **He never knew them.** They totally

forget to define what—**He never knew them**—meant. What that meant was—**you who practice Lawlessness!**

Rabbi Aqiba did the same exact thing in Deuteronomy 24:1. Right? When you see these patterns how people twist and pervert Scripture, it's the same as what we just looked at. The only difference is they use different passages and different topics. But here we see how Rabbi Aqiba is focusing on one piece and ignoring all the rest of it. Well, listen to what it goes on to say in Deuteronomy 24:1—**because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house (emphasis added).**

I'm going to tell you right now, the key to understanding this, and all the emphasis, is right there in the word **he has found some uncleanness**. This is what is giving the power to go forward and give a certificate of divorce—**he has found some uncleanness**. That's what it means to find no favor.

Now we have to go to the Hebrew on the word **uncleanness**. The word is עֶרְוָה (*ervah*). Sometimes you will find a derivative used. It simply means—nudity or nakedness. So what's interesting about this passage is this is a unique way for the translators to have chosen to translate עֶרְוָה (*ervah*) into uncleanness. That's not how someone would typically translate it. Go do a word study on it. That is not how it is translated. It's typically translated, nakedness, but it's more important than that. It is nakedness in the context of fornication. Let me show you what I am talking about.

I want to take you to Leviticus 18. What is interesting is the word עֶרְוָה (*ervah*) is found roughly 50 times in the Tanakh. Almost half of those 50 times, you will find in Leviticus 18. What is Leviticus 18 about? It is a chapter dedicated entirely to sexual immorality. You can also find the word several times in Leviticus 20, which is also a chapter devoted to sexual immorality. So this is critical to understand.

Going to Leviticus 18:7-8, this is what we read—⁷ **The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness.** ⁸ **The nakedness of your father's wife you shall not uncover; it is your father's nakedness.** Every single time it is the word, עֶרְוָה (*ervah*).

I want you to understand this is not simply seeing them in what we call their birthday suit or in the skin. The context of this goes beyond that. It goes into fornication. Let me jump ahead a little bit and show you. Leviticus 18:18—**Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive (emphasis added).** It means there is to be no intimacy. Again, the word is עֶרְוָה (*ervah*).

So when we look at Deuteronomy 24:1, and it says—**he has found some uncleanness**, it is talking about fornication. The nakedness is talking about fornication. That is exactly what Yeshua is teaching in Matthew 5 and 19. Again, reading what it says in Matthew 19:7—**They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"** Yeshua answered— **Moses, because of the hardness of your hearts [People falling into fornication] permitted you to divorce your wives, but from the beginning it was not so. (Matthew 19:8).**

Moving on to Matthew 19:9—**And I say to you, whoever divorces his wife, except for sexual immorality [עֶרְוָה (*ervah*)], and marries another, commits adultery; and whoever marries her who is divorced commits adultery.** So the simple point is when we go back to Matthew 5:32—**But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and**

whoever marries a woman who is divorced commits adultery, we are talking about the same thing. It is all consistent. Yeshua is teaching the Spirit of Torah. He is giving the true interpretation of what Moses laid down, and he is still holding fast to it. People still have the right to give a certificate of divorce in the case of adultery.

Having said that, I want to say something to you. Divorce is very prevalent. There are many people who have been divorced, and they have been hurt. It is painful, and it's the ugliest thing. If you've ever been through it, you know how ugly it is. If you're the one who messed up, you need to repent for that. It may have been many years ago, but you may not have repented. You may think you were justified, but I'm going to tell you that you could be opening up doors to HaSatan to keep you in bondage. Therefore, you want to repent. The good news is there is forgiveness with Yeshua. Scripture says—**If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).**

We have that hope, but you better let today's teaching sink into your heart knowing God does not tolerate this type of behavior. Don't be a dog to its vomit thinking, "He forgave me once, so I can just do this again." Remember—**A little leaven leavens the whole lump (Galatians 5:9).** So we're going to come out against this hard, so you understand.

Moving on in this treatise of the Torah in Matthew 5:33-35—³³ **Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the LORD.'** ³⁴ **But I say to you, do not swear at all: neither by heaven, for it is God's throne; ³⁵ nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King (emphasis added).**

You shall not swear falsely is found right in the heart of the Torah in Leviticus 19:12—**And you shall not swear by My name falsely, nor shall you profane the name of your God: I am the LORD.** So Yeshua brings this concept of Torah out in Matthew 5:33-35. Of course, they've heard it because they study the Torah. Yeshua comes to give the Spirit and the intent of the Law. This was given to put the fear of God into you to prevent you from swearing an oath at all. It is better to not swear an oath.

He goes on in Matthew 5:36-37—**Nor shall you swear by your head, because you cannot make one hair white or black.** ³⁷ **But let your 'Yes' be 'Yes,' and your 'No,' 'No.'** **For whatever is more than these is from the evil one.** When you're prompted to start swearing by heaven, and by earth, and all this stuff, it is the enemy setting you up because you will be held accountable. Satan knows the LORD will hold you accountable. We are to fear God and not do this type of thing.

Let me show you what Ecclesiastes has to say and show you how Yeshua is teaching in the Spirit of the Law. Ecclesiastes 5:4-5—⁴ **When you make a vow to God, do not delay to pay it; for He has no pleasure in fools. Pay what you have vowed--** ⁵ **Better not to vow than to vow and not pay (emphasis added).** It is a good thing not to vow. Don't put yourself in a situation where you end up vowing, but you don't make good on it. Let your yes be yes and your no be no.

Deuteronomy 23:22—**But if you abstain from vowing, it shall not be sin to you.** It's not sinning to abstain. There's a reason this command was put there. So you should be putting this all together regarding the Spirit of the Torah.

Matthew 5:38-41—³⁸ **You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'** ³⁹ **But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him**

also. ⁴⁰ If anyone wants to sue you and take away your tunic, let him have your cloak also. ⁴¹ And whoever compels you to go one mile, go with him two.

So here we have this infamous passage, eye for an eye. You can find this quoted in the Torah several times such as Exodus, Leviticus, and Deuteronomy. When you look at this verse without any other influences, it almost appears as though Yeshua is saying—**eye for an eye and tooth for a tooth**—the whole intent of the Law was to give us a legal right to get revenge. But now that Yeshua has come, He has revoked the legal right and revoked what the Torah actually says.

I want to be clear, that is not what Yeshua is saying here. Not at all despite the fact some Christians fall into the trap where they actually believe that is the definition. I can tell you after the many conversations I have had with people, they will utilize this to their advantage in espousing antinomianism or the idea Jesus did away with the Law. They will say, “Do you believe in the command, **eye for an eye**? Jesus didn't. Jesus came on the scene, and He brought a higher way of living. He brought a greater, moral Law. An **eye for an eye** is barbaric. So Yeshua brought what was civilized.” They will continue, “This is totally antiquated. Why would anyone look at the Torah where it commands an **eye for an eye** and think it is a good thing to take vengeance. That is not very Christian.”

Unfortunately, what they fail to realize is Yeshua is doing nothing more than simply teaching the Spirit of the Torah here. He is not doing away with **eye for an eye** at all. He is actually validating it. I want to be clear about something, **eye for an eye and a tooth for a tooth** as stated within the Torah is not a prescription for vengeance. In fact, what you find is **eye for an eye and a tooth for a tooth** is the most relevant concept second only to faith in Christ. It is also the most commanded. You will see what I mean as we continue.

I want to take you back to the Torah and frame this up to show you what **eye for an eye** really means. The first thing I want to show you is what Yeshua is showing you. He said, “**Eye for an eye and tooth for a tooth. You have heard that? I tell you, do not resist an evil person. If he slaps you, turn to him the other cheek also.**” In other words, it's not about vengeance. Leviticus 19:18 says this very thing—**You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am the LORD (emphasis added).** He said—**You shall not take vengeance.**

So here's the thing before I even get to Leviticus 24:20 where it says, **eye for an eye and a tooth for tooth**. I have to work within the parameters of the totality of what Torah says. Torah does not allow me to do such a thing (Leviticus 19:18). I don't get to think it is a legitimate right for me to take vengeance. He gouged my eye; now I am going to gouge his eye. That idea doesn't work because the Torah prohibits you from thinking like that.

If we would just listen. **He who has an ear, let him hear what the Spirit says (Revelation 2:7).** If we understood the true content of what the Spirit of the Law is, we wouldn't get ourselves into these problems.

Let me take you to Proverbs 24:29 and build on this—**Do not say, “I will do to him just as he has done to me; I will render to the man according to his work.”** He tells us not to say this. This is what Yeshua is teaching in Matthew 5. We are not allowed to take an **eye for an eye** because the Hebrew Bible, Torah, doesn't allow you. At every corner, it's telling you to stand down. Why? Vengeance is not ours. In fact, this is the point the Apostle Paul brings to the table in Romans 12:19. He says—**Beloved, do not avenge**

yourselves, but rather give place to wrath; for it is written, "**Vengeance is Mine, I will repay,**" says the LORD (emphasis added). Paul is quoting the Torah from Deuteronomy 32:35. Vengeance is not ours. The command, **eye for an eye, tooth for a tooth** does not give you the right to take revenge. Vengeance belongs to the LORD. That's why Yeshua was teaching what he taught and Matthew 5.

So if **eye for an eye, tooth for a tooth** is not about taking vengeance, what is it about? Very simply, it's a warning. What you'll notice is the Torah is filled with warnings. Even in Psalm 19, we are told the Law was a warning to prevent us from going off a cliff.

Let me take you to Proverbs 26:27 and show you what this is really about—**Whoever digs a pit will fall into it, and he who rolls a stone will have it roll back on him.** That sounds kind of familiar. So if I do something harmful to my neighbor, it's going to be reaped back on my head. **Eye for an eye, tooth for a tooth.** You see, we are looking at **eye for an eye, tooth for a tooth** the exact opposite way we're supposed to be looking at it.

Obadiah 1:15—**For the day of the LORD upon all the nations is near; as you have done, it shall be done to you; Your reprisal shall return upon your own head (emphasis added).** Therefore, **eye for an eye, tooth for a tooth** is the judgment that is coming. It is a warning. Whatever you do to your neighbor in this, don't think you are going to get away with it. You're going to be judged at the end. It will be eye for an eye, tooth for a tooth. You're going to reap what you sow. That is what **eye for an eye, tooth for a tooth** is.

Revelation 13:10—**He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.** It is **eye for an eye, tooth for a tooth.**

Let me put this in a little different perspective for you. Yeshua has this treaties on the Torah which begins in Matthew 5 and ends in Matthew 7. He essentially closes this treaties with this statement—**Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.** What do we call that? **Eye for an eye, tooth for a tooth.** Do you know what the Christians call it? The Golden Rule. **Eye for an eye, tooth for a tooth** or the Golden Rule. Whatever we do to our neighbor it's going to be reaped back upon us. Take it to the bank.

So when we read Leviticus 26:19-20—¹⁹ **If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him--** ²⁰ **fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him (emphasis added).** This is a warning. This is the Golden Rule. You will reap judgment upon your own head. This is a powerful concept!

When Yeshua is teaching—**You have heard that it was said, 'An eye for an eye and a tooth for a tooth (Matthew 5:38),** He is teaching the Spirit of the Law. This is the true intent of the Law. This is what He set forth. This is what the Law Giver meant. Yeshua simply brings clarity to it.

Let's look at one more in Matthew 5:43-44, and I will close. ⁴³ **You have heard that it was said, 'You shall love your neighbor and hate your enemy.'** Where does he get this **love your neighbor?** We find it in Leviticus 19:18—**you shall love your neighbor as yourself.** Then he adds something in the Matthew 5:43 verse we do not find in the Leviticus 19:18 passage. He adds this—**and hate your enemy.** Then he continues in Matthew 5:44 verse—⁴⁴ **But I say to you, love your enemies, bless those who curse you, do**

good to those who hate you, and pray for those who spitefully use you and persecute you (emphasis added).

So again I ask you, is Yeshua bringing something different than what the Torah is saying? The answer is, no. Actually, and you might be shocked, the Torah is a book of love. It promotes love. And guess what? It promotes loving your enemies. How do I know this? Let's go to the Torah in Exodus 23:4-5—⁴ **If you meet your enemy's ox** [it doesn't say your brother or best friend] **or his donkey going astray, you shall surely bring it back to him again.** ⁵ **If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it (emphasis added).** This says—you should love your enemy as yourself. I mean, this is what the Torah teaches.

Proverbs 25:21-22—**If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink.** ²² **For in so doing you will heap coals of fire on his head, and the LORD will reward you.** This is what the Torah teaches. This was its mark that was hidden from the very get-go, which the minds of men polluted to simply justify their actions. This is the spirit of Torah.

So what we're going to do is we're going to continue this next week. We are going to keep peeling back whole, new layers. I am also going to be jumping on the other side of the fence and defending against some other things we're getting ourselves into trouble with.