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Good Samaritans Parable

Luke 10:25-37

Luke 10:25-37, *And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"*

²⁶He said to him, "What is written in the law? What is your reading of it?" ²⁷So 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 neighbour as yourself.' " ²⁸And He said to him, "You have answered rightly; do this and you will live." ²⁹But he, wanting to justify himself, said to Jesus, "And who is my neighbour?"

³⁰Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. ³¹Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. ³²Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. ³³But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. ³⁴So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. ³⁵On the next day, when he departed, he took out

two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' ³⁶So which of these three do you think was neighbour to him who fell among the thieves?" ³⁷And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

Most misunderstood Parable of Jesus Christ.

First let me set the context:

Luke 10:21, *In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.*

Luke 10:23-24, *Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see; ²⁴for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."*

Parables are really the most direct connection with our Lord revealing truth to His disciples and hiding it from His rejecters.

This parable, therefore, will be misunderstood by non-believers. It will be flattened out into a simple story of showing kindness.

For believers, it should be clearly understood. We have ears to hear and eyes to see, but we do need a little help along the way.

Pretty simple story.
Easy to understand.

Who is the neighbour?

The man who helped the sufferer!

Origen said this is allegorical.

- The man is Adam.
- Jerusalem is paradise.
- Jericho is the world.
- The robbers are hostile powers, demonic forces.
- The priest is the law.
- The Levite is the prophets.
- The Samaritan is Christ.
- The wounds are disobedience.
- The animal is the Lord's body.
- The inn is the church, and
- The Samaritan's return is the Second Coming.

It may sound very nice and soothing but that is not what Jesus said.

This is a scene of personal evangelism.

It is parallel to Jesus and Nicodemus in John 3.

It is parallel to Jesus and the rich young ruler in Matthew 19, Jesus doing personal evangelism.

Question 1

What must I do to inherit Eternal life?

V 25, And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

Certain Lawyer came before Jesus for the purpose of putting Him to the test.

This tells us his motive was not good.

- He wasn't seeking truth.
- He wasn't seeking information.
- He was doing what all these religious scribes and lawyers did.
- He was trying to trap Jesus so they could condemn Him and find reason to have Him executed.
- He was part of the religious establishment.

He was a lawyer, not in a civil sense or criminal but in the Scripture. He was an expert of the Old Testament law.

Very familiar question like the rich young ruler and Nicodemus.

That is the right question to ask to exactly the right person, who is Himself eternal life

Jesus did answer him by asking him a question?

Jesus does most of the time answers His questioners with question.

V 26, *He said to him, "What is written in the law? What is your reading of it?"*

Jesus confronts him in his territory because he is the expert in the Old Testament.

The lawyer gives Jesus the right answer.

V 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.' "*

The lawyer summed up the law in two Old Testament Scriptures.

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

Leviticus 19:18, *You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am the Lord.*

Jesus did summarise the Old Testament law in two verses.

Matthew 22:37-39, *Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’³⁸ This is the first and great commandment. ³⁹And the second is like it: ‘You shall love your neighbour as yourself.’⁴⁰ On these two commandments hang all the Law and the Prophets.”*

- The first half of the Ten Commandments deal with loving God.
- The second half of the Ten Commandments deal with loving others.

This is the summation of that.

What does the Old Testament require?

Perfect love to God and perfect love to men.

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

Jesus is just holding up a mirror so the man can see his sin!

To accommodate the man’s understanding and help him see the truth. Jesus knew the man could never do it. He wanted the man to see it too.

You have heard the statement:

“You have got to get them lost before you can get them saved.”

That is what is going on here.

Jesus is trying to make the man see his need for salvation.

Where is the gospel here?

Why doesn't Jesus just say, 'Believe in Me?'

Because there is another issue to be confronted here, and that is how the man views himself.

There is no good news unless the man accepts the bad news

Then the man asks a second question!

Question 2

Who is my neighbour?

V 29, But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

The lawyer is self-righteous. The attitude being dealt with in the parable is self-righteousness.

The lawyer was "*seeking to justify himself.*"

The Jews were taught to love in a different way. Their social love was first Priest, then Levites, then fellow Jew, Then other Jews, then tax collectors, then Samaritans and finally Gentiles.

Matthew 5:43-48, *“You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’⁴⁴ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,⁴⁵ that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.⁴⁶ For if you love those who love you, what reward have you? Do not even the tax collectors do the same?⁴⁷ And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?⁴⁸ Therefore you shall be perfect, just as your Father in heaven is perfect.*

They did not love their enemies.

They did not love the strangers.

Furthermore, they didn’t even love other Jews.

All they loved was the people who were part of their group.

They loved other Pharisees, other scribes.

How could they justify this attitude?

Psalms 139:21-22, *Do I not hate them, O Lord, who hate You? And do I not loathe those who rise up against You?²² I hate them with perfect hatred; I count them my enemies.*

They had turned hatred of the enemies of God into a virtue in which they justified themselves for rejecting people in their own world and society.

Even in the Old Testament God spoke about helping the strangers.

Exodus 23:4-5, *“If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again. ⁵ If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.*

They were a long way from caring for people.

Many religious people Jesus encounters in His life thought that they can earn eternal life by their,

- virtue,
- morality,
- religion, and
- emotional connections to God.

Now, Jesus could have left him sitting there.

Or He could have walked away, left him in his self-righteous pride, never said another word, but instead, Jesus engages in an act of evangelistic compassion with this man, and He gives to this lawyer one more powerful insight.

The purpose of this story is to crush this lawyer’s self-righteousness.

Wake-up call for the damned and doomed.

The story is told to shatter his pride.

Story:

V 30, *Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.*

The Robbers:

Jerusalem is 3,000 feet above sea level.

Jericho is 1,000 feet below sea level.

17 Miles is the distance. A long, road going down radically. It's a severe, winding road in ancient times.

The road has dramatic drops and rocks providing ideal hideouts for robbers.

History notes that for centuries after the New Testament time, it was a highway that literally featured robbers, highwaymen, bandits. History tells us of Arab robbers.

When you go from Jerusalem to Jericho you would have to go to the Pass of Adummim mentioned in Joshua 18.

Adummim is a form of the Hebrew word "blood," "blood pass." It was a place of death, and it was a place of bloodshed.

A group of highway men pounced upon the man. They didn't just rob him. They stripped him, beat him, went, and leaving him half dead.

He was left probably with undergarments.

Every possession he had in his sack even the clothes that he was wearing they took.

They kept beating him until he was virtually on the bridge of death, critical condition.

He needs help. He can't help himself. He can't move.

Priest:

V 31, Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

Priest was somebody like the lawyer, knew the Old Testament, knew you were to show kindness and minister to strangers.

Leviticus 19:34, *The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.*

There are many scriptures in the Old Testament talks about helping the strangers among you.

Micah 6:6-8, *With what shall I come before the Lord, And bow myself before the High God? Shall I come before Him with burnt offerings, With calves a year old? ⁷ Will the Lord be pleased with thousands of rams, Ten thousand rivers of oil? Shall I give my firstborn for my transgression, The fruit of my body for the sin of my soul? ⁸ He has shown you, O man, what is good; And what does the Lord require of you But to do justly, To love mercy, And to walk humbly with your God?*

Priest would know that. So here comes the priest, and this should provide a little hope in the story as the lawyer listens, but the priest passes on the other side.

Levite:

V 32, *Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.*

From the tribe of Levi, son of Jacob, but not the family of Aaron, so not the priestly family, but the Levites still from the tribe of Levi assisted in the temple.

When the priests did all their work, they needed assistance and helpers. They were kind of at the bottom of the priestly hierarchy.

Levites worked on the liturgy, policing the temple, taking care of things there, and facilities.

We would expect him to come over and help, but he doesn't love God either and nor does he love men.

The Good Samaritan:

V 33, *But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.*

The reputation of Samaritan was very bad among the Jews.

- They were evil all the way back to the sins of Jeroboam.
- They were evil because they intermarried with the Gentiles when the Northern Kingdom was occupied.
- They were evil because they tried to disrupt the rebuilding of the Jewish city and the temple when they came back from the captivity.
- They were so evil that the Jews in 128 B.C. even attacked and destroyed their temple.

If you wanted to say something bad about someone, you called them a Samaritan.

John 8:48, *Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"*

The worst that you could possibly come up with would be to call somebody a demon-possessed Samaritan.

V 34, *So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.*

Compassion:

He doesn't pass by on the other side.

He moved toward the injured man. This is so significant because you must move toward people in order to love, in order to build relationships.

It doesn't just happen.

It isn't convenient.

The Samaritan is moving toward someone who would despise him, if he were conscious. Someone who would not do the same if the situation were reversed.

Care:

He stopped and took care of his wounds (oil and wine were the traveling medicine kit of the day).

- He put him on his own donkey and the Samaritan walked.
- He took the wounded man to an inn.
- He took the time to take care of him.

I think we sometimes donate to a worthy cause to pacify our conscience when perhaps we should have gotten involved.

In our society, we are so busy with the rat race of going to work, taking our children to games/tuition, going to Bible studies or care groups, etc.

We don't have time to reach out and help someone else. Even something as small as going out of our way to take someone home would be a Good Samaritan act to demonstrate that we care and love others.

V 35, *On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'*

Cost:

He gave money to take care of him and put no limit on how much he would spend to see that the wounded man was taken care of.

Two denarii are a day wage.

Cost of the inn is like 1/32 Denarii. 2 Denarii will be enough for him to stay in the inn for 2 months.

Remember that this is a Samaritan in enemy territory. He has just told one of his enemies (a Jewish landlord), "Here is my VISA card." Do whatever you need to do to take care of him. Talk about vulnerability!!!

This is also significant because vulnerability is also essential for loving others. When you move toward someone else, you might be hurt. But you must be willing to sacrifice and be vulnerable and take the chance of being hurt.

The point is this is lavish! This is the ultimate attention that could possibly be given.

Did the Good Samaritan love the man as he loved himself?
Yes!

Two men, representing the Jewish establishment, who thought they loved God and loved others as themselves, had absolutely no love.

The system is bankrupt.

Two men were religious and failed to meet the requirement for eternal life.

- They didn't love their neighbour.
- They didn't love strangers.
- They didn't love enemies.

But this Samaritan man who is an outcast, this invention of Jesus demonstrates, the quality of loving your neighbour as yourself.

He takes centre stage in the story, and this is just really shocking to the one who is listening because what the Samaritan does is so extensive.

Application of the Parable:

V 36, *So which of these three do you think was neighbour to him who fell among the thieves?"*

Lord has just changed the question.

The question in verse 29, ***"Who is my neighbour?"***

Jesus says in verse 36, this isn't about who your neighbour is.

This is about ***"are you a neighbour?"***

It's not, "Who is my neighbour?"

Who qualifies to be loved?

But it's about ***"Am I a neighbour who loves in an unqualified way?"***

V 37, *And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."*

The man answered the question, "The one who proved to be a neighbour was the one who showed mercy toward him."

Jesus sticks the knife in, "Go do the same."

You go love like that and you can have eternal life?

What should have been his response?

- I have never loved anybody like that.
- I have never loved the people in my little narrow confines of who I am supposed to love, because I think they are my neighbour.
- I only love me like that.
- I have never loved anybody like that!

How does the story end?

There is no end....

V 38, Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.

Would you say this is the right way of doing evangelism?

There is no sense in telling people the good news if they won't accept the bad news about their condition.

If you want to evangelize someone, you get the picture at the highest level you can.

Do you love like that?

Because if you love God perfectly, then you obey perfectly and God says to love like that, the way you love yourself.

What is your response?

We all have to say,

- I don't love like that.
- I can't love like that.
- I can't love God with all my heart, soul, mind, and strength all the time;
- I certainly don't love everybody around me in need the way I love myself.

If he had said, "I can't! Forgive me" maybe this could have been a wonderful story.

Luke 18:13-14, *And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'* ¹⁴ *I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."*

Lord be merciful to me I am a sinner.

I can't love like that.

Neither can you, neither can I.

- ✓ We need forgiveness.
- ✓ We need mercy.
- ✓ We need grace.

There the lawyer was standing right in front of the one person in the world who could forgive him, and he never asked.

Righteousness is the issue before God.

Three Attitudes displayed:

Robbers: What's yours is mine and I'm going to take it.

Priest/Levite: What's mine is mine and I'm going to keep it.

Samaritan: What's mine is yours and I'm going to share it.

How you love people shows your relationship with God.

Israel had failed to keep the elementary principle of the law which was to love.

I believe this is the main message of the whole Bible.

Conclusion:

Love does not ask how far I must go.

Love asks, "What can I do?"

Love does not just meet the other person halfway.

The old saying that marriage is a 50/50 relationship is terrible.

If you love, you give 100%.

There was Jesus, the personification of heavenly mercy and forgiveness, ready to give it lavishly to that lawyer if the man would simply admit his wretched condition.

That is the message of this parable.

That is the message to US as well.

You need to come for mercy and grace. Then when you are saved, it's amazing how He sheds abroad His love in your heart, and you begin to love God with all your heart, soul, mind, and strength - not perfectly, but that becomes the direction of your affection.

You begin to love other people as you love yourself - not perfectly, but that's the direction.

This story is not to make people feel guilty about not giving their money to poor people.

It's not to make people feel guilty about not taking care of those that are suffering.

This story is designed to make people feel guilty for not loving God perfectly and loving others perfectly, and then running to the One who alone can provide forgiveness for that sin and eternal life.