

Study of Luke 10
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Luke 10:1-42

1 After these things Messiah appointed other seventy also,

After speaking and teaching His disciples through parables, about what it means to be one of His disciples, Messiah decided to appoint another seventy disciples to go and preach the Good News, the Words of **TRUTH**, the Words of His and our heavenly Father's Torah of Life. The number seventy in Scripture often represents the nations, therefore I believe that Messiah is telling us through the number of new disciples that He is ordaining, that the message that He is sending them out with, **IS** the Good News, the Words of our heavenly Father's Torah of Life, the Words of His eternal **TRUTH**, and they are to preach it to **ALL** the nations of the earth.

And He sent them two and two before His face into every city and place, where He Himself would come.

They were sent two by two, because of the support they were going to need, for they are going to encounter a lot of opposition to what they will be teaching, and instead of falling into depression because of how they might be treated, they can support and encourage each other. Furthermore the number two in Scripture speaks of witness, and these disciples are indeed witnesses of YHVH's everlasting **TRUTH**, the Words of His Torah of Life.

*Verse 2 Therefore He said unto them, The harvest truly is great, **BUT** the labourers are few:*

What is the harvest

(Therismós, Strong's number G2326 θερισμός, therismós, pronounced ther-is-mos, it is from G2325; it means reaping, i.e. the crop, harvest. In Thayer's Greek English Lexicon on page 289, the word Therismos is defined as, the gathering of men into the kingdom of Elohim, the time of reaping, the time of final judgement, when the righteous are gathered into the kingdom of Elohim, and the wicked are delivered up for destruction, it also defines it as, a multitude of men being taught how to obtain salvation)

And who are the **labourers**?

(Ergates, Strong's number G2040, ἐργάτης, ergátēs, pronounced, er-gat'-ace, it is from G2041, it means a toiler; figuratively, a **teacher**, labourer, worker, workmen, husbandmen. In Thayer's Greek English Lexicon on page 248, one of the definitions of this word is, a teacher that labours to propagate and promote the Word of YHVH's Torah of Life among men)

In Matthew 13:36 where it speaks of the Parable of the sower, it says: Then Yeshua sent the

*multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that sows the **good seed IS** the Son of man; 38 The **field is the world**; the **good seed** are the children of the kingdom; **BUT** the tares are the children of the **wicked one**; 39 The enemy that sowed them **IS** the devil; the harvest **IS** the **end of the world**; and the **reapers are the messengers**. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

I believe that here in *Luke 10*, that Messiah is speaking to His disciples and us, about **end times**, but we have to understand that **end times** happens to every generation, for the average life span of man is sixty to ninety years, and then they face **their end time**. So we have to understand that Messiah is speaking to the people that are there with Him, and to all the people that will be born until the actual **end of the world, the final END TIMES is upon us**, in the Father's timing.

Messiah says that the **harvest is great**, which means that there are many souls out there that are seeking for the Truth, and they need to be taught the Words of the written Torah of Moses, so that when the harvest comes, they can be separated from the tares, those that reject and abhor the Words of the Father's Torah of Life, the seed of the serpent.

But then He says, that the labourers, the Ergates, the teachers **ARE FEW**, and that is why he is sending out another seventy disciples (*the number seventy represents all the nations of the world*), He wants them to go amongst the Crop (people), to ensure that the Crop is ready to be harvested (to ensure that people of **ALL** generations that are seeking for the **TRUTH**, can find it and be ready when the harvest comes).

Messiah is telling us that in His day, there were very few teachers that lived by and taught the Words of our heavenly Father's Torah of Life, and as we look around our world today, it is very obvious that not much has changed, for there are precious few teachers in the world that could be considered YHVH's Labourers, teachers of the Words of His Torah of Life, the very same Torah that He gave to Moses at Mount Sinai.

*Verse 2 continued: Pray therefore, to the **Master of the harvest**, that He would send forth labourers into His harvest.*

Messiah is telling us that it is our mandate to pray to our heavenly Father that He raises up more teachers of the **TRUTH**, teachers that will live by and teach the Words of His Torah of Life, the very same Torah that He gave to Moses at Mount Sinai, the very same Torah that became flesh and dwelt among us, the very same Torah that is filled with **GRACE** and **TRUTH**, and that when He raises them up, He sends them out in the field to be husbandmen to the crops that are ready to be harvested.

*Verse 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Do **NOT** carry a purse, **NOR** scrip, nor shoes: **AND** salute (embrace) no man by the way.*

WHY DOES YHVH send His disciples forth as lambs among wolves, and then tells them not to carry a Purse, Scrip nor Shoes, and that they are not to embrace any man on the way to their destination?

He tells then that, because, first of all, they need to learn to have a heart that completely **TRUST** YHVH, they need to know and believe that YHVH will indeed take care of all of their needs and protect them while they are carrying out the tasks that He sent them to do, otherwise they will get very discouraged and maybe even quit what they are doing. When he says embrace no man along the way, He is telling them **NOT** to be distracted or led astray from their ultimate goal of preaching the Gospel, Elohim eternal **TRUTH**, the Words of His Torah of Life, to the people that they are sent to.

*Verse 5 And into whatsoever house you enter, first say, Peace (**Shalom**) be to this house.*

(שלום or שלום, means, to be ended, be finished, be complete, to be whole, be safe, to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace)

*Verse 6 And **IF** the **Son of peace** be there, Then **YOUR** peace **SHALL** rest upon it:*

Who is the **Son of peace**?

*Philippians 4:6-7 Be anxious for nothing; **BUT** in **EVERY THING**, by prayer and supplication with thanksgiving let your requests be made known unto Elohim. 7 And the **PEACE** of Elohim, which passes **ALL** understanding, **SHALL** Keep your hearts and minds, through **Yeshua Messiah***

As you can see the **Son of peace IS** Messiah, and the peace that He brings, is the kind of peace that passes **ALL** understanding. That is good to know, but what does it mean? First of all, we have to know who Messiah is before we can answer that question. Messiah **IS** the Words of the Living Torah made flesh, therefore since Messiah **IS** the Words of the Living Torah, and since He is the **Son of Peace**, it means that the Words of the Torah of our heavenly Father, **ARE** also **the Son of peace**, mentioned here in *Luke 10:6*, and as it says in *Philippians 4*, the peace that the Words of the Torah made flesh brings to all who choose to walk as He did, in total loving surrendered obedience to the Words of the Father's Torah of Life, **IS** the kind of peace that **passes all understanding**, and He brings that peace to all who choose to believe, follow and obey the Torah, on a daily basis, and commit to do so for the rest of their lives.

*Then your peace **SHALL** rest upon it:*

This is telling us that **IF** the people accept the Gospel, the Good News, the **TRUTH**, the Words of the Torah of YHVH, and choose to internalize it, **THEN** the peace that the disciples wished upon their house (*which is a shadow picture if their bodies, their hearts*) that they are entering,

will remain on that house, as long as they continue to believe, follow and obey all the Words of the Torah of YHVH with a loving surrendered heart.

However, ***IF the Son of Peace is NOT there***, (If the people of the house are not obeying nor following the Words of the Torah of our heavenly Father), ***THEN the peace that you wished upon that house, shall return to you again.***

This tells us that ***IF the Son of Peace does NOT reside*** in their hearts, ***IF*** the Words of the Living Torah of YHVH made flesh, the peace that passes all understanding, does ***NOT*** reside in their hearts, then the peace that you, My Disciples, wished upon their house, (their hearts), shall ***NOT*** remain with them, it will return to you, and leave them without the promised peace of YHVH that is poured out upon all people who willingly surrender their hearts to Him is loving surrendered obedience to the Words of His Torah of Life.

Then Messiah tells them that if the ***Son of peace*** does indeed abide in them, then:

*Verse 7 And in the same house remain, eating and drinking **such things as they give**: for the labourer is worthy of his hire.*

Some people have assumed that this means that they can eat whatever people put in front of them, ***BUT*** that is ***NOT TRUE***; YHVH has told us what is ***FOOD FOR US*** in Scripture, and that has not changed. What we have to understand is that it is Messiah that is sending His disciples out, and Messiah came to save the children of the ***Lost Tribes of Israel***, therefore His disciples are going into houses where the ***Son of Peace resides***, and ***IF the Son of Peace***, Messiah, does indeed reside there, then it means that they are keeping and obeying the Words of the Torah of YHVH, therefore whatever they put in front of Messiah's disciples to eat, ***WILL BE FOOD*** according to the Dietary Laws of Scripture, and nothing else.

*Do **NOT** Go from house to house.*

When Messiah says, don't go from house to house, He is telling them to be steadfast in their belief, and do not go from man made doctrine to man made doctrine, ***BUT*** stay with the One ***TRUE*** Doctrine, the Doctrine that the Words of the Living Torah made flesh, gave you.

Verse 8 And into whatsoever city you enter, and they receive you, eat such things as are set before you:

Again, we have to understand that Messiah's disciples were to only enter into the houses where the ***Son of Peace***, Messiah, the Words of the Living Torah made flesh, resides, therefore whatever the people of the houses, where the ***Son of Peace***, Messiah the Living Torah resides, offered Messiah's disciples to eat, will ***ONLY BE***, what the Father designated as food for us, which is delineated in *Vayiqra 11*.

Verse 9 And heal the sick that are therein, and say unto them, The kingdom of Elohim is come near unto you.

What is the kingdom of Elohim that has come near onto them?

The kingdom of Elohim is made of people that obey the Words of His Torah of Life, therefore that is why Messiah can say that the kingdom of Elohim **IS** within you:

*Exodus 20:6 And showing mercy unto thousands of them that **LOVE ME**, and keep My commandments.*

John 14:15 If you love Me, Keep My Commandments (not your own or some other man made commandments).

*Deuteronomy 5:29 O that there were such a heart in them, that they would fear Me, and keep **ALL** My Commandments **ALWAYS**, that it might be well with them, and with their children **for ever!***

*Romans 14:17 For **the kingdom of Elohim is NOT** meat and drink; **BUT** righteousness, and peace, and joy in the Holy Spirit*

(and the joy of the Holy Spirit is when people allow Him to fulfill His task of **causing** them to believe, follow and obey all the Words of the Father's Torah of Life).

*James 2:5 Hearken, my beloved brethren, Has **NOT** Elohim, chosen the poor of this world, rich in **BELIEF**, and heirs of the kingdom which He has promised to them that love Him?*

The kingdom of Elohim, has a constitution, and that constitution **IS** the Words of our heavenly Father's Torah of Life, therefore the kingdom of Elohim, is a place where only those that have willingly chosen to surrender their hearts to our heavenly Father in complete loving surrendered obedience to His Words of Life, can enter.

*Verse 10 But into whatsoever city you enter, and they choose **NOT** to receive you, go your way out into the streets of that same city, and **SAY**,*

*Even the very **DUST** of your city, which cleaves on us, we do wipe off **against** you:*

As I mentioned last week in the study of *Luke 9*, Our mandate as believers that follow and obey the Words of the Torah of the Elohim of Abraham, Isaac and Jacob, **IS** to warn people about the danger that comes from the enemy of mankind, satan, for he has come to steal, kill and destroy everything that YHVH has created. Once we have done that, once we have warned them, then it is up to all people that have heard our message, to either believe and accept it, or reject it. It is not our responsibility to convince them to obey, that is the purview of the Holy Spirit of YHVH. Therefore when the people of the city mentioned here in *Luke 10*, refuse and or reject the message that YHVH sent His disciples out (*which includes us, for we are His disciples also*) to

give them, then His disciples are commanded to shake the **DUST** from their feet for a testimony **against** them. Therefore we have to ask ourselves **WHAT** is it that YHVH is teaching us and them, and what **TESTIMONY** are these people suppose to get when they see Messiah's disciples shaking the dust of their city, **OFF** of their feet?

*Genesis 3:17 And unto Adam YHVH said, Because you, Adam, have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You **SHALL NOT EAT** of it: **cursed** is the ground for your sake; in **sorrow SHALL** you eat of it all the days of your life; 18 Thorns also and thistles shall it bring forth to you; and you **SHALL** eat the herb of the field; 19 In the sweat of your face **SHALL** you eat bread, till you return unto the ground; for out of it were you taken: for **DUST** you **ARE**, and unto **DUST SHALL** you return.*

*Ecclesiastes 3:20 All go unto one place; all are of the **DUST**, and all turn to **DUST** again.*

*Daniel 12:2 And many of them that sleep in the **DUST** of the earth shall awake, **SOME** to everlasting life, and some to **shame and everlasting contempt**.*

The **Testimony** that Messiah's disciples gave these city dwellers and us, **IS, IF** anyone chooses to reject the Words of the Father's inerrant and everlasting teaching and instructions, the Words of His Torah of Life, then YHVH will **reject the DUST with which they were made**, which means, that when they are awakened on judgment day, they will be the ones that suffer **shame and everlasting contempt**. That is the message that YHVH is giving these people and us.

After shaking the dust of the city off of their feet, Messiah's disciples, are to say to the people of the city:

*Notwithstanding be sure of this, that the kingdom of Elohim **IS** come near unto you.*

And **YOU** have chosen to reject it, you have rejected the Words of our heavenly Father's Torah of Life, therefore, *verse 12*

*I say unto you, that it shall be more **tolerable** in that day for Sodom, than for that city.*

What day is this talking about? This is talking about Judgment day.

Verse 13 Woe unto you, Chorazin!

(A town situated near the Sea of Galilee, denounced by Yeshua, and mentioned in the Scriptures in only one context, in *Matthew 11:21 and Luke 10:13*.)

Woe unto you, Bethsaida!

(**בֵּית צֵיֵד**, Beyit Tzayad, where the word Beit means house, and the word, Tzayad means, to feed, provide with provisions, he equipped, furnished, provided, supplied, provisions for the journey, it also means, hunter, hunting, game)

WHY?

For **IF** the mighty **WORKS** had been done in Tyre and Sidon, which **WORKS** have been done in you, They, Tyre and Sidon, a great while ago, would have repented, sitting in sackcloth and ashes.

The cities of Tyre and Sidon were sacked or destroyed and looted by the Assyrians in the Ninth century BC

*Verse 14 But it shall be more tolerable for Tyre and Sidon at the judgment day, **than for you.***

15 And you, Capernaum

(**כפר נחום** the word Kaphar means village, but it also means, to atone for, make atonement, expiate, he covered, he forgave, pacified, propitiated, ransom, he made void, to deny, it means, to pitch, besmear, asphalt, and the word *Nachum, means, comfort, consolation, to have compassion, to console oneself, he comforted, he was relieved by taking vengeance, he was sorry, grieved, he had compassion*), *Which are exalted to heaven, shall be thrust down to **hell.***

(Hades, Strong's number G86, ᾍδης, háidēs, pronounced, hah'-dace, it is from 1 as negative particle, and 1492; properly, unseen, Hades or the place (state) of departed souls, the grave, hell)

Next Messiah says in verse 16

He that hears (he that does shema) you, hears (does shema) Me;

Messiah makes it very clear when He says, anyone that chooses to Shema the Words of My disciples, anyone that chooses to hear, list, pay very close attention to, understand, believe, follow and obey the Words of our heavenly Father's Torah of Life, that **MY** Disciples are teaching, **ARE** also choosing to Shema My Words, the Words of the Living Torah made flesh, and it means that they are also choosing to Shema the Words of the One that sent Me, My heavenly Father, for I only speak the Words that My heavenly Father gave Me to speak.

However, in the second half of *verse 16*, He says: *and he that **despises** you (My disciples), **despises** Me; And he that **despises** Me (the Words of the Living Torah made flesh), **despises** Him that sent Me, (and the one that sent Me is My and your heavenly Father).*

This makes it very clear that **ANYONE** that despises the Words of the Torah of YHVH, despises both the Father and the Son. **LET** that sink in for a moment, and then ask yourself, does that apply to all people, who today, believe and teach that the Words of the Torah do YHVH, what they call the LAW, has been abolished or done away with? And the answer is **YES IT DOES.**

Verse 17 And the seventy returned again with joy, saying, Master, even the devils are subject

unto us through Your **Name**, You Shem

(שֵׁם means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, it is also the name of one of Noah's sons, and as an adverb it means there, existing, in existence).

When Messiah's seventy disciples returned, they were very excited and they told Him in:

Verse 17 That even the devils are subject unto us through Your Name,

And as you can see, the disciples were very happy because they said that even the devils are subject to Your Name. What does that mean? To understand what that means we have to define what the word Name means. The english word name, is translated from the Hebrew word Shem, שֵׁם, which does mean name, but it also means, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life; therefore, what Messiah's disciples are telling Messiah and us, is that the devil, and all created things, are **SUBJECT** to Messiah, who **IS** the Words of the Living Torah made flesh, **FOR** it is the Word of YHVH that created all things, including satan, the devil.

18 And Messiah said unto them, I beheld Satan as lightning fall from heaven.

Verse 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Now please take the time to really meditate on this statement, for Messiah/YHVH is not telling us to go around the world looking for serpents and scorpions to step on and destroy, He wants us to understand that these **serpents** and **scorpions represent the venom** that is contained in **ALL** man made religions, in their man made false doctrines, he is talking about the venomous words that spew out of the false doctrines of the man made religions of the world, and the false doctrines that spew out of the secular world, that poisons people's hearts, the poison that eventually leads them to total destruction. Therefore YHVH gives **US**, His disciples, the ability to tread on and destroy all of the man made doctrines of the World, with the Words of His Torah of Life, when we willingly chose to surrender our hearts to His, in total surrendered loving obedience to **ALL** the Words of His Torah of Life.

*Verse 20 Notwithstanding, do **NOT** rejoice in this, that the spirits are subject unto you; **BUT RATHER REJOICE, BECAUSE**, your names are written in heaven (in YHVH's Book of Life).*

If we rejoice in the fact that we can destroy the enemy, we have the wrong attitude, and that kind of attitude could easily, over a period of time, lead us to trust in our own abilities, our own strength, our own understanding, just like Solomon did, and ended up becoming an evil king in the latter part of his reign over Israel. Our focus **IS** to **ALWAYS** remain on the **FACT** that

through our loving surrendered obedience to the Words of the Father's Torah of Life, to preach the Gospel, YHVH's eternal and everlasting **TRUTH**, that our **NAMES** will be written in His Book of Life, and that **IS** what we are to be continually motivated by, believe and speak the Words of our heavenly Father's Torah of Life to the people of the world that are mired in darkness.

Now, next, I want you to really concentrate on what Messiah chose to do after He had spoken to His seventy disciples that had returned with the *good news* that even the spirits were subject to them, He says in *verse 21*:

*In that hour Yeshua rejoiced in spirit, and said, I thank You, O Father, **Master of heaven and earth**, that You have hidden these things from the **wise and prudent**, and have revealed them unto babes:*

What does that mean?

Now when Messiah makes the statement that affirms for all to hear, that the Father, and **NOT** Messiah, **IS** the Master over **ALL** of the universe, the heavens and the earth, it is very important that every one of us understands that **FACT**, because, **IF** our heavenly Father **IS** Master over all the heavens and the earth, it means that He is Master over Messiah, and, as Messiah's Master, it means that Messiah is bound to obey Him, or else our heavenly Father would **NOT** be His Master.

Now with that **FACT** in mind, what do you think about the Christian theology that states that the Son of our heavenly Father, our Messiah, the Living Torah made flesh, has claimed that the Law, the Torah, has been done away with, that it has been nailed to the Cross, and that the people that buy into this lie, **ARE NOW FREE** from obeying His antiquated Law, the Words of the Torah. Does that sound like someone that believes that **our Father is Master over all the earth?**

Everyone my friends, will have to answer to our heavenly Father, for what they have chosen, of their own accord, what they believe and live by, and **IF IT IS NOT** the Words of the Father's Torah of Life, then it means that He is **NOT** their Master, and if our heavenly Father is **NOT** their master, it means that they are serving another master, they are serving satan, for there are only two choices.

Next Messiah thanks our heavenly Father for what He has done, He says: *Even so, Father; for so it seemed good in Your sight; to have hidden these things from the **wise and prudent**, and that you have chosen to reveal them unto **babes**, and by **babes** He does not mean babies, He means people that are humble and understand that YHVH is much more intelligent than they are, whereas the **wise** and the **prudent** often choose to rely on their own understanding to govern their lives, and again I bring up Solomon as the perfect example of a person who was*

wise and *prudent*, and that wisdom *led him to trust in himself* rather than trusting in Elohim, and His infinite wisdom and knowledge.

Verse 22 All things are delivered to Me of My Father: and NO man knows who the Son is, BUT the Father; and who the Father is, BUT the Son, AND he to whom the Son will reveal Him.

At this point in history, no one, not even *ALL* of Messiah's disciples really knew the full extent of who He was, that He *IS* actually the Words of our heavenly Father's Living Torah, made flesh, except our heavenly Father, and to whom Messiah chose to reveal that fact too.

Verse 23 And Messiah turned Himself to face His disciples, and said privately, Blessed are the eyes which see (βλέπω, blépo) the things that you see

(Blepo, Strong's number G991 βλέπω, blépō, it is a primary verb; to look at, literally or figuratively, behold, beware, lie, look on, look to, perceive, regard, see, sight, take heed. in Hebrew it is the word Reah, רָאָה, means, to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, he was caused to see, was shown, it also means lung, lungs)

What did the eyes of the souls of these disciples see, perceive, consider, and understand, that Messiah would say, that the people who see the same thing that you, My disciples *SEE*, consider and understand, will be blessed?

Messiah's disciples could see that He was the Son of Elohim, and that He was sent by His Father, to come and teach the Words of the Father's Torah of Life to them.

Verse 24 For I tell you, that many prophets and kings have desired to see

(Eido, Strong's number G1492, εἶδω, eídō, pronounced, i'-do, it is a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see, literally or figuratively; by implication, in the perfect tense only, to know, be aware, behold, consider, have knowledge, look on, perceive, see, be sure, tell, understand, wish)

Here we find out that the word *see* used in *verse 24*, is a different Greek word than the Greek word that was used in *verse 23*, it is the word Eido, which means be aware, behold, have knowledge, look upon, and understand, even wish. Therefore when Messiah says:

Many prophets and kings have desired to see (Eido) those things which you see (blépo), and HAVE NOT SEEN THEM; And to hear (shema) those things which you hear, and have NOT heard them.

As you know many people over the millenniums have searched the Scriptures to understand what the Father is telling them through the Words of His Torah of Life, and I am sad to say that *NOT* many have seen what Messiah's disciples have seen, perceived and understood. All of us sitting here today and probably most if not all of you reading this teaching, are perfect

examples of that. Many of us have been studying the Scriptures for years and years, and then, at a point in time, all of sudden, our understanding of what the Father is communicating to us, changed, and **NOW** we somehow understand, that YHVH wants all of His children to walk in total loving surrendered obedience to **ALL** the Words of His Torah of Life. **However**, the majority of the people that profess to follow and obey the Elohim of Abraham, Isaac and Jacob, follow the doctrines of the man made religions of the world instead, those that study the Scriptures of Moses, and the Scriptures of Messiah and His disciples, **CANNOT SEE** what we see, and yet, we are reading the very same Scriptures. **Why is that?** I don't know why that is, and therefore I cannot answer that question except to say, that YHVH is sovereign, and He knows **WHEN** and **IF** people are ready to receive His understanding of what the **TRUTH** of the Scriptures actually **IS**. Amein

Next we change gears and we see that the religious leaders always want to prove that they are right, and therefore like they tested Messiah, they will also be constantly testing us, to see if they can find any errors in what we say, and it was no different for Messiah, they continually tried to trick Him into making a mistake so that they could jump on it and claim that He was a false prophet.

Verse 25 And, behold, a certain lawyer stood up, and tempted Messiah, saying, Master, what shall I do to inherit eternal Life?

I am sure that this lawyer was ready and waiting for Messiah to give a wrong answer, **BUT**, Messiah is the Living Torah made flesh, therefore it is impossible for Him to make an error in His explanation of what the Torah says.

As we read on we see that Messiah did **NOT** answer the Lawyer's question, but instead, He asked the lawyer a question, *verse 26*

He said unto him, What is written in the Torah? How do YOU read it and interpret it? 27 And the lawyer answering said, You SHALL love YHVH your Elohim with ALL you heart, and with ALL your soul, and with ALL your strength, and with ALL your mind; and you SHALL love your neighbour as yourself.

Verse 28 And Messiah said unto him, you have answered correctly: DO THIS, what you have just quoted, and you SHALL LIVE.

Well, **IF** what this lawyer has said **IS** indeed correct, as Messiah affirms that it is, and Messiah then tells this lawyer to **DO** the things which he, the lawyer, has just quoted from Scripture, which are: **love YHVH your Elohim with ALL you heart, and love your neighbour as yourself**, and since both the Father and the Son have said, **IF** you love Me, Keep My Commandments, then we can deduce that Messiah is telling this lawyer, to keep and obey the Words of the Torah of our heavenly Father, and you **SHALL LIVE**

Well, **IF** that is correct, which it is, then the opposite is also true, **IF** a person **DOES NOT KEEP** these Torah Commandments, he **SHALL NOT LIVE**.

Verse 29 But he, the lawyer, wanting to justify himself, said unto Yeshua, And who is my neighbour?

Now to answer this man's question, Messiah uses an example, He says in *verse 30*

And Yeshua answering said,

A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down

*A certain **PRIEST** that way: and when he saw him, he passed by on the other side.*

*Likewise a **LEVITE**, when he was at the place, came and looked on him, and passed by on the other side.*

These two categories, the Priest and the Levite, are deeply religious people, but unfortunately for the man that was injured, the Priest and the Levite, follow the doctrine of their man made religion, and **NOT** the Words of the Torah of YHVH, which are words that are filled with the Love of our heavenly Father, and therefore something, from the false teachings of their man made doctrines, their man made oral torah, was lodged the heart of these two people, the Priest and the Levite, which prevented them from rendering help to this man who was dying.

***BUT** a certain **Samaritan**, as he journeyed, came where he was: and when he saw him, he had compassion on him, 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. 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 you spend more than what I gave you, when I come again, I will repay you. 36 Which now, of these three, do you think, was **neighbour** unto him that fell among the thieves?*

Here Messiah gives this lawyer three scenarios and He asks the lawyer to tell Him, which of these three men were this injured man's neighbour. The answer is simple, **ALL** three were his neighbour, **BUT** only one acted in a neighbourly way.

*Verse 37 And he said, He that showed **mercy** on him. Then Yeshua said unto him, **GO**, and **DO LIKEWISE**.*

The moral of the story is that the man that is injured, represents all the people of the world, all the men and women that are injured, because they have been exposed to and believed the lies of the enemy, the Lies that are found in any and all man made religious and or secular doctrines, for they cause those who believe those lies to reject the Words of our heavenly Father's Torah of Life, the Words that contain His Love, and therefore these two people, the

Priest and the Levite, can actually walk by someone that is dying and **NOT** do what they ought to do, **NOT** do what YHVH commanded us to do, and that is love our neighbour as ourselves; and if those injuries are not taken care of, then these people that are injured, will die and be lost forever. These two men whose hearts are filled with the lies of man made doctrines, do not feel any remorse whatsoever for leaving this man to die, because of what they have been taught, because of what they have chosen to internalize on their hearts.

The **Good Samaritan** on the other hand, represents Messiah, and we are told that when the Good Samaritan (Messiah) saw the injured man, He had compassion on him, and He went to him and bound up his wounds, and poured **oil** and **wine** upon him, and then the Good Samaritan (Messiah) set the injured man on His own beast, which means that He carried him while he was injured, and brought him to an Inn, a Malon, and took care of Him.

(מלון, Malon, means a lodging place, it is from the word Maqom which means place, and the word Maqom had within it, the word Qom or Qum, which means, to stand up, rise, arise, was established, was confirmed, and this word is translated as Anastasis in the Greek Septuagint, and from the Greek, it is translated in our English Scriptures as **resurrection**, keep that in mind as we go through the rest of the story)

The **oil** that was poured upon this injured man, represents the Holy Spirit, the Comforter that Messiah leaves behind as our helper, being poured out upon Him. The wine represents Messiah's blood, the blood that He shed for us, and since Scripture tells us that the Life of all flesh is in the blood, then the blood that Messiah shed for us, represents His Torah obedient Life, therefore this is telling us that because of Messiah's great love for all of mankind, He shed His blood for this injured man, who represents all the people of the world who have been deceived and injured by the lies of satan, and that He left His Comforter, the Holy Spirit behind as this injured man's and our helper, and all the injured man and we have to do to be healed, is allow the Comforter, the Holy Spirit of our heavenly Father, to **CAUSE** him to believe, follow and obey the Words of the Father's Torah of Life.

Then we are told, the next day, the Good Samaritan departed from the Inn, but before He departed, He have gave the Inn Keeper **two pence**, and said onto Him, Take Care of this injured man, and whatsoever you spend more on his care, when **I RETURN**, I will pay you, (I will reward you).

The Inn represents the kingdom of Elohim, the Inn keeper represents Messiah's husbandmen, His shepherds, those who have been tasked with keeping and teaching the Words of our heavenly Father's Torah of Life to the people, (which is what **ALL** believers are mandated to do) and I believe that the **two pence** that the Good Samaritan gave to the Inn keeper, represents the two thousand years that will elapse before Messiah's return, which is when He will reward and or compensate all people, the Priest, the Levite, and the Good Samaritan, for the Works they have done.

That my friends is **WHAT** Messiah is telling this lawyer and us, that as Torah obedient people

we are mandated to **BE Good Samaritans**, we are mandated to love our neighbour as ourselves, we are mandated to show mercy to all people, as our heavenly has shown mercy to all of us, for without YHVH's **mercy** we would all die, just like this man would have died, if it were not for this **Good Samaritan** showing mercy to him.

*Verse 38 Now it came to pass, as they went, that Messiah entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at Yeshua's feet, and heard (did Shema) His Word. 40 But Martha was **cumbered** (distracted, preoccupied) about much serving (listening to what Messiah had to say, was not even on her mind, as we can see by the words that she speaks to Messiah) and she came to Messiah and said, Master, do You **NOT** care that my sister has left me to serve alone? Bid her therefore that she help me.*

As you can see, nowhere in Martha's words to Messiah, did she say, I need some help so that I can finish my chores and come and sit down and listen to what you have to say. She was just angry because her sister did **NOT** feel compelled to do what she, Martha wanted to do, which means that she thought that Mary was wasting her time listening to Messiah, because according to Martha, Mary should have been helping Martha with her work.

So here we have two characters, one is named Martha,

(מרתא, Mar Ta, where the word Mar, means, master, sir, it also means bitter, embittered, sad, gloomy, cruel, it means hoe, and the word Ta, means, come, cell, room, compartment)

And the other, her sister, is named Mary

(מרי, from the word Meri מרי, which means bitterness, rebellion, rebelliousness)

Martha felt **compelled** to do some work, she was probably occupied with preparing food for the people that were there to listen to Messiah speak, **AND** while she is doing what she feels compelled to do, she resents the fact that her sister, Mary, is not helping her, because Mary is doing what she felt **compelled** to do, and that is, she wanted to shema, she wanted to listen to the Words that Messiah is speaking. In other words Martha thought that what she was doing was much more important than what her sister Mary was doing, which means that Martha was putting more **importance** on the things of this world, than listening to the Words of Messiah. I am sad to say that there are many people like that, people that feel **compelled** to do some kind of work and therefore they somehow believe that what they are doing is so important, that other people should be **compelled** to help them. Mary on the other hand, placed the work that her sister was doing as secondary, compared to having the privilege and the opportunity of listening to Messiah speak. We are told that Mary was at Messiah's feet, and to me, this is a shadow picture of where a true servant of our heavenly Father belongs, at the feet of our Master, Yeshua, the Words of the Living Torah made flesh, ready at all times to do the Master's bidding, and not off somewhere doing our own thing.

What did Messiah have to say about it?

*Verse 41 And Yeshua answered and said unto her, Martha, Martha, you are **careful** and **troubled** about many things: 42 **BUT** one thing **IS needful** (in your Life): and Mary, your sister, has chosen that **GOOD PART**, which **SHALL NOT** be taken away from her.*

As you can see, Messiah says: Martha Martha, you are **MISSING** the **GOOD PART**, you are **NOT** listening to the Words that I Speak, the Words of My heavenly Father, like your sister Mary has chosen to do, and that is because you have chosen to do your own thing, **BUT** Mary's choice to listen to the Words that I speak, **WILL NOT BE** taken away from her.

Now I believe that the message that Messiah is conveying to Martha and to us is that Messiah is telling Martha, that He will **NOT** leave nor forsake Mary, because she has chosen to listen to and hear His Words, **BUT** you Martha have left and forsaken Me, to do your own thing.

When Messiah says that Mary has chosen the **GOOD PART**, He is saying to Martha, your sister Miryam, is functioning in the manner that our heavenly Father created all of His children to function, she is taking the time to Shema, she is taking the time to hear, listen, pay very close attention to, understand, believe, follow and obey the Words of the Father's Torah of Life, and unlike you Martha, she is **NOT** allowing the cares of the world to interfere or cause her to lose her focus on what is important. Amein.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*