

## **What Must I Do To Inherit Eternal Life**

**In The parable of the Good Samaritan (Luke 10:25-37), There is a lawyer who asks Jesus a certain question. The question is: What shall I do to inherit eternal life? This is a valid question, a question that deserves the right answer. One must know the correct answer to be saved. This is probably the BEST question one could possibly ask in sincerity concerning salvation and is spiritually a matter of life and death. Yet, this passage shows plainly that this lawyer was not sincere in his conversation, for he “tempted” Jesus with this question. Although the lawyer was not sincere, Jesus gives the correct answer to it’s fullest. What is the answer to this question? Let me show you...**

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

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

***There are two implications in this verse, one***

***1. The answer to this question is written in the Law.***

***If anyone gives any answer that is not written in the Book, then it’s the wrong answer.***

***2. If you don’t know the law, you won’t know the answer.***

***We have a new Law ; A New Covenant called the Royal Law and the Perfect Law and the Law of Liberty***

***Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.***

***Jas 2:8 ¶ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:***

**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. Deut 6:5; Lev 19:18.**

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

***The Lawyer gives the correct answer, but knowing the answer is not good enough. One must do what it says to do. This was probably one of the areas where the Lawyer lacking.***

**29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?**

***The Lawyer asks yet another good question, but only to justify himself. In Leviticus chapter 19, we find the answer:***

***Leviticus 19 We'll begin with verse one so as to get the "big picture"- a better understanding of the scriptures.***

***One of the best ways to misunderstand the Scriptures is to not read the whole passage- book /chapter/ verse. This was another apparent error on the part of the Lawyer. To not read the whole scripture.***

**Le 19:1 ¶ And the LORD spake unto Moses, saying,**

**2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.**

***Is it possible for a person to be holy? The answer is yes.***

***Why would God command us to do something that was impossible?***

***Let me rephrase the question: Can God make you holy? Yes, with God all things are possible.***

***We can be holy, but not without God, for it is God that makes us holy.***

***If you want to be holy you must be in God. In this day and age, Christ is the only way to God. Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.***

***If you want to be holy, you must be in Christ. The only way to do that is by obedience to the gospel.***

**Back to Leviticus 19 Verse 3**

**3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God. *this is a very important command, and is mentioned many times in scripture:***

**Ex 20:12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. De 5:16.**

**Ex 21:17 And he that curseth his father, or his mother, shall surely be put to death. {curseth: or, revileth}**

**Mt 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. ( to be stoned)**

**De 21:18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:**

**19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;  
20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.**

**21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.**

**Mt 19:16-19 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?**

**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.**

**18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,**

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

**Eph 6:2 Honour thy father and mother; (which is the first commandment with promise;)**

**Drop to Leviticus 19 verse 9**

**Lev 19:9 And when ye reap the harvest of your land, thou shalt not**

**wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.**

**10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.**

**11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another. *Notice that God is showing the children of Israel how to love their neighbors. And notice that He did not leave out the poor and the stranger as well as one another. The Lawyer did not recognize this.***

***The following is what he did observe:***

**Concerning the fellow Jew:**

**Verse 13**

**13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.**

**14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.**

**15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.**

**16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.**

**17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.**

**18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. *Yes, his fellow Jews are his neighbors, in this he was correct.***

**19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. *The Jewish people were known for their symbolism in their writings. i.e. lion represented a king; waters represented a multitude etc.***

***One can see how this lawyer could have interpreted this to mean Jews***

***only were his neighbors and not to gender or mingle with anyone who was not a Jew. If this were true, then he could justify himself in his asking “who is my neighbor”. Then he could justify his ill treatment of the Gentiles and Samaritans and the strangers etc...and anyone who was not a Jew. But, as it is shown, he could not.***

**Drop to verse 29**

**-29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.-**

***Note -This just needs to be said. Can you give some examples of countries or lands that are full of wickedness today?...***

***The following is what the Lawyer probably did not consider, or remember, or something! This is where he made his mistake.***

**Concerning the Stranger:**

**Drop to verse 33**

**33 And if a stranger sojourn with thee in your land, ye shall not vex him.**

**34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.**

***God included the stranger in His command to “love thy neighbor as thyself”.***

**Back to Luke 10:30**

***Jesus gives the parable of the “Good Samaritan”***

**30 And Jesus 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. *Apparently this was a Jew, because if he was otherwise, it would probably have been stated.***

***There were three groups of people who had the responsibility to instruct the people of Israel:***

***Priests    Levites    Doctors of the law- i.e. Lawyers.***

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

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

*There was a long process for the cleansing of a person who was defiled by touching a dead body. The Priest and Levite may have thought him dead, which is probably why they didn't want to touch him.*

### **Numbers Chapter 19**

**Nu 19:1 ¶ And the LORD spake unto Moses and unto Aaron, saying,**

**2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:**

**3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:**

**4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:**

**5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:**

**6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.**

**7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.**

**8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.**

**9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.**

**10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.**

**11 ¶ He that toucheth the dead body of any man shall be unclean seven days.**

**12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.**

**13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.**

**14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.**

**15 And every open vessel, which hath no covering bound upon it, is unclean.**

**16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.**

**17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:**

**18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:**

**19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.**

**20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.**

**21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.**

**22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.**

**Back to Luke 10:33**

**33 But a certain Samaritan, as he journeyed, came where he was: and**

**when he saw him, he had compassion on him,  
Notice here, Jesus skips the Doctors of the Law altogether and mentions the Samaritan. The Lawyer probably expecting Jesus to mention a Lawyer in His story, may have been surprised or somewhat offended that his occupation was not even mentioned among the teachers.**

**Who were Samaritans?**

**From Shemer - guardian; thorn**

**The Wikipedia Definition says:**

**derived from the Ancient Hebrew term Šamerim/Samerim meaning "Guardians/Keepers/Watchers [of the Law/Torah]**

**It was King Omri (6<sup>th</sup> evil King of Israel after Zimri) who founded the city of Samaria:**

**Cf. I Kings 16:23-24**

**1Ki 16:23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.**

**24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.**

**Jews had no dealings with Samaritans:**

**Joh 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.**

**Samaritans were evil spoken of by the Jews as Jesus was accused of being a Samaritan: Joh 8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?**

**Samaritans were of the northern kingdom of Israel who became of mixed blood mainly during the Assyrian captivity. They recognized the first five books of Moses worshipping on Mt Gerazim, whereas the Jews worshipped on Mt Zion.**

**In verse 33 it says tha the Samaritan had compassion**



**4697 Compassion: *splagchnizomai, splangkh-nid'-zom-ahee*  
To have the bowels yearn, i.e. (figuratively) feel sympathy, to pity:--  
have (be moved with) compassion. He had pity on him.**

**33 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, (*one or two days wage*) 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. *This Samaritan goes "above and beyond" to take care of this Jew as if he were his own brother. There are some who wouldn't treat their own flesh and blood as such. As the Priest and Levite in this parable.***

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

**37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.**

***The Lawyer tried to justify himself but could not.***

***He stood unjustified before the Jesus.***

***Do you wish to stand before the King on the day of judgment unjustified? Not me. We need a Justifier and Savior and Lord and that is Jesus. Thank God for Jesus!***

***In Conclusion: "What Must I do to inherit eternal life?"***

***I. Know the Law***

***The implications Jesus gave when He asked "what is written in the Law"***

- 1. The answer to this question is written in the Law.  
If anyone gives any answer that is not written in the Book,  
then it's the wrong answer.***
- 2. If you don't know the law, you won't know the answer.***

***II. Do what it says***

***The Lawyer gives the correct answer, but knowing the answer is not good enough. One must do what it says to do.***

***One of the best ways to misunderstand the Scriptures is to not read the whole passage- book /chapter/ verse.***

***As Christians, We have a new Law ; A New Covenant called the Royal Law and the Perfect Law and the Law of Liberty***

***Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.***

***Jas 2:8 ¶ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:***

***We Love God and our neighbor in holy living***

***If you want to be holy you must be in God. In this day and age, Christ is the only way to God. Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.***

***If you want to be holy, you must be in Christ. The only way to do that is by obedience to the gospel.***

***The answer to "who is my neighbor" is: Everyone***

***"What must I do to inherit eternal life?" This is a valid question.***

***There is a question just like it that was asked in sincerity:***

***“What must I do to be saved?” Ref Acts 16:30-33***

***Obey the Gospel***

***What is the Gospel?***

***The Death Burial and Resurrection of Christ. Ref. I Corinthians 15:1-4.***