

## Eternal Life and The Word of God - Luke 10:25-42

Eternal life, life eternal, and everlasting life are all the same. All four Gospel narratives cover the subject of eternal life and Yeshua teaches on eternal life extensively in its connection with the Law. Contrary to popular teaching, the subject of eternal life did not originate in the New Testament but was a subject of concern prior to the advent of Yeshua. Eternal life, life eternal, and everlasting life became synonymous with salvation by New Testament writers and Believers.

In this portion of Luke, Yeshua is asked a question by a lawyer on how to inherit eternal life. Yeshua answers his question, but the lawyer's response causes Yeshua to expound further. Later, while at a friend's home, Yeshua reveals what is most important in relation to hearing and obeying His Words or doing service unto Him.

This passage of Luke is commonly referred to in denominational religious circles as the parable or story of **The Good Samaritan**. The phrase "Good Samaritan" is nowhere mentioned in the passage. The phrase is prejudicial at its core when you have been taught that the Samaritans were bad people; a good one stood out among a bad people.

If you view white people, or black people, or Asian, or Mexican people, or any ethnic group besides your own as bad people, from time to time a good one stands out from the rest.

Luke is the only Gospel narrative that captures this story.

Also, in religious denominational ministries, the second question, and focus on the Good Samaritan, detracts and diverts from the original question which is: "What shall I do to inherit eternal life?" and Yeshua's response "What is written in the Law? How readest thou?"

At the heart of Yeshua's response to the lawyer's question is that eternal life can be found in the Law.

The lawyer is willing to justify himself.

Denominational religion justifies itself with its denominational teachings in order for its people to believe they are saved even though they ignore the Law.

- They say and teach "they are not under the Law, but under grace."
- They say and teach "the Law is not for the Gentiles but for the Jews".
- They say and teach "anyone who tries to keep the Law has fallen from grace".
- They say and teach "they don't have to keep the Feasts".
- They say and teach "Every day is a Sabbath, or they can choose the day they observe the Sabbath".

They say and teach many things contrary to what is written and cause their people to be okay with ignoring or transgressing the Law of YeHoVaH which the Apostle John defines as sin!

### The Question:

Lk 10:25 And, behold, a certain **lawyer** stood up, and tempted him, saying, Master, **what shall I do to inherit eternal life?**

Lawyer – **3544 νομικός** nomikos  
{nom-ik-os}

**Meaning:** 1) pertaining to the law, one learned in the law 2) in the NT an interpreter and teacher of the Mosaic law

**Usage:** AV – lawyer 8, about the law 1; 9

## The Answer:

Lk 10:26 He said unto him, **What is written in the law? how readest thou?**

Law – **3551 νόμος** nomos {nom'-os}

**Meaning:** 1) anything established, anything received by usage, a custom, a law, a command 1a) of any law whatsoever 1a1) a law or rule producing a state approved of God 1a1a) by the observance of which is approved of God 1a2) a precept or injunction 1a3) the rule of action prescribed by reason

1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents 1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love 1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

**Usage:** AV - law 197; 197

The Mosaic Law is NOT a Biblical term, but is a term coined by theologians. There is no such thing as a Mosaic Law in Scripture.

**Definition of *Mosaic* according to Webster is (Entry #4 of 4):** of or relating to Moses or the institutions or writings attributed to him

Moses wrote:

Dt 30:19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

Dt 30:20 **That thou mayest love the LORD thy God, and that thou mayest obey his voice,** and that thou mayest cleave unto him: **for he is thy life**, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Dt 8:1 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. <sup>Dt</sup>

Dt 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

Dt 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; **that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.**

YeHoVaH spoke, Moses wrote.

Yeshua, the Word made Flesh, spoke these Words in His response to the devil during His temptation in the wilderness:

Lk 4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

Lk 4:4 And Yeshua answered him, saying, **It is written, That man shall not live by bread alone, but by every word of God.**

Lk 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

What the lawyer quoted is what is referred to by many as “the Shema”.

Dt 6:4 **Hear**, O Israel: The LORD our God *is* one LORD:

Shema comes from one word: **Hear**

Hear – **08085** שמע shama` {shaw-mah'}

**Meaning:** v 1) to **hear**, **listen** to, **obey** 1a) (Qal) 1a1) to hear (perceive by ear) 1a2) to hear of or concerning 1a3) to hear (have power to hear) 1a4) to hear with attention or interest, listen to 1a5) to understand (language) 1a6) to hear (of judicial cases) 1a7) to listen, give heed 1a7a) to consent, agree 1a7b) to grant request 1a8) to listen to, yield to 1a9) **to obey, be obedient** 1b) (Niphal) 1b1) **to be heard** (of voice or sound)

**Usage:** AV - hear 785, hearken 196, obey 81, publish 17, understand 9, obedient 8, diligently 8, shew 6, sound 3, declare 3, discern 2, noise 2, perceive 2, tell 2, reported 2, misc 33; 1159

The Shema is the title of a prayer that Jews recite twice daily, every morning and every evening. It is taken from Scripture and is composed of Deuteronomy 6:4–9, Deuteronomy 11:13–21, and Numbers 15:37–41. This is recited when putting on the Tzitzits in the morning.

Dt 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Lev 19:18 Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD.

**Yeshua’s response to the answer given by the rich man:**

Lk 10:28 And he said unto him, Thou hast answered right: **this do, and thou shalt live.**

**Yeshua’s words to the lawyer should be strongly considered.**

Live – **2198** ζῶω zao {dzah'-o}

**Meaning:** 1) to live, breathe, be among the living (not lifeless, not dead) 2) to enjoy real life 2a) to have true life and worthy of the name 2b) active, blessed, endless in the kingdom of God 3) to live i.e. pass life, in the manner of the living and acting 3a) of mortals or character 4) living water, having vital power in itself and exerting the same upon the soul 5) metaph. to be in full vigour 5a) to be fresh, strong, efficient, 5b) as adj. active, powerful, efficacious

**Usage:** AV - live 117, be alive 9, alive 6, quick 4, lively 3, not tr 1, misc 2, vr live 1; 143

Remember – Yeshua’s words were what was given to Him by YeHoVaH.

Jn 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Jn 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Jn 12:50 And I know that his commandment is **life** everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Matthew and Mark capture similar questions asked by a rich man.

Mt 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Mt 19:17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

Mt 19:18 He saith unto him, Which? Yeshua said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Mt 19:19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

Mk 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

Mk 10:18 And Yeshua said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

Mk 10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

In neither of these responses to the question on inheriting eternal life does Yeshua inform them to believe in Him. He told them to keep the Commandments of YeHoVaH. By keeping the Commandments of YeHoVaH, they were believing in Him because **He was the Commandments of YeHoVaH made flesh.**

Lk 10:29 But he, **willing to justify himself**, said unto Yeshua, And who is my neighbour?

Justify – 1344 δικαιώω dikaiōō {dik-ah-yo'-o}

**Meaning:** 1) to render righteous or such he ought to be 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered 3) to declare, pronounce, one to be just, righteous, or such as he ought to be

**Usage:** AV - justify 37, be freed 1, be righteous 1, justifier 1; 40

Yeshua, later in Luke, pointed out the Pharisees who justified themselves.

Lk 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Lk 16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

Lk 16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Lk 16:16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

Lk 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Lk 10:30 And Yeshua answering said, A certain *man went down from Jerusalem to Jericho*, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

**A Priest, a Levite, and a Samaritan**

Lk 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Lk 10:32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

Lk 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

Lk 10:34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Lk 10:35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Lk 10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Lk 10:37 And he said, He that showed mercy on him. Then said Yeshua unto him, Go, and do thou likewise.

Denominational religions have **colonized the minds of men, subjugating them to denominational doctrines** and the traditions of men.

Lk 10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

Hearing and Serving Yeshua

Lk 10:39 And she had a sister called Mary, which also sat at Yeshua's feet, and heard his word.

Heard – **191 ἀκούω** akouo {ak-oo'-o}

**Meaning:** 1) to be endowed with the faculty of hearing, not deaf 2) **to hear** 2b) to attend to, consider what is or has been said 2c) *to understand, perceive the sense of what is said* 3) to hear something 3a) to perceive by the ear what is announced in one's presence 3b) to get by hearing learn 3c) a thing comes to one's ears, to find out, learn 3e) to give ear to a teaching or a teacher 3f) to comprehend, to understand

**Usage:** AV - hear 418, hearken 6, give audience 3, hearer 2, misc 8; 437

In the Hebrew

Hear – **08085 שמע** shama` {shaw-mah'}

**Meaning:** v 1) to **hear, listen** to, **obey** 1a) (Qal) 1a1) to hear (perceive by ear) 1a2) to hear of or concerning 1a3) to hear (have power to hear) 1a4) to hear with attention or interest, listen to 1a5) to understand (language) 1a6) to hear (of judicial cases) 1a7) to listen, give heed **to obey, be obedient** 1b) (Niphal) 1b1) **to be heard** (of voice or sound)

Lk 10:40 But Martha was **cumbered** about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

Cumbered – **4049 περισπάω** perispao {per-ee-spah'-o}

**Meaning:** 1) to draw around, to draw away, distract 2) metaph. 2a) to be driven about mentally, to be distracted 2b) to be over-occupied, too busy, about a thing

**Usage:** AV - cumber 1; 1

Martha could have served and heard. She was more focused on the serving that caused her to be distracted, careful, and troubled.

Lk 10:41 And Yeshua answered and said unto her, Martha, Martha, thou art **careful** and **troubled** about many things:

Careful – **3309** **μεριμνάω** merimnao {mer-im-nah'-o}

**Meaning:** 1) to be anxious 1a) to be troubled with cares 2) to care for, look out for (a thing)  
2a) to seek to promote one's interests 2b) caring or providing for

**Usage:** AV - take thought 11, care 5, be careful 2, have care 1; 19

Troubled – **5182** **τυρβάζω** turbazo {toor-bad'-zo}

**Meaning:** 1) disturb, trouble 2) to be troubled in mind, disquieted

**Usage:** AV - trouble 1; 1

Lk 10:42 **But one thing is needful:** and **Mary hath chosen that good part**, which shall not be taken away from her.

What was that **Good Part** that Mary chose?

Lk 10:39 And she had a sister called Mary, which also sat at Yeshua' feet, and heard his word.