

THE GOOD SAMARITAN

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Parables are stories which contain a credible story whether true or not, with an interwoven principle or series of truths revealed within the story line.

Jesus reveals some great and marvelous truths in this parable.

LUK 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?

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. *The lawyer was aware of the golden rule.*

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

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? *This question is asked because under normal considerations a 'neighbour' referred only to the pure bloodline of Israel and not to any spiritually corrupted or intermarried Jews... certainly not to non Jewish strangers.*

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. *There is a spiritual layer to this parable as well... a thief and robber is also someone who proclaims false salvation (JOH 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber).*

31 And by chance there came down a certain **priest** that way: and when **he saw him** (*the priest clearly noticed him*), he passed by on the other side. *The priest showed no love or compassion for the man by failing to help him and passed to the other side of the road so as not to get involved. The priest was God's representative, but failed to act on his calling.*

32 And likewise a **Levite**, when he was at the place, came and **looked on him** (*he also clearly saw him*), and passed by on the other side. *Again he would have known the law, but he also failed to show the injured man any love or compassion.*

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, *Samaritans were considered a low class of people by the Jews since they had intermarried with non-Jews and did not keep all the law. Thus the Jews normally would have nothing to do with them. We do not know if the injured man was a Jew or Gentile, but it made no difference to the Samaritan, he did not consider the man's race or religion. The 'Good Samaritan' saw only a person in urgent need of assistance and assist him he did, above and beyond the scriptural requirements.*

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** (*the New Testament church*), and took care of him. *This story starts to reveal the true qualities of Christ himself and the real attitude he has for the whole human race: the same attitude that every member of the church is expected to exercise... at this point the priest and Levite had failed.*

35 And on the morrow when he departed, he took out **two pence** (*two days wages*), 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 is a most wonderful revelation of God's love and mercy towards all of us. The New Testament age is two prophetic days long (2,000 years). Christ has paid sufficient price for all the wounded and troubled people for both the prophetic days... no matter whether they are victims of life or even victims of false doctrines... there is a way of escape. There is no reason whatsoever to be defeated by anything that life may throw at us. To top off such a great revelation, it even gets better. The last verse makes it very clear that even if Christ's death and resurrection are insufficient to pay for the most troubled of all souls... "whatsoever thou spendest more, when I come again, I will repay thee". Christ promises to repay any cost that exceeds the value we may put on our service or the service to others.*

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. *There is a major difference between knowing what to do and actually doing it. Christ wants us to be active in his service.*

Many who should be good Samaritans actually need a good Samaritan. Let's learn from the great revelation within this parable and pray to apply ourselves in a way that is both pleasing to Christ and the people who we have been sent to help.