

## Parables (Part 36) - The Good Samaritan (C) September 20, 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/jztcbbz/parables-part-36-the-good-samaritan-c>

\*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 Unity of God and the Greatest Commandments

This transcript is of a sermon titled "Parables (Part 36) - The Good Samaritan (C)" delivered by Pastor Daniel Joseph of Corner Fringe Ministries. Although the message title references the Parable of the Good Samaritan, Daniel explains that the focus for this week is laying the **theological groundwork** by closely examining the greatest commandments: loving the Lord your God and your neighbor as yourself. The core argument uses **biblical exegesis**—analyzing Hebrew words like *echad* and *yachid*—to demonstrate the inseparable unity (*echad*) of God the Father and Jesus Christ (Yeshua). Daniel asserts that obeying the greatest commandments, which is the foundation of all law and prophecy, is **impossible without loving and acknowledging Yeshua**, as He is the sole pathway to the Father.

[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. We're going to get back to the *Parable of the Good Samaritan*. You know, I think we're in week three, right? And we have yet to actually get to the parable. We're working on that; we're going to get there; we just won't get there today. And so, the plan is we will actually delve into that, LORD willing, next week. And then things are going to go very quickly and very efficiently because of all the groundwork we're laying down.

In our last message, we left off at Luke Chapter 10, Verses 25 and 26, and we're going to circle back just to get the context, and here we go. —Luke 10:25— **And behold, a certain *nomikos* (νομικός), in Greek, this is a lawyer; this is an attorney specifically in the Torah; this is his field of expertise. And so, a certain lawyer stood up and tested Him, saying, Teacher, what shall I do to inherit eternal life?"**



Again, just to reiterate the point, this is one of the most dramatic moments in the history of the world. This is a defining moment because here, you have this attorney asking the greatest question that any person could possibly ask of the greatest person who's ever lived. No one is more qualified to answer this question than Yeshua the Messiah.

So, Yeshua responds to him. This is amazing. —Luke 10:26— **He said to him, "What is written in the law?"** Now, was Yeshua's hearing going? Did He misunderstand the question? Did He think he actually said, "Oh, Yeshua, what must I do to become a radical legalist, totally oppressed and cursed?" Yeshua says, "Well, go to the law." Obviously, I'm being facetious, but I make this point because you would think by looking at the modern-day Christian church that that's actually what was asked. When, in reality, the guy asked about eternal life, and Yeshua said, "Go to the law." Where is this message?

This is where we ended off, but now we're going to pick it up from here because we stopped Yeshua in mid-thought. He continues, and He says this: Look at this. Luke 10:26—**He said to him, "What is written in the law? What is your reading of it?"** (Emphasis added). This is your field of expertise, attorney. I love how Yeshua flips the script. See, the attorney was the one doing the interrogating. He was the one asking the questions, and Yeshua flipped it. This is your field of expertise. You've dedicated your life to studying the Torah. What say you? What is your understanding? What are you going to walk away with? What should one actually do? There should be some response on our behalf in the faith. What should we do to inherit eternal life?

Listen to this guy's response. —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). Man, I'm going to tell you, slide aside the guy's ill intent and the fact that he has no clue; this lawyer has no clue who he's talking to. Slide that aside, and guess what we discover? That this guy, his life's work in looking and scouring the Torah, this guy has walked away with, "What are the principles that I need to grab hold of above all else to inherit eternal life?" He drops on us these two explicit commandments. The top one is from Deuteronomy 6, and the bottom one about loving your neighbor is from Leviticus 19.

I'm going to tell you right now that what he has just presented is a theological masterpiece because this is how Yeshua Himself answers the question. In fact, just to confirm the beauty of this response, Yeshua goes on and says in Luke 10:28—**And He said to him, "You have answered rightly; do this and you will live."** (Emphasis added). Not, think about this; do this and you will live. These are what have been identified as the two greatest commandments, and what's amazing is that this attorney even put them in order. They're in chronological order. This is the greatest commandment of all, and this is the second; it's like it: you shall love your neighbor. And we're told in Matthew Chapter 22 that on these two commandments hang all the law and the prophets. Everything that is in there hangs from these two moments, these two commands.

Given the fact that Luke 10:27 tells us the response for what we need to do to inherit eternal life, we're going to take some time today to absorb this. Specifically, to absorb Luke 10:27a—**So he answered and said, "You shall love the LORD your God with all your heart"** (emphasis added), the greatest commandment of all time. We cannot move forward until we really have an understanding. As we get into next week and we start to get into the parable, we'll cover Luke 10:27b—**"and 'your neighbor as yourself.'"** (Emphasis added). But this week, we have to understand what Luke 10:27a really means, and I'm going to tell you, there's going to be some revelation today in regard to this commandment.



To begin to put this into context, I want to take you to the Gospel of Mark, and this is what we read: — Mark 12:28—**Then one of the scribes came, and having heard them reasoning together,** and what he's talking about is the Sadducees got in this theological kerfuffle with Yeshua, and it doesn't go well for the Sadducees. It is no exaggeration to say Yeshua publicly humiliated them. When He actually said, "You don't know what you're talking about. You do not know the Scriptures, and you don't know the power of God as it pertains to the resurrection of the dead," an idea that the Sadducees completely reject. And so this scribe—there were people witnessing Yeshua tear apart the Sadducees' theology—and so one of the scribes came, and having heard them reasoning together, **perceiving that He had answered them well,** of course, the scribes and Pharisees believed in the resurrection, so he was impressed with this moment. But this scribe, who also would be an expert in the law, very proficient, with the ability to scribe it out so meticulously and gifted, **asked Him, "Which is the first commandment of all?"** (Emphasis added).

What is above all the rest? What things should we put on a pedestal as God's elect? What has to be at the highest of heights?" Yeshua's response is this: — Mark 12:29-30—<sup>29</sup> **Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is one. <sup>30</sup> 'And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment.** (Emphasis added).

Now, I want you to see this. Look at how He begins the statement; there's an inclusio here. The first thing Yeshua says is **"the first of all the commandments,"** and He ends with, **"This is the first commandment."** That forms what they call an inclusio, meaning everything that is sandwiched in between is the first commandment. This is important. Why? Because the first part (Deuteronomy 6:4), **"Shema Yisrael, Adonai Eloheinu, Adonai echad,"** is part of the first commandment. Do not separate the reality of that statement from this, **and you shall love the LORD your God.**

What Yeshua does here is absolutely revolutionary. You know, the greatest declaration in all of the history of Judaism is the Shema. **Shema Yisrael, Adonai Eloheinu, Adonai echad.** From the time Jewish children can speak, they are taught to recite the Shema, and they spend the rest of their lives quoting and declaring this very statement multiple times a day, twice a day. It is the most prolific prayer in all of Judaism. And I'm going to say this: **'Hear, O Israel, the LORD our God, the LORD is one.'** This first and great commandment, this declaration, is the most important declaration in the Judeo-Christian faith. There's no way I could overstate this moment; you cannot exaggerate it. This is everything. **"Hear, O Israel, the LORD our God, the LORD is one."**

We're going to dig into this a little bit, and I'm going to take you back to the Torah, where it's actually found. What we see here in Deuteronomy 6:4 is that it begins, **"Hear, O Israel, Shema Yisrael ( שְׁמָע יִשְׂרָאֵל )"** (Emphasis added). Now, "Shema" in Hebrew—this is important. Shema is not just, "Oh, you heard a sound." No, no, no, no, no, Shema goes way beyond that. Shema, and I always like to use the illustration, you know, when a mother raises her voice a little bit to one of her children and says, "You go and clean your room. Do you hear me? Do you *Shema* me?" And the response that's supposed to happen from the child is "I *Shema*." I hear you, and what that indicates is I understand what you have declared, and there is going to be a response. I will yield, and I will move in obedience. This is *Shema*.

So, right off the bat, in the first commandment, the greatest commandment, "Listen up, O Israel, the LORD our God, the LORD," in Hebrew, **"is echad (אֶחָד)";** He is one. And I want to point this out: there is



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**Deuteronomy 6:4**  
 "Hear, O Israel: The LORD our God, the LORD **is one!**"<sup>5</sup> "You shall love the LORD your God with all your heart, with all your soul, and with all your strength."



שמע ישראל  
יהוה אחד  
יהוה אחד

יְחִיד One (singular)

another word in Hebrew that you can use for "one," and it is "*yachid* (יָחִיד)," and this is one in the absolute singular. "*Yachid*" is not used. "*Echad*" is different than "*yachid*" because "*echad*" can mean "one," but actually it can refer to a composite unity, a compound unity.

The law of first mention: you look at how scripture utilizes this term. You can go back to Genesis 1:5, and we see it right at the beginning of creation. —Genesis 1:3— **Then**

**God said, "Let there be light"; and there was light.** And then in Genesis 1:5, "*vayhi erev vayhi voker yom echad* (אֶחָד יוֹם אֶחָד)." And **the evening and the morning**—okay, these two things, the evening and the morning, were *Yom Echad*. It's not *Yom Yachid*. It's not even *Yom Rishon* (יוֹם רִשׁוֹן), which would have been the natural rendering, as in, you know, my translation says, "And in the evening and morning was the first day." That's not a good translation; it's one day. There's a difference; this *echad* shows this yoked unity, this composite unity. *Yom echad*: the evening and morning are one; they're one day.

And all you need to do is turn the page, and then you go to Genesis 2:24, and what you read is, **"Therefore a man shall leave his father and mother and be joined to his wife, and they shall become *vasar echad* (בָּשָׂר אֶחָד), they become one flesh."** Composite unity. The description of the tabernacle in Exodus 26:6 talks about bringing all these clasps together to form what? The *Hammishkan echad* (הַמִּשְׁכָּן אֶחָד), **one tabernacle**, it comes together, and the term there is "*echad*." We could go into the prophets; we could look at Ezekiel 37:19, and we see where the stick of Israel is there and the stick of Judah is there, and they are brought together, and the two become, not "*yachid*," but "*echad*"; they're one.

So, throughout Scripture, we see this composite unity, and we see what's going on here, that there is something deep and profound in this declaration, the most important declaration that has everything to do with loving the LORD your God. This is one woven tapestry, and to really appreciate this, we're going to start peeling back some layers here.

To get things going, I want to take you to John Chapter 10. And John 10 is one of the most well-known chapters in the gospel; it's the chapter of the Good Shepherd. It's amazing because in this chapter, Yeshua talks about how He is the One Shepherd. He is the Good Shepherd; He knows His sheep. The sheep hear His voice, and they follow Him. And guess what? There's one flock, and this is the overarching theme of John 10.

With that said, I want to take you to John 10:27-28—<sup>27</sup> **My sheep hear My voice, and I know them, and they follow Me.** Oh, get this: <sup>28</sup> **And I give them eternal life, and they shall never perish** (emphasis added). Now, I want to be clear on something right here. This is a radical moment, because I can tell you this unequivocally: only God gives eternal life. This is a God-only statement. But Yeshua, in the first person, says, "**I give eternal life.**" Now I can tell you, and I'll challenge every single person here: start combing through and look at the most awesome men that have ever lived, whether it be John the Baptist, Elijah the prophet, Noah, Daniel the prophet, or Joseph. You look at all these amazing men, and none of these men came on the scene and said, "I give you eternal life; listen to me, follow me."



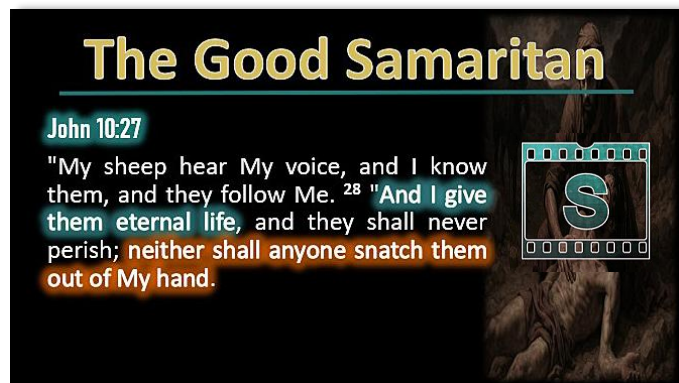
In fact, one man slipped up just ever so slightly. His name was *Moshe*. One of the greatest figures of all time in human history. And yes, I can declare without reservation, he's a great man of the faith. But *Moshe*, when you get into Numbers Chapter 20, something happened. God commissions *Moshe*, "Hey, go. There's no water. They came into the Wilderness of Zin; it's barren. There's no water. The people are complaining now against Moses and Aaron." So God commands Moses and Aaron, "Here's what you do: take the rod, go, speak to the rock, and water's going to come out of the rock." That's what you do. So *Moshe* does this; *Moshe* and Aaron listen to the LORD, and they go. And what we discover is that a lot of people's assessment of where *Moshe* went wrong is, "Oh, oh, oh, oh, he struck the rock twice." Wait a second, *Moshe* was commanded to speak to the rock. This is how people have viewed this. I want you to listen to me carefully. That is not the problem. Nowhere in scripture does it identify that that was the error.

And the reason this is important is because whatever happened in Numbers Chapter 20, it cost Moses and Aaron their ability to go into the Promised Land. So, what was it? Well, it's interesting; when you go to Psalm 106:33, it actually tells you where the misstep was. It says *Moshe spoke rashly with his lips*. What did he say? Do you know when you go and look at Numbers 20:10, there is literally only one thing recorded by Moses that he said, and he said this: ... **"Hear now, you rebels! Must we bring water for you out of this rock?"** That little misstep. No, it's God that brings the water forth from the rock. But *Moshe* said, "Must we bring water out of this rock?" It cost him going into the land, and it cost Aaron going into the land. So when I say—take this in right now—Yeshua comes on the scene, and man, this statement, **"And I give them eternal life"** (emphasis added), blows that one out of the water. I, in the first person, Yeshua, am saying, "I give eternal life," a God-only statement.

Then He adds this: look at this imagery. — John 10:28—... **neither shall anyone snatch them out of My hand** (emphasis added).

Now I'm going to tell you, this language, this verbiage, in this context, would not have gone over the heads of the first-century audience. This would have resonated; in fact, this is familiar territory. All this language in the context of Yeshua coming on and saying, "I am the Good Shepherd, and oh yeah, I know My sheep, and oh, and there is one flock." He says this

in John Chapter 10, and then He says no one can snatch him out of his hand. Oh, this is familiar; they've heard this before. This comes straight out of the Book of Ezekiel.



I want to show this to you in Ezekiel 37:19—**"say to them, 'Thus says the LORD GOD: 'Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick' (emphasis added).** I meant to put the Hebrew up here, but it's "*Le'etz echad* (לֵּעֵץ אֶחָד)." Do you know what "*etz*" is? It's a tree. Commonly, what it's translated as, yes, it can be translated as "stick," but "*etz*" is tree. It's amazing that they've really become one tree because when you come into the New Testament, there's only one tree being spoken of. It's the olive tree, the tree of Israel, interestingly enough. And so, He's going to make them **one stick**, "*Le'etz echad*," **and they will be**, look at this, **one in My hand.**" (Emphasis added).



This is literally the message of John Chapter 10. They're going to be one in His hand. And so, as we look at these words in the context that these words are being spoken, no one's going to snatch them out of My hand. (Romans 8:38-39) No one has the power to **separate us from the love of God**. Neither **height, nor depth, nor principality, nor power, nor things present, nor things to come**. Nothing can separate you when Yeshua holds you in His hands. Do you understand this is a God moment? Nobody has the power to overcome Him. That is awesome; this is an awesome moment.

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**John 10:28**  
 "And I give them eternal life, and they shall never perish; **neither shall anyone snatch them out of My hand.**

**29**  
 "My Father, who has given them to Me, is greater than all; **and no one is able to snatch them out of My Father's hand.**

Oh, but it gets more intense because then He adds this in John 10:29—**My Father, who has given them to Me, is greater than all; oh, and no one is able to snatch them out of My Father's hand.** (Emphasis added). He just wove this unified tapestry of His own hand, Yeshua's own hand, and the Father's; they are indivisible. They're completely unified. He brings them together. In fact, just to simplify His communication here, the next thing He says is probably arguably the most radical thing that is ever recorded that

comes out of His mouth, and we'll get into this a little bit in Luke Chapter 23. I'm going to put this into perspective.

Luke 23:46—**And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last.** (Emphasis added). I want you to take this in because this is the moment where you really get to feel the weight of Yeshua saying, "Nobody can take them out of my hand." He holds them in eternal life. And nobody can take them out of His Father's hand. While Yeshua Himself is on the cross, He says, **"Into your hands I commit My spirit,"** because that's what it means. To commit your spirit to the LORD is to put your security, your hope, and your trust in Him for eternal life. And so, we see this as Yeshua is on the cross.

Here's where I want to get to the point. You want to talk about the Father's hand being yoked, united with that of Yeshua's hand. Look at what we read next; this is crazy. — Acts 7:59— **And they stoned Stephen as he was calling on God and saying—what? "LORD Jesus, receive my spirit."** (Emphasis added). Stephen is committing his spirit upon death to the LORD Yeshua. You can't even make this stuff up. We see Yeshua do this at his death, committing His spirit to the Father. On Stephen's death, he commits it to Yeshua. My goodness, we look at this. No one can snatch them out of Yeshua's hand. No one can snatch them out of the Father's. We're dealing with an indivisible movement of the hand. This is the LORD's hand, and I understand the power of the LORD's hand to be that of the Son and the Father working in perfect unison.

Now, He makes the most radical statement we've ever read. —John 10:30-31—<sup>30</sup> **I and My Father are echad, one.** <sup>31</sup> **Then the Jews took up stones again to stone Him.** (Emphasis added). They wanted to kill Him for this statement because the composite, the structure of this text, is undeniable. This

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**John 10:30**  
 I and My Father are **one.** <sup>31</sup> Then the Jews took up stones again to stone Him.

**Deuteronomy 6:4**  
 Hear, O Israel: The LORD our God, the LORD is **one!**

שמע ישראל יהוה אלהינו יהוה אחד



is literally a draw off of the Shema (Deuteronomy 6:4), "**Hear, O Israel, the LORD our God, the LORD is one.**" (Emphasis added). The most important, the first above all commandments, and the greatest declaration that can be made in the faith is this. "**Hear, O Israel, the LORD our God, the LORD is one.**"

I want to peel this back further. To do that, we're going to jump ahead to John Chapter 14. We read the following in John 14:15—**If you love Me, keep My commandments.** (Emphasis added). You know, this is what's so amazing about Yeshua's ministry. You have to pay attention, because the structure of His statements is so undeniable that when you read John 10:30, we know that's the Shema. He's relating to the Shema. Everybody in the audience knew it. He's a blasphemer; He just put Himself at one with God.



And we come here, and he says, "**If you love Me, keep My commandments.**" Well, this is undeniable; the structure of this goes right back to the 10 commandments.

The very words that God, the God of Israel, spoke to His people at Mount Sinai, embedded within the second commandment, we read in Exodus 20:6—**but showing mercy to thousands, to those who love Me and keep My commandments.** (Emphasis added). I mean,

identical to where it's unambiguous. We know exactly—whoa, You're tapping into that moment where God Himself spoke to His people at Mount Sinai. And Yeshua in the first person saying, "**If you love Me, keep My commandments.**"

And you think about this moment; just take this in. When it says, "You're to love the LORD your God with all your heart," how do you do that? What is the practical response to loving the LORD your God? It's this, John 14:15: If you love Him, you keep His commandments.

And when you love, you're obsessed. True love is an undeniable passion, an undeniable, healthy—I say healthy—obsession, where you are so obsessed with the LORD that all day, all night, all you want to do is talk about His ways. —Deuteronomy 6:7— **... when you walk by the way, when you lie down, and when you rise up,** you're completely consumed with His love. And His word, every time you hear it, your heart burns with fire. This is what true love is. The love language of the LORD is for us to be obedient to His voice.

And it's not just simply to compartmentalize this term, "obedience"; it means it brings us joy. We have a heart where we say, "No, no, you don't understand; I want to do this." I want to go through all the commands, and I want to please my God. These things bring joy to me when I do them. See, that's an authentic love; it's not forced. True love isn't forced. It's someone who's just willing; they have that willing heart.

And this is where it begins to get really interesting. In fact, it's the most important point I'm going to make today. You have to follow this: what we're about to read next. —John 14:21— **He who has My commandments and keeps them, it is he who loves Me.** Now, I mean, we're talking about the commandments of God. Yeshua is saying this in the first person. You need to keep My commandments. The ones who do that—that's proof of your love. —1 John 2:3— **Now by this we know that we know Him, if we keep His commandments.** That's the litmus test: whether you say "know" or "love."



What is the litmus test of whether I love? Well, how am I doing? How am I doing with pleasing the LORD? How am I pining after Him? How am I going after Him from the time my feet hit the ground and walking in His Word? And so, He says in John 14:21— **“He who has My commandments and keeps them, it is he who loves Me.** We're talking about Yeshua, and this is the point; look at this: **“And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”** (Emphasis added). In other words, take it in. You do understand that it is impossible to fulfill the greatest commandment to love the LORD your God with all your heart if you don't love Yeshua.

Can you hear it? *Shema Yisrael, Adonai Eloheinu, Adonai echad*, Hear, O Israel, the LORD our God, the LORD is one. I cannot love God the Father unless I love His Son. You want to talk about giving a totally different revelation on the Shema, a totally different revelation of what it means to actually embrace the first and the greatest commandment. It is; we have to love Yeshua.

John 14:22-23—<sup>22</sup> Judas (not Iscariot) said to Him, **“LORD, how is it that You will manifest Yourself to us, and not to the world?”** <sup>23</sup> Jesus answered and said to him, **“If anyone loves Me”—**again, He says this—**“if anyone loves Me, he will keep My word.”** And what happens when we love Yeshua? **And My Father will love him.** I cannot connect to the love of the God of Israel separate from Yeshua; it's impossible. There is no way for me to fulfill the first and greatest commandment by sidestepping Yeshua the Messiah. Impossible; He is the key. And those who love Him, they are going to be loved by the Father. And what it says, **and We**, as in the Father and the Son, that *“echad,”* **“will come to him and make Our home with him.”** (Emphasis added).

These plurals of majesty are embedded right at the beginning of the Bible. In Genesis 1:26, what does the LORD say? It's recorded that the LORD says, **“Let Us, plural, make man in Our image ...”** We understand that plural to be one, though; it's *echad*. And then in Genesis 3:22, after the fall of man, oh, **... “Behold, the man has become like one of Us ...** Fast forward to Genesis 11:7 and the corruption of the world all coming together as one. **“Come, let Us, plural, go down and there confuse their language ...”** Even in Isaiah 6:8—**Also I heard the voice of the LORD, saying: “Whom shall I send, And who will go for Us?”** These plurals of majesty, we understand that in this explicit context of the Father being indivisibly unified with the Son.

Yeshua says in John 16:27, **“For the Father Himself loves you.”** Just take that in; the Father loves you. Why? **Because you have loved Me, and have believed that I came forth from God.** (Emphasis added). Isn't that the testimony throughout Scripture? Okay, so you think about 2 Chronicles 15:2, and it talks about how **the LORD is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you.** Proverbs 8:17 says, **“I love those who love me.”** Do you see how this works? When you move to love the Son, to love Yeshua, you will be loved by the Father. That is the only way to tap into the first and the greatest commandment. And again, we hear it. *“Hear, O Israel, the LORD our God, the LORD is echad”*; He's one.

Building on this in 1 John 2:23—**Whoever denies the Son does not have the Father either;** how can that be? Well, because *“Hear, O Israel, the LORD our God, the LORD is echad.”* You can't for one moment think that I can access the Father some other way. I can love the Father some other way. I can connect to the Father, just me and the Father; we're good. No, you're not. You're deceived because you haven't heard the greatest declaration that's ever been made in all of scripture. *“Hear, O Israel, the LORD our God, the LORD is one.”* And so, whoever denies the Son does not have the Father either, but **he who acknowledges the Son has the Father also.** (Emphasis added).



Look at the word “acknowledges” here. In Greek, it’s *homologōn* (ὁμολογῶν), which means “confess.” He who confesses, as in Romans 10:9, **that if you confess with your mouth the LORD Jesus and believe in your heart that God has raised Him from the dead, you will be saved.** That is the truth, and that is the very message John is conveying here: that if we get the Son, we will get the Father.

Then Yeshua says this in John 15:23—**“He who hates Me hates My Father also.”** Do you understand that however you treat the Son, that’s how you treat the Father? So, if you treat the Son with contempt, you’re treating the Father with contempt. If you’re showing the Son of God respect, guess what? You’re showing the Father respect. If you’re moving to honor the Son, you are honoring the Father. In fact, it’s so important that back in John 5:23, Yeshua actually says, **“that all should honor the Son just as they honor the Father ...”** In other words, whatever honor you think the God of heaven and earth deserves, you should be giving that honor to His Son; that’s what pleases Him. That’s why (Philippians 2:10–11) every knee is going to bow and every tongue is going to confess Yeshua as LORD. It is to the glory of God the Father. It’s power.

And Paul builds on this and says in 1 Corinthians 6:22—**“If anyone does not love,”** love, because that’s the first and greatest commandment; love the LORD Messiah Yeshua, **“the LORD Jesus Christ, let him be accursed. O LORD, come!”** (Emphasis added). For us to fulfill the first and the greatest commandment to love the LORD our God with all our hearts, we have to be completely consumed and in love with Yeshua. That’s the only way to fulfill it because our God is *echad*; our God is one.

Yeshua says this, and this is sobering. — Luke 10:16— **“He who hears you hears Me, he who rejects you rejects Me.** Now Yeshua is speaking to His disciples, whom He gave power and authority to, and He communicated to them in Matthew 10:27, **“Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.”** This is what you’re supposed to do. You’re supposed to bring Me. You bring My message. You bring the truth of who I am as the Son of God; you bring that out. And Yeshua tells them that (Matthew 10:11-15), man, if there’s a city that you come across, and they’re not going to hear you, they’re not going to receive Yeshua the Messiah. He said, “Tap your sandals because it’ll be more tolerable in Sodom and Gomorrah on the day of judgment than for that city.” See, you can’t connect to the first and the greatest commandment by sidestepping the Son. Everything—He is quite literally the door of the sheep. He is (John 14:6) **the way, the truth, and the life.** He is everything. All our focus goes to Him. And then He continues in Luke 10:16, **“... And he who rejects Me rejects Him who sent Me.”** (Emphasis added).

You know what’s amazing is everything that Yeshua communicated; I mean, we now have that apostolic expression, that apostolic testimony. It’s called the *Brit Chadashah* (בְּרִית הַחֲדָשָׁה); it’s called the New Testament. I want you to think about the authority that is embedded within. And if we do not yield to this apostolic authority in which these apostles were empowered and sent by Yeshua, well, we are rejecting Him. And if we are rejecting Yeshua, we are rejecting the Father.

An easy way to put this together is John 6:44—**No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.** That is so cool to me that every single one of us here, who bears the testimony of Yeshua the Messiah, do you know that it was the Father that drew you? To whom? To His Son. Think about this process; this is what He did.



And then we add to this the following: — John 14:6— **Jesus said to him, "I am the way, the truth, and the life. Oh, no one comes to the Father except through Me.** (Emphasis added). This is what it looks like. The Father draws all of us (John 6:44). Where does He draw us? He draws us to the Son. What does the Son do? He draws us back to the Father (John 14:6). This is literally the perfect circle of faith. **Hear, O Israel, the LORD our God, the LORD is one.** This is how it works.



I want to get Pauline for a moment and show you those moments that we just skim right over with no thought. The magnitude of the statement is mind-blowing. And the first book that I want to take you to is Galatians. We read in Galatians 1:3—**Grace to you and peace.** Now, I'm going to tell you this construct is embedded in every one of his epistles without fail; it's unbelievable. Paul was meticulous; he was intentional. And what is this? This is the truncated form, the condensed form of the Priestly Blessing, the *Birkat Kohanim* (ברכת כהנים); that's what this is. The LORD bless you and keep you. The LORD make His face to shine upon you and be gracious unto you. The LORD turn His countenance toward you and grant you shalom. He's bringing this Priestly Blessing in every one of his epistles. Listen to the construct as we continue. So, grace to you and peace **from God the Father and our LORD**, Messiah, Yeshua, **Jesus Christ.** (Emphasis added). God the Father, and where does grace and peace come from? How do we receive this beautiful Priestly Blessing? God the Father and Messiah Yeshua, because **"Hear, O Israel, the LORD our God, the LORD is one."**

Jumping to Titus, in his prologue to Titus, he says in Titus 1:3—"but" [God] **"has in due time manifested His word through preaching, which was committed to me according to the commandment of"** what? **"God our Savior."** (Emphasis added). Now, you know, you go back to Isaiah, and this is what we read. We read in Isaiah 43:3—**For I am the LORD your God, the Holy One of Israel, your Savior.** Of course, God is our Savior; God the Father is our Savior, there's no question. We continue in Isaiah 43:11—**I, even I am the LORD, and besides Me there is no savior** (emphasis added). Take that in: Besides Him, the one true God of Israel, there is no other Savior.

Well, this gets really interesting as we continue in Paul's prologue to Titus. We read this in Titus 1:4—**To Titus, a true son in our common faith: Grace, mercy, and peace—oh, from God the Father and the LORD Jesus Christ,** but he's not done, **our Savior** (emphasis added). There is no other Savior besides Him. How in the world can Paul take the *Birkat Kohanim* and say this is from God the Father and Yeshua, calling God the Father the Savior accurately, but then continue to say, "Yes, and Messiah Yeshua our Savior"? There's no way to understand that outside of, you better **"Hear, O Israel, the LORD our God, the LORD is one."** He is *echad*.

I want to take you back to John's little epistle, and one thing that I can tell you about John is that the guy is completely obsessed with the deistic nature of Yeshua; he is obsessed. The entire gospel, from the beginning to the end of his gospel, deals with this. This is what consumed him. When John really got the revelation of who Yeshua was, he couldn't put it down. He couldn't stop talking about it. And you know, it's interesting; I love talking to all of you about the LORD, and so many of you share certain things with me that the LORD has shown you. You get so excited like a little kid in a candy store. "Man, the LORD

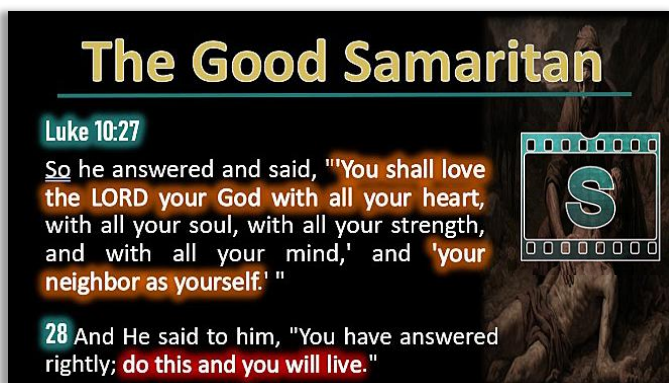


showed me this, and I love that." And you can't put it down; you get obsessed. You're like, "This is mind-blowing; this is so awesome." This happened to John. And the entire gospel is dedicated to it. He's completely obsessed.

But there are times He makes statements; if you do not pay attention, you completely miss what He just laid out. I'm going to give you an example of this; this is mind-blowing. —1 John 3:23— **And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.** (Emphasis added). Did you catch that? What are the two greatest commandments? Love the LORD your God and your neighbor as yourself. How does John articulate the two greatest commandments in all of Torah? **Believe on the name of His Son.** You see, because that's the declaration, **"Hear O Israel, the LORD our God, the LORD is one."** I can't love God the Father apart from the Son. This is literally the structure of the two great commandments.

Paul does this all over the place, and we just fly by it without even recognizing it, without stopping, and go, "Whoa, this is the greatest commandment of all time." In his prologue in Ephesians 1:15, he writes, **"Therefore I also, after I heard of your faith in the LORD Jesus and your love for all the saints"** (emphasis added). This is in his prologue. What do you think...? He's commissioning; he's commending them. You've kept the two greatest commands... All the law and the prophets hang from this very statement: to love, put your faith in the LORD, and love your neighbor.

Colossians 1:4—**since we heard of your faith in Christ Jesus and of your love for all the saints.** (Emphasis added). He does it again. It's like we just blow past this without even recognizing the two greatest commandments. This is the fulfillment of the Shema. —Philemon 1:5—**hearing of your love and faith which you have toward the LORD Jesus and toward all the saints.** (Emphasis added). In other words, you're doing it. You are walking in the truth of God's Holy Word. You're keeping His Word.



**The Good Samaritan**

**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.' "

**28** And He said to him, "You have answered rightly; **do this and you will live.**"

And so, as we look at this discussion and what this *nomikos*, this attorney, has brought to the table in Luke 10:27—that you're to **love the LORD your God with all your heart and your neighbor as yourself**—take the reality of that statement in and how critical Yeshua the Messiah is that (John 14:21) if we love Him, then we will be loved by our Father. (Emphasis added).

And as we continue into next week, LORD willing, we'll get to the second part of this

as we navigate the parable.

[Closing prayer]

Abba, Father, we give You praise and glory, and we just take the time to exalt Your magnificent and holy name through the name of Your Son, Yeshua, the way, the truth, and the life, the Alpha and Omega, the beginning and the end, the one who was, is, and is to come, the one who is unchanging, the one who spoke to the winds and the seas, and even the winds and the waves obey Him. The one who walks on top of the waters, which, we're told in the Book of Job, is something God does. God traverses on top of the waters. The Spirit of God from the very beginning hovered over the waters. The magnificence of



Your Son, Father, the testimony, the works, and the words that He has spoken. There is no man who has ever spoken like this man. There is no man like Yeshua the Messiah. He is the only one in Revelation 5 who is considered worthy to open the scroll. The Lamb of God who takes away the sins of the world. And Father, it is His name, faith in His name by which we draw near to You. It is the righteousness of His blood by which we are healed.

And so, we thank You, Father, for loving humanity, loving Your creation so much that You would send (John 3:16) Your **only begotten Son, that whoever believes in Him** would never **perish but have everlasting life**. And we know, LORD, no one; there are no assassin bullets, there's no martyrdom that can take us away from Your love, that can separate us from that.

LORD, we rejoice that You are sovereign. We rejoice that You are on the throne as God. And we declare, **"Shema Yisrael, Yahweh Eloheinu, Yahweh echad."** We bless Your holy name. In Yeshua's name we pray. Amen.