

Parables (Part 35) - The Good Samaritan (B) August 30, 2025

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/ncxcy7r/part-35-the-good-samaritan-b>

*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 transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Law, Life, and the LORD

This message from Corner Fringe Ministries, delivered by Pastor Daniel Joseph, **explores the historical and immediate context of the Parable of the Good Samaritan**. It focuses on a lawyer's question to Yeshua (Jesus) about inheriting eternal life, highlighting that **Yeshua directs the lawyer back to the Torah (the Law) for the answer**. The message then **examines various biblical passages from Deuteronomy, Psalms, Proverbs, and the New Testament to argue that the Law is not contrary to grace, but rather an expression of God's character and a path to life** that believers embrace out of faith and gratitude for salvation, ultimately emphasizing that **true obedience originates in the heart**. Daniel concludes by asserting that the **Law is intertwined with Yeshua and essential for understanding eternal life**, countering common contemporary interpretations that separate the Law from Christian faith and calling for a return to its principles to heal societal issues.

[Video montage]

And He taught them many things by parables. He said unto them in His doctrine; Hearken, behold, there went out a sower to sow; it came to pass as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up, and some fell on stony ground where it had not much earth. He said unto them, he that hath ears to hear, let him hear.

[Daniel Joseph]

Shabbat Shalom, everyone. We are looking at the Parable of the Good Samaritan. The introduction was last week, and we stepped back and took in the historical context of this parable. We tried to get our bearings and understand what a Samaritan is, but more importantly, what the nature of the relationship between the Samaritans and the Jewish community is.

Today, we're going to build upon that contextual framework, if you will, and we're going to get to the immediate context and get our bearings today, because like so many of the other parables that we've discovered, like the Parable of the Good Samaritan, it's not Yeshua randomly throwing out a story and saying, "Here, this is"; it's the product of a larger discussion. And so for us, if we want to go in eyes wide open into this parable, we have to know what was said that led Yeshua to bring this parable to the table,

which means we won't exactly get to the parable today. We need to set the stage a little bit more before we get there. And in our next message, we might get there.

With that said, instead of starting in verse 30, which is where the parable starts, let's back up five verses to verse 25. And this is what we read in Luke 10:25—**And behold, a certain lawyer**, a *nomikos* (νομικός), **stood up ...** (Emphasis added). I want to stop here because I want you to understand this is not a Roman attorney who's taking on civil cases, a secular attorney. This is explicitly an expert in the Torah. He is an expert in the law. These guys were revered; they were honored. They were highly esteemed within the Jewish community.

The Jewish community depended upon these men. They depended upon the men to convey to them and to bring understanding from the Torah to them so that they could understand what God was communicating, and not just those tough and difficult passages, but to get to know the heart of the LORD, and we have biblical examples we could look at where we would see this guy in action. Ezra is a perfect example. He was a scribe. He was a priest, and what he and his company did was bring the understanding of the word of the Torah to the people, which is an awesome thing, and so this guy is an expert in the Torah.

As we continue, we're going to see him stand up; this may indicate that everybody's sitting as they're listening to Yeshua. They're all sitting down, but this guy's going to stand because he's going to address the LORD. But the first thing we read in Luke 10:25—**And behold, a certain lawyer stood up and tested Him ...** (emphasis added). And he tested Him.

Now, we read this, and we don't think a whole lot about it until you go to the Greek, and when you go to the Greek, that's where things get interesting, and so we're going to dig into this. In Greek, it's *ekpeirazō* (ἐκπειράζω). "*Ekpeirazō*"—this term is used very, very sparingly. There are only particular moments that you'll find it, and I'll put these on the screen for you; it's found four times. Matthew 4, Luke 4, Luke 10—right here—and 1 Corinthians Chapter 10. It is a rare term, and if you were to go even back to the Old Testament, looking at the Greek Septuagint, you can count literally on one hand how many times this term is used.

The Good Samaritan

Luke 10:25

And behold, a certain lawyer stood up and tested Him,

νομικός

ἐκπειράζω = to try, to test, to tempt

HELPS Word-studies

....going to improper measures which exceed appropriate boundaries and pushing the one tested beyond reasonable (proper) limits.

However, what is not rare is this: "*peirazō*" (πειράζω). I want you to understand that "*ekpeirazō*" and "*peirazō*" mean the same thing. We're talking about a situation of trying, testing, and tempting. However, this "*peirazō*," the base term, is used almost 40 times; it's not rare. But when you add this prefix, *Ek* (ἐκ), things change; things begin to get intense, and to help you understand this, let me share a little commentary regarding this fact.

We read the following in *HELPS Word-studies*—**....going to improper measures which exceed appropriate boundaries and pushing the one tested beyond reasonable (proper) limits.** In other words, when you add this prefix, "*Ek*," to "*peirazō*," you have done it and crossed the line. You have crossed the line. And this is a revelation as to this situation. Luke is very specific in choosing not "*peirazō*" but "*ekpeirazō*" in

this situation, indicating to us this attorney doesn't know who he's talking to. And it shows that his motives in this interaction are not the purest.

To further put this into perspective, so you understand what Luke is conveying, I want to show you the other times that this is used, and this is really going to help us. So, I want to take you back to Luke Chapter 4. Here's the deal: in both Matthew Chapter 4 and Luke Chapter 4, the first two times “*ekpeirazō*” is used in the New Testament, it's the exact same story, so I don't need to go to both. I'm just going to take you to Luke's version.

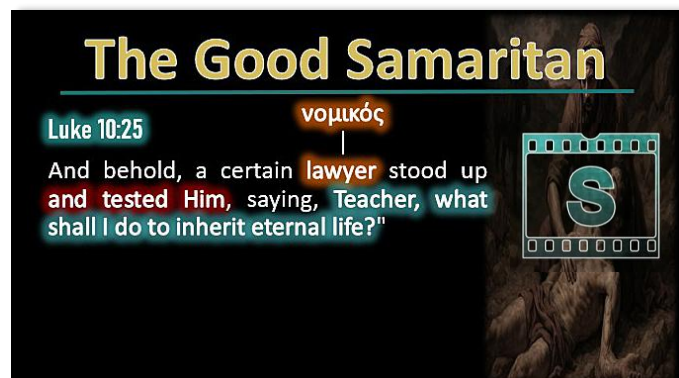
Yeshua is led out by the Spirit into the wilderness to be tempted by the devil, and the devil approaches Him in three specific ways. One of those ways is the following: In Luke 4:9, we read this: “**Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him,**” this is the devil to Yeshua, “**“If You are the Son of God, throw Yourself down from here.”**” It's amazing because the enemy has come and challenged Yeshua in one specific context: “If You are the Son of God.” Which is a whole other message.

Luke 4:10-12—¹⁰ “**For it is written:** Now stop. This is not Yeshua speaking; this is the devil. You are going back to Psalm Chapter 91, bringing Scripture to the table. Using Scripture against the one who is called the Word of God, by the way. ‘**He shall give His angels charge over you, to keep you,**’ ¹¹ “**and, ‘In their hands they shall bear you up, lest you dash your foot against a stone.’**” ¹² **And Jesus answered and said to him, “It has been said,”** or Matthew says, “It is written.” Yeshua is going to fight Scripture with Scripture. He's going to take him back to the Torah, Deuteronomy 6:16. And what does that say? “**You shall not *ekpeirazō*, tempt the Lord your God.**” (Emphasis added). Take that in; this is not *peirazō*; this is *ekpeirazō*. The context in both Matthew and Luke, the first two times it's used, is explicitly in committing an atrocity, a horrible sin of tempting the LORD your God.

The only other time it is used in the New Testament outside of Luke 10 is 1 Corinthians 10, where Paul takes us back to the wilderness journey of Israel, God leading Israel out of Egypt, bringing them into this horrible wilderness, and Israel falling into all sorts of sins of sexual immorality and idolatry, and they're complaining. And he said, “You know, these things were as examples so that we don't fall into the same pattern.” And then he says this—get this, this is incredible—1 Corinthians 10:9—**nor let us (*ekpeirazō*) tempt Christ, as some of them also tempted, and were destroyed by serpents** (emphasis added).

Here's the deal: this is drawing off of Numbers. It's taking this back to the Torah, and when you actually read the story that he's referencing, they were tempting God. That's who they were tempting. Paul brings the name of Yeshua to the table. He says, “**Nor let us *ekpeirazō* Christ.**” Every single time this term, which isn't many, is used, it's very specific in the context of tempting the LORD your God. And so when we read in our text that this attorney is tempting or testing Him, it's not *peirazō*, it's *ekpeirazō*. It clearly shows you have no idea who you're talking to. That's a scary reality.

As we continue, we're going to see how he does this; this gets interesting. — Luke 10:25 — “**... Teacher, what shall I do to inherit eternal life?**” (Emphasis added). The first thing I want to establish is this. When



you go back into history and you look at the discussions of the rabbis and sages, this was something of great discussion. And there were different thoughts on what that looked like. And to just bring you into this world for a moment, I'm going to take you back to the Talmudic writings and show you how the sages were talking about this.

We read this in *THE BABYLONIAN TALMUD*. Baba Batra 1:5—**And said R. Abbahu, “They asked Solomon son of David, ‘Who is going to inherit the world to come?’”** I mean, this is the question. Who's going to do this? The answer is this: **“He said to him, ‘He to whom the following applies: “... and before his elders shall be glory” (Isa. 24:23). (Emphasis added).** In other words, literally, the sage is quoting the end of Isaiah 24 and saying the ones who are going to receive eternal life and get into the Kingdom of Heaven are the elders. The elders of His people.

THE BABYLONIAN TALMUD Pesachim 10:1—**Said R. Yohanan, “There are three who are among those who inherit the world to come, and these are they: he who dwells in the Land of Israel, number one. Number two, he who raises his sons for the study of the Torah, and number three, and he who over wine says the prayer that distinguishes the Sabbath from secular time at the end of the Sabbath.”** (Emphasis added). Isn't that interesting? This is this sage's take.

When we go into *THE BABYLONIAN TALMUD* Sanhedrin 10:2—**They sent from there, “Who is someone who will inherit the world to come?** Well, the answer this time is this: **“It is one who is meek and humble, who bends when he comes and bends when he goes out, who always is studying the Torah, but does not take pride in himself on that account.”** (Emphasis added).

Now, I could show you others. I'm just giving you a little bit of insight as to what is going on here. This lawyer, this expert in the law—I would expect him to bring this specific question to the table, especially considering there's no debate about the fact that this attorney has heard that Yeshua is a great teacher. And we can easily come to this conclusion because it says right in the Word that there are people running around saying no man ever heard anyone speak like this man. They've never heard anyone like Him. He preaches; He teaches with authority. He was blowing the people's minds as He was spinning His wisdom and sharing the truth. It was incredible.

So, here you have this attorney who is perceiving, "Oh, everyone thinks He's a great teacher; well, I'm going to bring this question forward." A question that, rightfully so, consumed the sages because at the end of the day, let me ask you this. What else matters? Nothing else matters. Nothing even comes close; at the end of the day, all that matters in this world is you figuring this out. What do we need to do to inherit eternal life?

I want to make a bold statement here because, in my opinion, what we are literally witnessing at this moment, I will argue, is one of the greatest moments in the history of the world. And why would I say that? I say that because, regardless of this man's intentions, regardless of whether his heart is pure or not, I can tell you this: the guy just brought to the table the greatest, the most important, and the most critical question of all time. And who did he bring it to? The greatest and most important person of all time. No one is more qualified to answer this question than Yeshua.

This is one of the greatest moments in history. This is the moment that, if we were to go back to this actual time, the moment these words came out of his mouth, the world should have stopped. People should stop breathing and stop blinking. You should be able to hear a pin drop because what is about to

follow? Yeshua is going to reveal the mystery of the Kingdom of God. He is going to give us what we need so that we can inherit eternal life.

And so how does He respond to this? What is this great revelation that's going to be laid on him? This is what we need to do: listen to Yeshua's words. —Luke 10:26—He said to him, "**What is written in the law? ...**" (Emphasis added). I don't know the answer to this question, but I would love to know it. How many preachers, teachers, pastors, rabbis, priests, or whatever—how many of them, standing in front of their congregations in response to the question of how we inherit eternal life, have responded with these words? "What is written in the law?"

See, because the mantra today, so often, and what we're seeing in a very scary Christianity is that the law has nothing to do with eternal life. It is an albatross upon the Christian that is meant to oppress them. The law has nothing to do with grace; it's the antithesis of grace. And as one pastor infamously said recently, not that long ago, "You should unhitch from the law." This is the mantra that is coming out. And that somehow is being seen as, "Wow, we're glorifying Christ. We're exalting Him to the highest of heights." And the scary thing to me is Christ said something completely different than what I hear being preached today.

How do you obtain eternal life? He sends you back to the law, which means when you ask the question, "What do I need to do?" The answer is embedded in the Torah. And I'm going to show you today a little bit of what that looks like, so we're going to go back there, back to the law. This is what we read in Deuteronomy 8:1—**Every commandment which I command you today you must be careful ...** (Emphasis added). In Hebrew, this is *shamar* (שָׁמַר). You must guard, protect, and keep. It's even translated as "watch" or "watchman." You must be careful **to observe ...** Why are we using *shamar*? Why do we have to use this term in regard to observing the commandments that it layers it with saying you need to protect it, you need to guard it, and you need to be on watch? Because there's a threat of a thief coming to take it from you.

Go back to the Garden of Eden. What did Satan do to Eve? He did exactly that. He came in and relieved her of the law of God. He convinced her she didn't need it. Just as he's convincing so many today, they don't need the law of God; they're past that. It's antiquated; the law's been nailed to the cross. And so you must *shamar*; you must be careful to observe them. Why? Listen: —Deuteronomy 8:1—**that you may live ...** You want to know why? That you may live. This is literally what Yeshua is talking about when He's asked, "What shall I do to inherit eternal life?" Well, go back. What's written in the law? This! I'm to observe the commandments; I need to keep them that I may live. And this is not simply talking about temporarily. Oh, you'll get to live to maybe your 70s, 80s, or maybe 90s. Oh, no, no, no, this goes way beyond that. Let's finish this out. That you may live, **and multiply, and go in and what? Possess the land of which the LORD swore to your fathers.** (Emphasis added).

Now I'm going to say this, and listen carefully. There is an inaugurated application to this in the physical realm because God did give Israel, and this day, the land. He brought His people back to the physical land. But listen to me, what is being described here goes beyond anything in regard to a physical Israel coming into a physical land; this is spiritual. And I can tell you this because it's all about the promise that was given to the fathers beginning with Abraham. What Abraham was promised goes way beyond a physical inheritance, and the writer of Hebrews brings this out. We need to spend time here because you need to see the deeper reality that what the Torah is expressing is totally spiritual. It's talking about eternal life.

Hebrews 11:8—**By faith Abraham obeyed ...** I highlighted this because obedience to God cannot happen any other way than through faith. It's faith, your faith in Yeshua. It is your faith in our Father in Heaven that He sent His Son, which is going to drive you into obedience. And those who are disobedient, with all due respect, you don't have faith. By faith Abraham obeyed **when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.** (Emphasis added). How many of you are willing to do that? How many are you willing to pack up tonight? Whatever you can carry, just hit the road. If the LORD had come to you and said, "Yeah, I'm just going to take you out."

Hebrews 11:9-10—⁹ **By faith he dwelt in the land of promise.** What? **As in a foreign country,** he's in the land of promise, the physical land. This is speaking of the physical land, and yet he's dwelling in it as a foreigner. That's not normal. **Dwelling in tents** is temporary, not eternal. Dwelling in tents **with Isaac and Jacob, the heirs with him of the same promise;** ¹⁰ **for he waited for the city,** the New Jerusalem, **which has foundations, whose builder and maker is God.** (Emphasis added).

Hebrews 11:12-13—¹² **Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore.** ¹³ **These all died in faith;** it's talking about the whole of faith, **not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.** (Emphasis added). Nothing in this age that is earthly is eternal. It's all going to burn up; it's all going to be destroyed. This is not our inheritance, and Abraham and Isaac and Jacob knew this.

Hebrews 11:16—**But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.** (Emphasis added). So, when we go back and look at what we're reading here, every commandment, you must be careful to observe that you may live and possess the land. Oh, you better believe we're not talking about this land. We're not even talking about the physical land of Israel. We're talking about the Kingdom of God. That is what the patriarchs were promised. An eternal inheritance that will never be taken away from them; that's the promise.

Deuteronomy 8:2—**And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you.** Why? Why would God allow the trial, the tribulation, the pain, the suffering, the unknown, and the ambiguity of a big group going out and not knowing where they were going, not seeing the land of promise? Why would he do that? **To know what was in your heart...** (Emphasis added). He wanted to know what was in their heart.

You know, you think about it, and I can tell you this: when you go through your trials, and you will, there will be moments where you go into the valley of the shadow of death like Israel did. We don't get to know who you are when you're on the high hills of blessing. We only get to know who you are and what is in your heart when you come into the valley of the shadow of death. And there is pain, and there is fear, and there is intimidation, and there are all these things.

It's in that moment that God does this. He brings them into a wilderness that Moses himself finds great and terrible; it's filled with serpents and scorpions, and there is no food, and there is no water. In the eyes of flesh, you're going out to death. You're going into an environment that is the exact opposite of life. There are no fruit trees. There's nothing you can depend upon. You want to talk about the unknown. And you want to talk about humbling somebody when you're stuck in the middle of nowhere and you don't have the power yourself to fix it. How many of you have been in a situation where you felt

helpless? Where you realize, "I can't fix this." And the despair in that moment that comes in—it's in those moments that God's looking at your heart.

But this is the question: what is He looking for? In those brutal moments, what does He want to see? — Deuteronomy 8:2—... **whether you would keep His commandments or not.** (Emphasis added). This is what He's looking for in the hearts of men. Will you keep His commandments or not? When we look at Psalms 119:61—**The cords of the wicked have bound me;** the wicked have gained strength over this believer. Satan has what would seem to everyone to be total victory and has power and authority over him. And what does he say? **But I have not forgotten Your law.** (Emphasis added). He would not let the commandments of God go. And believe me, the LORD just tested him as He tested His people in the wilderness.

This psalmist, if you've ever read Psalm 119, has been tested. He has been given over. He knows fear, he knows pain, and he knows suffering, but he will not forget His law. Nothing is going to rip that out of his hands. And in Psalm 119:161—**Princes persecute me without a cause.** Now he's saying, "I am suffering. I'm being persecuted, and I'm innocent." And what is his response? **But my heart stands in awe of Your word.** (Emphasis added). He's in awe of God's Holy Word in a moment when most people are falling apart at the seams.

I love what Psalms 119:50 says, **"This is my comfort in my affliction, for Your word has given me life."** (Emphasis added). Your word gives me life. See, this is what the LORD was looking for in the wilderness of Israel. Is My Word in your heart? Have you clung to it?

Finishing out our passage in Deuteronomy 8:3—**So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know ...** Man, being taken out of your comfort zone. Now I'm experiencing things, and keep in mind, I'm feeding you with manna that you did not know, only giving them enough for one day. You don't get to store it up and have all this food security. Oh, no, no, no, no, no, no. There's no food security in the middle of this God-forsaken, barren wasteland. There's no food security in and of the people themselves, because there's no way to cultivate. It's not cultivated land; it's death. There are no wells, there are no fruit trees; there's nothing.

Then we get to the gist of this in Deuteronomy 8:3—... **that He might make you know that man shall not live by bread alone ...** That is an amazing thing. We have to stop here because there are two things of discovery that the LORD sought after. One is for the LORD. In other words, bringing Israel out into the midst of hell on earth, His discovery is, "Are they going to love Me? Are they going to stay faithful to Me? Is My Word going to be in their heart, and are they not going to depart from it?" Or is there faithfulness, as we see in the prophet Hosea? Is their faithfulness going to be like a morning cloud, and like the morning dew that covers the grass, the moment the sun comes out, it's gone? So, the moment things get rough in your world, well, you're done. You know, I was okay following the LORD while things were good, but the moment things got difficult, you turned on Him right away, and you abandoned His Word. You abandon the law.

But the second thing that is for the process of discovery is about the people. You get this? So when you are going through the trials in tribulation, there's supposed to be discovery on your part, and that is that it's not by your might and it's not by your power. Man doesn't live by bread alone (Deuteronomy 8:3)... **but man lives by every word that proceeds from the mouth of the LORD.** (Emphasis added). That's how we live. How do we live? What is eternal life? What is eternal life? Every word that proceeds out of the mouth of the LORD.

And we read this last week: —Psalm 78:1—**Give ear, O my people, to my law; incline your ears to what? To the words of my mouth.** And how do we live? By every word that proceeds from His mouth. That is exactly what the law says. It makes perfect sense to me that Yeshua would respond to this attorney when he's asking about eternal life (Luke 10:26), **"What is written in the law?"** What is written? Well, this is.

The prophet Jeremiah says this in Jeremiah 15:16, **"Your words were found, and I ate them,"** and we talked about this before, **"and Your word was to me the joy and rejoicing of my heart; for I am called by Your name, O LORD God of hosts."** (Emphasis added). He found His words. This is the beautiful thing; when I open this Book, even in passages that I've read before, I'm still like a little kid getting a brand-new toy for the first time. Where I'm looking at going, "This is food, this is life." I get excited, and my heart burns within me. I find His words, and I eat them. They are good to me; they are the joy and rejoicing of my heart. And yet there are so many homes where people just don't have time for the LORD. They just don't want to open up the Word. Some are not willing to open up the law, and it's a tragedy because it is a great indicator of death in the heart.

In Deuteronomy Chapter 30, Verse 15, we're in the law where Yeshua told us, **"Go look, what is written in the law?"** Deuteronomy 30:15-16—¹⁵ **"See, I have set before you today life and good, death and evil,** ¹⁶ **"in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments. Why? That you may live ...** (Emphasis added). That you may live; this is why we're called. If you want eternal life, we're called to love the LORD and keep His commandments. That means that there's a reason why the LORD tells you to meditate on these things all day long, because we're dealing with the most important thing in the history of the world, eternal life. Meditate on these things and never let them go—**and multiply; and the LORD your God will bless you in the land which you go to possess.**

Proverbs 3:1-2—¹ **My son, do not forget my law ...** Why? Anytime this comes forward, the Holy Spirit brings a word like this because there's a threat of you forgetting. Do not forget my law, **but let your heart keep my commands.** (Emphasis added). It's moments like that where you just have to stop and let your heart keep my commands. You know, an authentic move of the Holy Spirit isn't you physically putting on a show and looking spiritual in front of other people. It's when, in the deep recesses of your heart, you're serving the LORD where no one can see. That's true obedience. That's true faithfulness.

And there's a reason Yeshua comes out in the Gospel of Matthew 5:22 and says, **"But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment ..."** Your life is in jeopardy, and you haven't raised your hand against your brother, you haven't driven him off the road, and you haven't physically assaulted them. He's saying, if you're angry in your heart—what's in your heart—or if you lust after a woman in your heart, you've already committed adultery. True worship and obedience begin and end in the heart. And so, Proverbs 3:1-2 goes on to say, **"But let your heart keep my commands; ² For length of days and long life and peace they will add to you.**

Jumping ahead to Proverbs 3:18—**She** (the Torah) **is a tree of life,** the law. This is what's being communicated. The law is a tree of life, but only **to those who take hold of her, and happy are all who retain her.** (Emphasis added). Do not marvel, people, at why the enemy would want to take the law from you, from the Christian Church. Do not marvel whatsoever.

The enemy knows what's at stake. The enemy understands the words that Yeshua has preached. When asked about eternal life, He sends them back to the law. Well, the enemy can't have that. You can't find out; you cannot discover what you need to do to inherit the Kingdom of God. And certainly, the devil does not want all of the lies he's been peddling and all of the deception he's been peddling to be exposed. Because the moment you immerse yourself in God's holy law, oh, his kingdom falls. It falls apart because God's Word is living and powerful and sharper than any two-edged sword. The enemy is destroyed the moment you meld yourself together with a pure heart in His Word. It's over.

Should we be surprised that the enemy would come to disarm you and tell you, "Please lay down your sword"? What is the sword of the Spirit? It is the Word of God, and he's asking Christians today to surrender. Surrender your weapons; put your sword down. Don't do it.

Proverbs 4:1-2—¹ **Hear, my children, the instruction of a father, and give attention to know understanding;** ² **for I give you good doctrine: do not forsake my law.** (Emphasis added). That is good doctrine. And the Apostle Paul agrees in his letter to Timothy, his second letter: —2 Timothy 3:16-17—¹⁶ **All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,** ¹⁷ **that the man of God may be complete, thoroughly equipped for every good work.** He's equipped. He's armed to the teeth. This is why the enemy doesn't want that.

Proverbs 4:4—**He also taught me, and said to me: "Let your heart retain my words; keep my commands, and live.** (Emphasis added). This is not talking about, you know, how you can add ten years to your life here. Now, let's be clear. Are there physical blessings in this age for being obedient to God? Of course! But ultimately, what is all that matters? It's the Kingdom of God; it's eternal life. Keep the commands and live.

Proverbs 4:13—**Take firm hold of instruction, do not let go; Keep her, for she is your life.** (Emphasis added). Torah is instruction; that's what it is. —Proverbs 7:2—**Keep my commands and live, and my law as the apple of your eye** (emphasis added). It's just ridiculous; the whole thing is about this. Everywhere you go, it's really something when you see some Christians totally blinded to this reality of the beauty of God's law.

Now, let me ask the question. Is obedience to God's law contrary to the gospel of Jesus? Is it a contrary message because this is the dichotomy that the enemy has painted? The answer is absolutely not. And to take it a step further, with all due respect, Jesus is the law. That will really mess with your world, right? —John 5:39— **"You search out the Scriptures;** these are the words of Yeshua, **for in them you think you have eternal life;** do you not? Where's Yeshua going to go with it? You search the Scriptures, He's talking to His audience, because you think you have eternal life. Is He going to say, "No, that's not the place to go"? Well, that would be problematic because that's going against exactly what we're reading leading up to our parable in Luke Chapter 10, because He just sent this attorney back to the law for eternal life. So how does Yeshua answer this? **And these are they which testify of Me.** (Emphasis added). The law is about Him. It's synonymous with Him.

We jump down to John 5:46—**"For if you believed Moses, Moshe, the law, you would believe Me ... Why? for he wrote about Me.** (Emphasis added). And so, what you have is you have the beautiful figure of the Messiah, Yeshua, Jesus of Nazareth, embedded in the law. And what you have embedded in regard to the commandments is His character, His nature, His personality, His likes, His dislikes, what He hates, and what He loves. It's Yeshua. And, you know, the great brainwashing that has happened to Christianity and distorted their view of the law is from the pit of hell.

Now, are we saved in and of ourselves and our obedience to the law? That's absurd. —Romans 3:23 — **For all have sinned and fallen short of the glory of God.** We're saved by grace through faith. — Ephesians 2:8-9—⁸ **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,** ⁹ **not of works, lest anyone should boast.** In other words, no man can come to the table with all the obedience to the law and say, "I merit this; I merit to be saved." Nobody merits the grace of God because we've all failed.

I need a Savior, but here's the reality. When we received the beautiful, merciful gift of Yeshua the Messiah, we recognized in our hearts the horrific suffering that He went through that was supposed to be you, and it was supposed to be me. We deserved what we read about in our Scriptures, and yet this innocent one, this beautiful Lamb of God, took the penalty for us. After receiving that grace, should we continue in sin? And the answer is God forbid. The natural spiritual response to the beautiful grace of God is obedience to the law, and that's not a Danielism; that's not my opinion. That is the opinion and the truth that comes out of the Old Testament, all the way to the end of the Book of Revelation.

I'll give you a little snapshot of this. In Psalm 119:88—**Revive me, Chayyeni** (חַיֵּינִי), bring me to life. According to what? *Kechasdecha* (כְּחֶסֶדְךָ). It's this term of *chesed* (חֶסֶד), **according to Your lovingkindness**, mercy. How does this Psalmist believe he's been given life? It's through the mercy of the Living God; it's Yeshua the Messiah. That's the beauty of this. For what purpose? To what ends? This is the beauty; here it comes. Revive me, bring me life according to Your mercy **so that I may keep the testimony of Your mouth.** *Ve'eshmerah edut picha* (וְאֶשְׁמְרָה עֲדוּת פִּיךָ). Save me, O LORD, so that I can worship you. —Psalm 96:9— *Hishtachavu l'adonai behadrat Kodesh* (הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ) — Worship the LORD in the beauty of holiness. That is true worship.

Go back to Deuteronomy 6:20, and Moses sets the children of Israel up. He tells them, **"When your son asks you in time to come, saying, 'What is the meaning of the testimonies, the statutes, and the judgments which the Lord our God has commanded you?'** Why do we have to do these? We're looking at the people around us, and they're not worried about the Shabbat. They're not making a distinction between clean food and unclean food. They're not worried about making all these idols. They're having a free-for-all, sexually immoral. They're committing adultery. Why do we as a people have to keep these commandments? And Moses' response is, "Because the LORD your God brought you out of the land of Egypt, out of the house of bondage." Because He showed mercy and how did He do that? With the blood of the Lamb. How did He show mercy? It was the blood of the Lamb, and He took them out. And because of that, Moshe says, "That's what you tell your children; it's because of the grace of God."

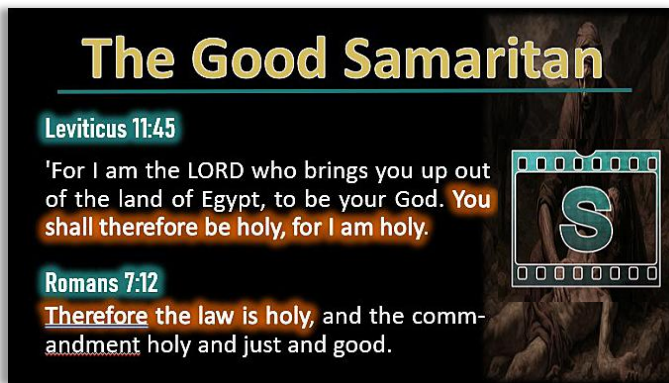
In fact, if you go back to Deuteronomy 5:12-15, the LORD says, Hey, you should keep My Sabbath holy. And the answer given is, "Because I brought you out of the land of Egypt, out of the house of bondage." He showed mercy and grace; therefore, the text is: **"Therefore the LORD your God commanded you to keep the Sabbath day."** I am not keeping the Sabbath because I think I'm going to merit the Kingdom of Heaven in and of myself. I do it because I recognize the mercy of Yeshua. It is the response to the grace of God. The enemy has hijacked this narrative.

Going to Ezra. Ezra praises this great scribe, saying that he is an expert in the Torah. — Ezra 9:13-14—¹³ **And after all that has come upon us for our evil deeds and for our great guilt, since You our God have punished us less than our iniquities deserve, and have given us such deliverance as this.** (Emphasis added). Listen to the humility of this man, recognizing all the hell that the Jewish people went through with Babylon coming in and ripping them out of the land. Ezra says, "We deserved worse." All the hell

that came upon us, we deserved worse. Now that's a man with clarity. And then he says, "You've given us deliverance. The LORD brought them home." And what is Ezra's next statement? Look at this: ¹⁴ **should we again break Your commandments, and join in marriage with the people committing these abominations? ...** (emphasis added). —Romans 6:1—**... Shall we continue in sin that grace may abound?** God forbid. God forbid. What did Yeshua say to the man He healed? —John 5:14— Go and **sin no more**.

Proverbs 16:6—**In mercy and truth atonement is provided for iniquity ...** literally, a declaration of Yeshua. Go to John 1:17, and it talks about how **the law was given through Moses, but grace and truth come through** Yeshua the Messiah. And He is the one who is merciful and the one who declares Himself to be (John 14:6) **the way, the truth, and the life**. (Proverbs 16:6) He provided atonement for iniquity, **and by the fear of the LORD one departs from evil**. (Emphasis added). What is the response to the mercy? You depart from lawlessness; you depart from evil.

Leviticus 11:45—**'For I am the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.** (Emphasis added). This statement is made to declare the reason why I'm telling you to distinguish between clean food and unclean food, because I brought you out of



The Good Samaritan

Leviticus 11:45
'For I am the LORD who brings you up out of the land of Egypt, to be your God. **You shall therefore be holy, for I am holy.**

Romans 7:12
Therefore the law is holy, and the commandment holy and just and good.

the land of Egypt. Why should we be discriminatory towards unclean meats?" Because of grace. Because of the grace of God that He showed, He took them out of Egypt. And the call, the response to that grace, is to be holy, as I am holy. And that's what Paul calls the Torah. — Romans 7:12— **Therefore the law is holy, and the commandment holy and just and good.** (Emphasis added). The law is holy. And that is the response; it's us grabbing hold of it because of the LORD.

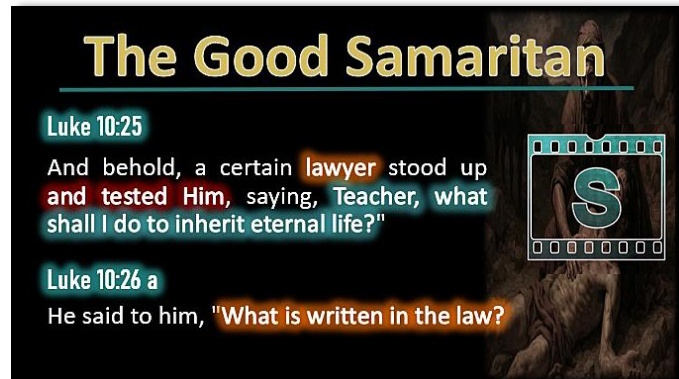
Romans 6:22—**But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.** (Emphasis added). And actually, back in Verse 18, he says, "Slaves of righteousness." All your commandments are righteousness. And Paul says in Romans 7:7—**... I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."**

2 Timothy 2:19—**Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."** (Emphasis added). That means you take the holy name of the one who is giving you grace and mercy and covers your sins. When you take on that holy name, you move into holiness. You depart from sin.

And to the Galatians in Galatians 2:17—**"But if, while we seek to be justified by Christ, we ourselves also are found sinners, in other words, you have hypocrites. You have Christians running around going, "Oh, Jesus saved me. I'm a Christian. I worship Jesus."** And yet, you're walking in lawlessness; you're walking in sin. What happens then? Well, Paul says this: **Is Christ therefore a minister of sin? Certainly not!** (Emphasis added). Because if you are taking on the holy name of Yeshua, but you're not departing from lawlessness, you're a blasphemer, and you're declaring that Yeshua supports your ugly behavior; it's blasphemy.

1 John 3:3—**And everyone who has this hope in Him purifies himself, just as He is pure.** You know, when you receive the gospel of Yeshua in your heart, the whole concept comes true of you becoming a new creation, where old things pass away and all things become new. It is an incredible experience, where you have the love of Jesus in your heart, and it's so powerful. And all of a sudden, you have all this clarity, and you get this joy. And as I mentioned before, you find yourself going outside and just thanking the LORD. He's living in your heart when you do that; when you're prompted by His creation to praise His name, I'm telling you, Yeshua is in your heart. From the time you get up, your feet hit the ground, and you are just excited about Him.

And so, as we look at this situation, where a lawyer comes up testing Him (Luke 10:25), **"Teacher, what shall I do to inherit eternal life?"** And the response of Yeshua is (Luke 10:26), **"What is written in the law?"** Well, today you got a little perspective on why you would go back there and what the law has to say. We're going to end here; we're going to pick it up right where it is and continue on.



So, with that, let's go into prayer.

[Closing prayer]

Abba Father. We do take the time to humble ourselves. It was so powerful in prayer this morning; Pastor Steven brought 2 Chronicles 7:14 to the table because that's the solution to heal our broken land. A land filled with so much lawlessness and hatred, where people are picking up guns and shooting children. How can we not proclaim the true answer that **if My people who are called by My name will humble themselves, if they will pray, if they will seek My face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin, and I will heal their land.**

We need our society healed. For all the abominations that are wreaking havoc, the darkness, and the pain that people are experiencing, there's only one answer, and His name is Yeshua the Messiah. LORD, may Your gospel go forth. The one who (Luke 4:18) **heals the brokenhearted**, who sets the captives free from all of this nonsense propaganda, this filth from the pit of hell, that the enemy is heaping up on our society, giving kids puberty blockers, dementing their minds with sexual perversion, exposing them to things they should not know, and telling them that the girls can be boys and boys can be girls. The enemy is destroying these people. LORD, I pray that You give Your people the opportunity to show them the love of who You are and that there can be peace and joy.

And so, LORD, we just... We lift our eyes to You. There is no other answer. We thank You for Your Word. LORD Yeshua, thank You for being our Rabbi. You are the rabbi we trust in. Every word that You speak, I will hold my hands out and not let those words fall to the ground because they are so precious. Your words are life. You have the words of eternal life; to whom else shall we go? There is no one to go to.

And so, we thank You, LORD Yeshua, for Your goodness and faithfulness. We bless Your holy name, and we pray for those families that are hurting right now, that have been devastated by the enemy. We pray

for Your peace and for Your gospel to go forth that brings eternal life. And we pray this in Yeshua's mighty name. Amen.