

Parables (Part 37) - The Good Samaritan (D) September 27, 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/t5ftzqd/parables-part-37-the-good-samaritan-d>

*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 Good Samaritan and the Neighbor Question

This text is a sermon transcript from **Corner Fringe Ministries**, delivered by **Pastor Daniel Joseph**, that closely examines the biblical **Parable of the Good Samaritan** from the Book of Luke. This message explores Yeshua's parable in Luke 10 as both a theological challenge and a heart-level call to action. The teaching contrasts the lawyer's **correct yet disconnected knowledge of the law** with the Samaritan's **costly compassion**, highlighting that eternal life is found not in mere hearing but in doing—**loving God and neighbor, even enemies**. By unpacking Hebrew terms and Torah context, Daniel shows how Yeshua dismantles narrow interpretations of "neighbor" and redefines love to **include outsiders and adversaries**. The Samaritan, despised by Jews, becomes the **true model of mercy**, exposing the failures of priests and Levites who **had knowledge but no compassion**. Ultimately, Daniel emphasizes that **only through Yeshua and the Spirit** can believers embody this **radical love**, which prepares hearts for Yom Kippur by calling them to **forgive, show mercy, and love** even those who hate them.

[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. Well, today, the timing is perfect. Today, we're not even just going to get to the *Parable of the Good Samaritan*; we're actually going to finish it. And this is where all the hard work pays off. You know, for the last three messages, we need to take all of that with us today, and as we do that, we're going to be able to move very efficiently through this.

And as I was saying, the LORD's timing on this is perfect; I couldn't have mapped this out. Today's message is really a perfect message to set up Yom Kippur, which, remember, is coming this Thursday, and it is the highest and most holy day of the year. You're going to see today's message just falls ... I

mean, the LORD just dropped this thing on me; it's absolutely perfect; it's beautiful. With that said, we have a lot to cover, so we're going to get right to it.

We'll start all the way at the beginning of the narrative to reiterate the points here. —Luke 10:25— **And behold, a certain lawyer stood up and tested Yeshua, Him, saying, "Teacher, what shall I do to inherit eternal life?"** The ultimate question—there isn't a more important question than this.

Luke 10:26—**He said to him, "What is written in the law? What is your reading of it?"** You want to know about eternal life, how to get it, and what lays out the path to the Kingdom of God? It's the Torah, such an amazing message. And you, as an expert in the law—this is your field of expertise—how do you read the Torah? What is your understanding?

Luke 10:27— **So he answered and said, " 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' "** (Emphasis added). And we're told in Matthew 22:40, **"On these two commandments hang all the Law and the Prophets."** It's an amazing thing that the attorney, an expert in the law, got this right. And we know he got it right because Yeshua's response in Luke 10:28 was, **"You have answered rightly; do this and you will live."** (Emphasis added). He even organized it in the order that they should be in—theological precision.

But notice Yeshua doesn't say, "Hey, think about this. Simply ponder this and you will live." That's not what He says. He says, **"Do this and you will live."** There's an action. And I think of James' warning in James 1:22, where he says, **"But be doers of the word, and not hearers only, deceiving yourselves."** He actually starts it out in James 1:16, **"Don't be deceived."** Do not be deceived; there is deception in between making that connection of hearing and doing. There's a great amount of deception that we come into.

Ironically enough, as we continue, you're going to see something's very off with this attorney. Something's not right because the very next thing, and this is where we break new ground today, in Verse 29, he comes back; the conversation's not over. — Luke 10:29 —**But he, wanting to justify himself, said to Jesus, ...** I want to stop right there.

Again, this is the second time we can clearly see and identify that this guy has no idea who he's talking to, which is ironic. You have an expert in the law, and Yeshua said in John 5:46, **"For if you believed Moses, you would believe Me; for he wrote about Me."** How is this not ironic? He's an expert in the law. If he's familiar with the law and really understands the law, would he not know who he's talking to? And the mind-blowing aspect here is he's coming before the great I AM, the King of Kings and the LORD of LORDs, the alpha and omega, the beginning and the end, and what does he do? He moves to justify himself.

Well, here's what I can tell you. All the years, and I'd say well over 20 years, that I've given my life to study in the Word, there are a couple of things that I have learned that are very valuable, that the LORD has taught me. Do you know what one of those things is? Under no circumstance and in no context is it a wise move to go before the LORD of glory to justify myself.

And so when you're hanging on a thread, you're hanging in the balance, your life has been flipped upside down, the enemy is kicking you in the teeth, and you're suffering, and you know pain and you

know sorrow, and you're experiencing all the tribulation that this world could throw at you. In that circumstance, the enemy is sitting there in the shadows, waiting for you to blame God, to condemn Him.

You know, it takes me back to the Book of Job because there's something that I've read in that story that I can't shake. It's at the end of the book. It's at the part where the LORD comes to Job and actually talks to him as he talked to Moses. And Job, you know all his suffering; you know the enemy unleashed hell on this guy and what he went through. Lost all his family, his own body being plagued. And when the LORD talks to him, the LORD says something, and it rings my bell. He says to Job, and let's keep this in context, Job, one of the most righteous men ever recorded in history. I'm nothing compared to Job; I assure you.

The LORD comes to Job in Job 40:8 and says, "... **Would you condemn Me that you may be justified?**" There's something; the enemy takes those vulnerable moments that you're going through in darkness. When there's a lot of confusion and there's despair and you're distraught, he comes in for that very moment because he wants to do what he did with Job to try to get you to curse God and die. Job didn't fall for it. And so, you know, this concept of coming before the LORD to justify yourself—everything that I have read in Scripture tells me it's a really bad idea.

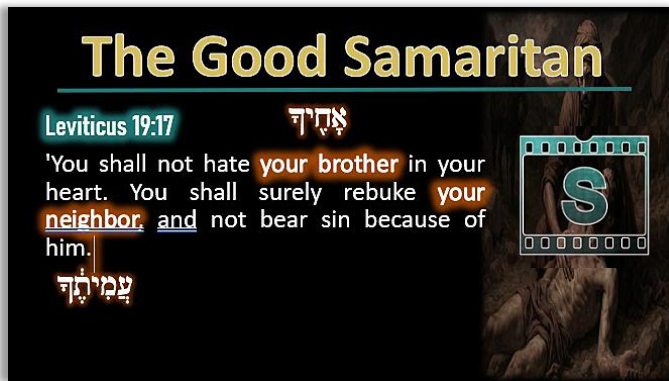
Luke 10:29 tells me this guy's heart is not right. It alarms me, and is it not alarming to you that this guy can answer and say all the right things? Theologically, he's got it perfect, even according to Yeshua's measure. And yet his heart isn't even connected; that scares me. This is a sobering moment where you can have people say all the right things, they can memorize Scripture, you think you can have your life theologically in total order, and nothing from your head is connected to your heart. It hasn't connected to the heart; there's a total disconnect. It's terrifying.

Luke 10:29—**But he, wanting to justify himself, said to Jesus—**listen to this: **"And who is my neighbor?"** (Emphasis added). It's interesting that he asked this question. And what it tells us is that in this situation, going back to the historical context, this was a discussion amongst the teachers, amongst the rabbis, amongst the Pharisees and scribes and Sadducees, etc., the teachers of the law, discussing who really is the neighbor. Well, I want to dig into this so that we can appreciate what's being asked here.

I want to begin this by taking you to a little bit of commentary. It's a Mishnaic, a Talmudic commentary overlay on the New Testament by Strack and Billerbeck, and they're going to bring out something here that is going to open the door to this discussion. Check this out; this is what they say: — A Commentary on the New Testament from the Talmud & Midrash, Strack, H.L. and Billerbeck, P. (2022)—**The synagogue of Jesus' day**, in other words, Judaism in the first century, **defined the term "neighbor,"** *rea'* (רֵעַ), as narrowly as the OT: **only the Israelite is considered** *rea'* (רֵעַ); **the "others," that is, the non-Israelites, do not fall under this term.**

Okay, so this gives us a little backdrop into the mind of this expert in the Torah and thoughts of what he would consider. But the commentary is not done. It goes on and says this, and this is important— **The term "stranger,"** in Hebrew, *ger* (גֵּר), **was narrowed even beyond the OT.** In other words, what the commentator is saying is that the understanding of the rabbis, the scribes, the Pharisees, and the experts in the law was even more narrow and more confined than what we see in the Torah—interesting. **The oldest post-Christian synagogue understood "ger" (גֵּר) to refer exclusively to the non-Israelite who had completely converted to Judaism by accepting proselyte baptism and circumcision; he was called a "ger tzedek" (גֵּר צֶדֶק), meaning a righteous Gentile, a righteous stranger, or a real, full proselyte.**

Now, what I want to do to bring this to life is to take you back to the Torah. How about we just look at what the Torah says? And I want to show you exactly what it says. We're going to look at a little bit of Hebrew because it's going to be important. And I want to try to absorb this idea of who is the "neighbor" because this is the ultimate question that leads into the parable. And so, let's go back to the Torah, specifically to the command to **love your neighbor as yourself**.



This is what we read in Leviticus 19:17—
'You shall not hate your *achicha* (אָחִיד), **your brother**. In Hebrew, it's right here; it's "ach." You're not to hate your brother, your "ach," **in your heart**. Well, this gets interesting because it goes on and says, "You shall surely rebuke **your amitecha** (עֲמִיתָךְ), **neighbor**, and not bear sin because of him." (Emphasis added). Right here, "neighbor" in Hebrew is "amit." Now, it's important that you see this because it's using these interchangeably. Your "*achicha*"

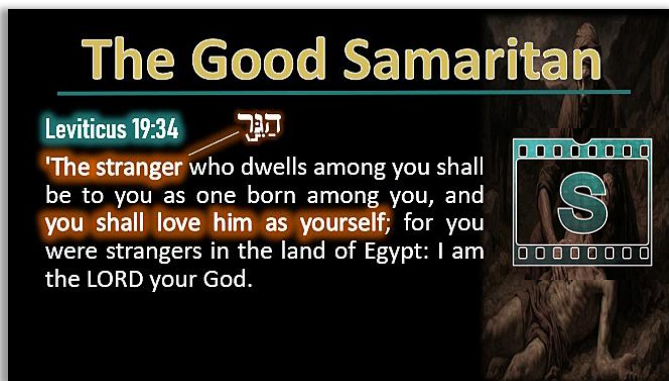
or "*ach*" is an "*amit*." Your "*amit*" is an "*ach*." In other words, your neighbor is your brother, and your brother is your neighbor. The Torah is defining itself; this is very clear.

And then we get to Verse 18, the very next thing that's said; it's all one statement. — Leviticus 19:18— 'You shall not take **vengeance, lo tikkom** (לֹא תִקֹּם), **nor bear any grudge, velo tittor** (וְלֹא תִטּוֹר), **against et benei ammecha** (אֶת בְּנֵי עַמֶּךָ), **the children of your people, but you shall love your**— oh, look at this—*lere'acha* (לִרְעֶךָ). That's the term "*rea*," which was mentioned in the commentary. But you shall love your "*rea*" **neighbor as yourself: I am the LORD**. (Emphasis added).



Now put all of this together. Your *ach*, your brother, is your *amit*, which is a neighbor, and just to clarify, "*amit*" and "*rea*" are synonyms. There are just two different ways to say the same thing, "neighbor." But what we get from this is my *ach*, my brother, is my neighbor. My neighbors are the children of my people. So, take this in: the Torah makes it very, very clear. There are parameters here; they're unambiguous. The neighbor is the children of their people. We're talking about Israelites.

Why does the attorney ask the question about who is my neighbor? This is where it gets interesting. Let's jump ahead just a couple of verses in Chapter 19, and this is what we read. — Leviticus 19:34 —



'The stranger, *hager* (הַגֵּר), the stranger who dwells among you shall be to you as one born among you, and get this, this is what is said, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God.

(Emphasis added). Now I'm going to tell you, it's right here that the attorney who's talking to Yeshua is looking for clarity. How far does this go, where I'm to love my neighbor as myself? What constitutes that neighbor?

Here it's interesting; we talk about the requirements for an Israelite to love a non-Israelite, to love a Gentile, and I will point this out. Remember the commentary that we just read that said a *ger tzedek*, meaning a righteous Gentile—one who went through full conversion, circumcision, and baptism. That's not what Leviticus 19:34 says; it's not there. You have to create that; you have to read into the text. That's not what's being conveyed. It's the *ger*, the stranger who is among you; you're to love him as yourself.

And so, this is really where the story begins to pick up for us, looking at what this guy is getting at, what he's looking for in regard to clarity. And so going back, we're going to read the following: —Luke 10:30 —Then Jesus answered and said: "A certain man"—(emphasis added) and I want to stop here, because what's being inferred is this is a Jewish man; this is an Israelite, and this becomes clearer as we go through, but this is an Israelite. And notice, he went down from Jerusalem to where? Jericho...

He goes down from *Yerushalayim* to Jericho. Why would this guy be in Jerusalem? One reason—he's at the *Beit Tefilah*, the House of Prayer, to worship God, as any self-respecting Jew would do. Now, Yeshua, in bringing this particular journey, is interesting because I've actually made the trek. And if some of you have been to Israel, you might have gone from Jerusalem to Jericho; I did this. It's about a 40- or 50-minute drive. It's about 17 or 18 miles, and it's a major descent as far as elevation. Over 3,000 feet, you are going down. I mean, you come from Jerusalem, and you go way down in elevation to Jericho.

Here's what I can tell you about the journey. The one thing that I was thinking, because you're there and you're living the Bible, is that you're thinking about the Parable of the Good Samaritan. I know what Yeshua described as He went from Jerusalem to Jericho, and I get to do this. You start making the track, and you're like, "Whoa." It's rugged and desolate, filled with twists and turns. It is the perfect habitat for thieves and robbers to lie hidden and to ambush unsuspecting travelers going to Jericho.

The fact that Yeshua is bringing this to the table is interesting. Even as Christianity began to develop, they called this road from Jerusalem to Jericho "the way of blood" because of how notorious it was. When Yeshua opens up this parable, you better believe it would have resonated with this attorney. He would have understood this quite literally, being from the land.

And so, Yeshua goes on in Luke 10:30—... "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead"

(emphasis added). This is not a great translation for "thieves" because "thief" is actually more technical in English for someone who would secretly steal, versus a robber. Other translations have it better; it technically should be "robbers." Robbers come in by force and violence, and that's what we see. These men came in by force and violence, and they beat the heck out of him. He's not dead, but he's a hurtin' unit. They brutally beat this guy.

Then we read this in Luke 10:31—**Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.** (Emphasis added). In other words, eye contact. You're checking out a guy who is a hurting unit, and he intentionally moves to the side. Now, you need to appreciate who a priest is and the stewardship that they were given, the ministry call that was upon their life. There are three primary pillars of function for a priest amongst his people.

Number one is to bring justice to your society; that's the first thing. The second thing, which is really critical, which we'll be getting into on Thursday, is that they were called to make atonement. They were the intercessors; they were the ones who were to go stand in the gap between God and man. They were tasked with making atonement. They facilitated the sacrifices, and it was the *Kohen Gadol* alone that would go into the Holy of Holies, bringing in the blood so that forgiveness could fall upon Israel, so that Israel could continue in a relationship with God. Those are the first two.

The third thing is the most important for our discussion today. And I want to bring this to the table by taking you back to 2 Chronicles 31:4—**Moreover he commanded**—we're talking about King Hezekiah. King Hezekiah commanded **the people who dwelt in Jerusalem to contribute support for the priests and the Levites.** Why? **That they might devote themselves to the Law of the LORD.** (Emphasis added). One of the most incredible responsibilities that is laid upon the *Kohen* is that you are to devote yourself to the Holy Word of God. In other words, the *kohanim*, oh, they were experts in the law. Isn't that interesting?

Do you think Yeshua is arbitrarily just grabbing some random people and throwing them into the parable? Yeshua just made the parable very personal to this attorney. He is an expert in the law. Fascinatingly enough, Yeshua brings an expert of the Torah to the table as an example—His first example. In fact, to build on this reality, Malachi 2:7 says, **"For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the LORD of hosts."** (Emphasis added).

You better believe that out of anybody in Israel, someone who is an expert in the law could relate to, it's the priest. This expert in the law, people would come to him in his day, in the first century, looking for clarity on the Word. What does God say in regard to ABC? What does God say in regard to XYZ? How are we supposed to understand? What is lawful to do when it comes to divorcing our wives? They go to the experts in the law to get that clarity.

But then we read something like this, which is really relevant to our situation. In Ezekiel 34:1-2—¹ **And the word of the LORD came to me, saying,** ² **"Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?"** (Emphasis added). That's the job. The job of the *Kohen* was to feed the flock. The job of the expert in the law was to do exactly that.

In fact, I think about John 21:15-17 when Yeshua goes to Peter and asks, "Do you love Me? Feed my lambs. Do you love Me? Tend my sheep. Do you love Me? Feed my sheep." Three times, He goes to Peter, who was a shepherd. The responsibility is yours; you must feed the sheep.

Well, as we continue, look at what happens. —Ezekiel 34:3-4—³ **You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock.** What does that look like? Interesting. ⁴ **The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.** (Emphasis added). And so, this is the LORD coming out against the worthless shepherds. They're not doing their job; the job is to bind up the broken.

Well, what do we read here in Luke 10:31? In Yeshua's parable, a certain priest sees the broken. His sole job should be to go and help this guy. And let us not forget, okay, you're a teacher of the Torah. What is the Torah? It is loving the LORD your God and going horizontal, loving your neighbor as yourself. You're teaching this, and yet when it comes time, the very teacher of love is going the other way. That's insane; that's absolutely insane. You may have all your theology just perfect. What good is it if it isn't connected to the heart and moves into actually producing love? It's of no value. And so, this expert in the law is definitely right at this moment; you better believe he's going to be challenged, provoking thought.

Moving ahead, Yeshua is going to build on this; another character comes to town. —Luke 10:32 — **Likewise a Levite, when he arrived at the place, oh, he came and looked;** he did the same thing. He makes eye contact and sees this guy broken **and passed by on the other side.** (Emphasis added). Let me ask you this. What is a Levite? What is the function of a Levite? Well, guess what? They're the experts of the law; they work in tandem with the *kohanim*.

I'll show you this; this is King Josiah. — 2 Chronicles 35:3— **Then he, Josiah, said to the Levites who taught all Israel,** that's their function; that was their job. They are the experts in the law. **Who were holy to the LORD,** meaning they're set apart for this work, to teach. And Josiah tells them, **"Put the holy ark in the house which Solomon the son of David, king of Israel, built. It shall no longer be a burden on your shoulders. Now serve the LORD your God and His people Israel.** (Emphasis added). They were ministers of righteousness. They were the preachers of the day.

Building on this, we go to Nehemiah. —Nehemiah 8:7-8—⁷ **... and the Levites,** what did they do? **Helped the people to understand the Law; and the people stood in their place.** ⁸ **So they read distinctly from the book, in the Law of God; and they,** meaning the Levites, **gave the sense, and helped them to understand the reading.** (Emphasis added).

And so, the second character that Yeshua brings to the table is also an expert in the law. Do you think Yeshua is making this personal? He's making this very personal, specifically to this expert in the law; it's tailored. The Parable of the Good Samaritan is tailor-made for this expert, and that's not uncommon. You can go to other parables. And the Parable of the Vineyard was tailor-made for Yeshua's audience as He was preaching in the temple. He's speaking this parable literally against them, tailor-made.

Now a third character is going to be introduced, and that is "a certain Samaritan." —Luke 10:33—**But a certain Samaritan, as he journeyed, came where he was. And when he saw him...** (Emphasis added). Now, we stop here for a second, because we know we've already covered it; we spent an entire message on a Samaritan, and just the name itself would make the skin of a Jew crawl. Vile! The Samaritans are completely theologically incompetent. They're reckless; they don't know up from down

theologically. You don't even know what mountain you're supposed to be worshiping on. They are considered to be a total abomination, and believe me, the feeling, as we saw, was mutual. By definition, they're enemies. They want nothing to do with one another. And even rabbis have gone as far as to say that they would rather have a pagan heathen, an uncircumcised Gentile, circumcise their son before a Samaritan.

So put this into context. The first two are experts in the law, the most revered among the people in Israel, in large part because of what they've been tasked to be: experts in the Torah. They bring the understanding, and now You bring this vile enemy to the table? —Luke 10:33 — **But a certain Samaritan, as he journeyed, came where he was. And when he saw him...** So all three of these characters make eye contact. Now, is this vile, abominable Samaritan going to do the same as the priest and the Levite? And we read he doesn't; he did the opposite—**he had compassion.** (Emphasis added).

What does that look like? It was practical; there was a practical application. Going on to Luke 10:34—**So he went to him and bandaged his wounds ...** He saw a man hurting, broken, and in need, and he did what a good shepherd would actually do, what even a priest was tasked to do, and what a Levite was tasked to do. This abominable Samaritan runs to the rescue. And then it goes on and says, **"pouring on oil and wine..."** (Emphasis added). You know, the first thing we could recognize is, man, he's sparing no expense. He's going to take off his resources to help this man. And of course, the wine would be an antiseptic for the wounds, and the oil would serve as a kind of salve.

But you look at this, and this is one of those moments where you just kind of like, you need to take time to take it in, the details that Yeshua specifically included. Because Yeshua could have gotten the whole idea across by simply saying, "Hey man, he came and bandaged his wounds. He gave him medical attention, and he took care of him. We're good." But Yeshua doesn't end there; He adds this peculiar phrase, **"pouring on oil and wine."** The reason I say that's a little peculiar to me is because I've read the situation where oil and wine are being poured out on what? The sacrifice. This was part of what Israel would bring. You can go to Numbers Chapter 15, and part of the sacrifice is to pour oil and wine, and I think this is very intentional because we're told in Psalms 4:5, **"Offer the sacrifices of righteousness..."** and this is exactly what this guy is doing. It's amazing that the command that we're given for all of us to inherit eternal life is to love our neighbor as ourselves, and this Samaritan is doing it at his own cost.

If that weren't enough, then we read this next statement in Luke 10:34—**... and he set him on his own animal ...** That means he has to dismount, and now the Samaritan is walking. And the terrain, like I said, is rugged. So now he's walking, and he's putting this Jew on his own animal. Then we read this: he's not done; he **brought him to an inn, and took care of him.** (Emphasis added). In every way, what's being described here is the Samaritan going out of his way to help this guy at his own time, at his own cost, and he holds nothing back. Whatever he has becomes this man, who, by the way, is his enemy. They did not get along. Jews have no dealings with Samaritans; they despise them.

Luke 10:35—**On the next day, when he departed, he took out two denarii,** and remember, one denarius was an entire day's wage. I mean, this is two full days' wages. He **gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'** Whatever it costs, I'm going to pay that. And just the way this is laid out, that he gave two denarii, suggests that this is probably all he had. But if there's more, I'll come back, and I'll give you more; the guy is giving it all.

So, Yeshua asks the question in Luke 10:36—**"So which of these three do you think was neighbor to him who fell among the thieves?"** Is it the priest, the most decorated person in all of Israel? Is it the one who works in tandem with the priest, the shepherd—the preachers of Israel—the Levite? Or is it a Samaritan? Listen to this guy's answer. — Luke 10:37— **And he** (the lawyer) **said, "He who showed mercy on him ..."** I have to tell you, it has always struck me as curious how he responded. In other words, you'll notice he didn't say, "the Samaritan." I wonder if he might not even have been able to bring himself to say, "the Samaritan." He just simply says, "He who showed mercy."

Well, listen to Yeshua's words, because they're powerful. Going to Matthew 5:43—**"You have heard that it was said, 'You shall love your neighbor and hate your enemy.'** (Emphasis added). The first thing I want you to appreciate is "You have heard that it was said." Yeshua recognizes that there are teachers teaching this. You're to love your neighbor but hate your enemy. Question: Is that what the Torah teaches? Well, let's go to the Torah. And this is a fascinating moment that ties directly in with this statement.

Deuteronomy 22:1—**"You shall not see your *achicha*, the same word, **your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to whom? Your brother.** (Emphasis added). The text is very, very clear. You come across your "*achicha*," your brother's ox, and we know we're talking about the children of your people. You bring it back to your brother.**




Here's one thing that I can tell you that exists in the Torah, and this is a beautiful principle, so hear me out. There are times in the Torah when in one book, such as Deuteronomy, you will read, for example—I'll actually give you an example. It says in Deuteronomy Chapter 5, where it goes through the ten commandments. Moses reminds them of what happened in Exodus Chapter 20. In Deuteronomy 5:12, it says, *Shamor et yom hashabbat lekaddesho* (שָׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ). In other words, you're to guard **"the Sabbath day, to keep it holy..."** You're to *Shamor*; you guard it.

But yet, when I jump back to Exodus 20:8 and I look at the actual event, it says, *"Zachor et yom hashabbat lekaddesho"* (זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ). **Remember the Sabbath day, to keep it holy.** Well, which is it? Because these are the exact same event, only recorded two different ways. In Exodus, it says, "Remember the Sabbath," but I get to Deuteronomy and it says, "Guard." What am I supposed to do? It's not an either/or; it's an understanding of the abundance of the reality of the depth of the command. The Torah does this, and it does it right here in Deuteronomy 22:1. This is another example.

The Good Samaritan

Exodus 23:4 אֶיִבְכָּהּ

"If you meet **your enemy's** ox 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.



I'm going to show you this very commandment of Deuteronomy 22:1 in the Book of Exodus, but look at how it mentions it. — Exodus 23:4-5—⁴ "If you meet **your** *oyivcha* (אֶיִבְכָּהּ), your enemy, *oyev* (אויב) is the word for enemy; there's no ambiguity here. If you meet your **enemy's ox 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).


Now, if you're paying attention here and you're looking at the construct, it's showing a mutual hatred because it begins, "Your enemy." The person that I view as my enemy—I've come across his ox. And then it actually says, "of the one who hates you." So, we know that person hates us, so the feeling's mutual. Oh, like that of a Jew and a Samaritan. Mutual—the feeling is mutual; they did not get along. Considered enemies, if you will.

And so as we look at Yeshua's statement in Matthew 5:43—"You have heard that it was said, 'You shall **love your neighbor and hate your enemy.**'" (Emphasis added). Garbage; this is an amalgamation of taking that which is holy and mixing it with the profanity of man. It's profane; this is man's interpolation. That's not what the Torah teaches. It clearly teaches you to love your enemies, which is what Yeshua goes on to say in Matthew 5:44—"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).

The Good Samaritan

Matthew 5:44

"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,



It's what the Samaritan did. This guy walked it out. He went to his enemy and saw that he was hurting, and he loved him at his own expense, at his own time; he spared nothing. Whatever it cost to bring him, to rehabilitate him so he can go on his way, that's what he did.

Now I'm going to tell you right now, for me, and I know I'm not the only one in the room; let's get honest. The hardest thing that the Torah asks of us is this. The hardest thing you will ever have to do in your life is to actually do this in your heart, where you're actually going to love your enemy. Because here's the deal: here's what I can tell you. Your flesh is hardwired to retain resentment, bitterness, anger, seeking vengeance, and justice. Your flesh is hardwired for that, and I promise you the enemy is waiting in the wings to literally cultivate what comes naturally to every single person in this room. To be bitter, to be unforgiving, to have hatred in your heart.

You know, the two fundamental pillars that drive the kingdom of darkness. There are two fundamental pillars: number one, lies, and number two, hatred. The only antidote for the growth of the kingdom of Satan is the truth in love. This is why Paul talks to the church at Ephesus and says (Ephesians 4:15), "Speak **the truth in love**." He knows this is the only thing that's going to dismantle and destroy the work of the devil—period.

The hardest thing you will ever do authentically from your heart is to bless those who curse you, to do good to those who hate you, and, oh, to pray for those who are wronging you, who are speaking evil of you. That doesn't come naturally to me. I've had some pretty wild things come; people come against me, and the natural response is, "Man, I want justice." Let justice rain; let it come down. It's only right. And yet I'm spiritually pathetic and weak in that moment. I have no power; I am not connected to the LORD in those moments. The only time you're connected to the LORD is when you can actually, authentically, from the heart, pray for those people that the LORD would bless them and that the LORD would love them. That is the difference.

As we look at this parable about a priest who has his theology correct and has everything in line and in order, but he doesn't live it. And you have someone who's seen as theologically incompetent, and yet he walks it out. Who is justified between these two? Yeshua goes on in Matthew 5:45—We're to do this **that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust**. That's our template. Our Rabbi Yeshua turns us to the Father and says, "Look at the character of your Father, the one you're supposedly calling Father." Because if He's your Father, take note of His character. He's blessing the good and the not-so-good. This is what He does.

Matthew 5:46—**For if you love those who love you, what reward have you? Do not even the tax collectors do the same?** And the most hated—man, you want to talk about some hated people. You have the Samaritans in the first century, but there was another group of people that were just as despised, and that's the tax collectors. So, Yeshua utilizes this hated group of people and says, "If you are returning love for love, even the absolute most vile among us do that. Don't pat yourself on the back; that's not a great feat. Matthew 5:47— **And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?** You're not doing anything that the world doesn't do. How embarrassing is that? The idea of a peculiar people is that you do peculiar things. Things that don't make sense: that you love in the face of hatred.

One of the most amazing moments, I kid you not, in my lifetime was what Erica Kirk did. That literally echoed throughout the whole earth. It's the most important part of the entire memorial service, where she comes out and says, "I forgive that man," who took her husband, who took the father of her children, and she was able to do that. Do you know that that was so impactful that even other Hollywood stars were impacted, and they knew that it exposed unforgiveness in them, and now they want to do what she did? Only love could do that.

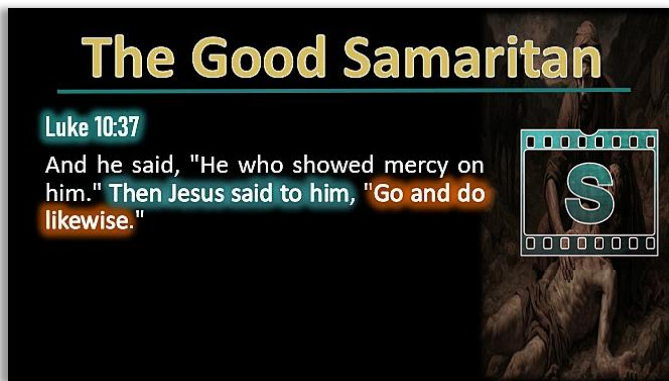
See, and you know, here's the reality. You will never be able to do what Yeshua is saying here. You'll never love your enemies unless you're in a relationship with the LORD. It is impossible because you can't give what you don't have. I can't give mercy and forgiveness if I have not received it. I can't give the love of Yeshua if I don't have it in my heart first, and that's how you know.

Do you want a litmus test to find out where you're really at, or are you delusional like this priest and like the Levite and proud of yourself because you have your theology in order? I'm going to tell you this: if

you're not doing the hardest things of loving your enemies and blessing those who curse you, you'd better check yourself, especially going into Yom Kippur, because only Jesus does that. Only Yeshua gives you the ability to muscle through all that hatred that the enemy wants to sow, all that bitterness, and all that unforgiveness of you being wronged. I mean, this is the message to set up for Yom Kippur. You don't want to go into the Day of Atonement without getting right with your fellow man, without getting right before the LORD.

Moving to Matthew 5:48—**Therefore you shall be perfect, just as your Father in heaven is perfect.** We're called to be perfect. That perfection is in loving your enemies and blessing those who curse you; that's how we know. They'll know you are Christians by your love. That's the only way; otherwise, we're flapping our lips, and there's nothing behind it.

Going back to our parable in Luke 10:36-37—³⁶ **"So which of these three do you think was neighbor to him who fell among the thieves?"** ³⁷ **And he said, "He who showed mercy on him."** You know, there are so many Scriptures. In the Beatitudes, Yeshua says (Matthew 5:7), **"Blessed are the merciful, For they shall obtain mercy."** In Psalm 18:25, David says, **"With the merciful You will show Yourself merciful ..."** And you think of Matthew 9:13, where Yeshua says, **"... I desire mercy and not sacrifice ..."** See, we like to get accustomed to, "Oh, there are certain things in our mind that we think we're doing for the LORD, and we're all good." Not if we're not showing mercy. What He desires is mercy; He doesn't need your sacrifices. He doesn't need even stuff that comes out of your pocket. I mean, to bring sacrifices back in the day, that would come out of the person's pocket; it would cost them. He doesn't need this. What He wants is mercy. And that in the context of He wants to see His love moving through His instruments, that can be tangible for other people to see because they're showing mercy.



So, Yeshua responds to him in Luke 10:37—**... Then Jesus said to him, "Go and do likewise."** (Emphasis added).

Do you know what's amazing? This theologically screwed-up hated man, a Samaritan, has now become the teacher of an expert in the law. He is the one that he's called to emulate, not the priest, not the Levite, no. Emulate the one who showed love; that is a powerful parable. That is a powerful lesson. Amen?

[Closing prayer]

Abba Father, we just give You praise and glory. We thank You for Your faithfulness to Your Word, the challenge that You give to everyone. When we read these words, oh, they're so easy to read, but it is not easy to do. And the only way to accomplish this is through Your Spirit coming and abiding within us, LORD, which is the promise of the New Covenant that You would write Your Torah. And to write Your Torah on our heart, that means we will love the LORD our God with all our heart and our neighbor as ourselves. And the parameters of who our neighbor is extend to our enemies, not just our brothers.

LORD, may we prepare our hearts as we're coming into the highest and holiest day of the year. These are the days of awe. And the idea is to be in awe of You and what is coming. And LORD, I just pray for

wherever we're missing it, wherever we're falling short, and actually being Your hands and feet, and walking out what pleases You and testifies of You. There's nothing that we can do in this life that testifies more to the truth of who You are than blessing those who curse us and loving our enemies.

And we're in a generation right now where enemies are all around. This is not a situation where we're short on our ability to show love to our enemies. Multitudes upon multitudes upon multitudes hate us for the testimony we bear. And LORD, may the response be pleasing in Your sight. May we lay aside whatever is hindering us from connecting to Your throne, LORD, connecting to Your heart. May that be laid aside, and may we walk as that Samaritan walked. He's a teacher to all of us today. May we walk and do those things that our Father Himself has done, giving sunshine to the good and to the evil and sending rain on the just and on the unjust. This is what it looks like to actually walk in the Torah.

And so, LORD, I just pray that whatever we need from You to prepare, to clean out the leaven, LORD, I pray for that. And I pray this in Yeshua's mighty name. Amen.