

# A Declaration of Those Things Which Are Most Surely Believed Among Us

An Expository Study of **The Gospel According to Luke**  
**Chapter 10- Luke 10:29-37**  
205- The Good Samaritan- Part 1

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June 9, 2013

## Luke 10:29-37

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

**30** Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.

**31** "And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.

**32** "Likewise a Levite also, when he came to the place and saw him, passed by on the other side.

**33** "But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

**34** and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him.

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

**36** "Which of these three do you think proved to be a neighbor to the man who fell into the robbers' *hands*?"

**37** And he said, "The one who showed mercy toward him." Then Jesus said to him, "**Go and do the same.**"

To the Glory of God

Now we have been camped out in this particular Passage now for several weeks. And the reason that we have been lingering here is to

emphasize the fact that true genuine Salvation is all about Love- loving God perfectly and loving our neighbors to the same degree and with the same urgency that we love ourselves.

In other words- what Jesus is saying here in this Parable to this lawyer on this day – 2,000 years ago- is the very same thing that he said back in **Luke 9:23**- when He said:

**23 ... If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.**

**24 For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.**

So Salvation is all about the *emptying* of ourselves and the *ending* of promoting self and the *destruction* of our own self- love and Salvation is the *putting on* of a selfless love- God-like Love.

And we have also found out that we cannot *work up* this kind of love by rubbing the two sticks of our own will-power and our own human energy together to produce this kind of Love- but that this kind of Love is *foreign* to human beings; it is *alien* to the fallen race- it is *external* to us- it comes from Heaven- from God. Yes, this kind of Love that *causes* us to love God and that compels us to love others who are themselves unworthy of our love- this kind of Love is a grand and glorious Gift from God that is *granted* or *given* or *bestowed* only on those whom God has foreordained to “set it upon” from before the foundation of the world.

And so what we must realize; what we must understand is the very thing that this lawyer did *not* understand and that is that the value of our Salvation; the intrinsic Treasure of eternal life lies in the fact that it is *impossible* for us to earn; and we are utterly *incapable* of acquiring it by anything that we do or what we don't do. And so true genuine Salvation *cannot* be deserved and it *cannot* be inherited- which is precisely what makes Grace so infinitely magnificent!

Now this particular Parable is so well known that it has actually become the standard for unusual and sacrificial kindness that the Christian people have been known for- for over 2,000 years now. Today we call people, “Good Samaritans” who find people in need and help them in unusual ways. So to call someone a “Good Samaritan” is to give

them a noble compliment. And so both believers and non-believers are familiar with this Parable.

But sometimes our familiarity may cause us to think we know what the story really is about and what it was intended to convey, when in fact we don't.

Now on the surface- this Parable is all about helping someone in need. But that's not the point of this story at all. This is actually just another way for Jesus to emphasize how a sinful human being can inherit or obtain or receive eternal life. So if you get anything else from this Parable than that- for example- if you think that the way to inherit eternal life would be to help homeless people find shelter or that you can go to heaven by working with the poor and the outcasts- if that is what you get out of this Parable- then you have missed the whole point of what Jesus was teaching here.

Please look back up to verse 25 with me. Here Dr. Luke tells us that Jesus is teaching this huge crowd that has been following Him and right in the middle of teaching this sea of humanity that is spread all over the place- a lawyer or a scribe or a man who had trained his entire life to be an expert in the Law of Moses and the Jewish Law- stood up and put Him to the test saying,

### **Teacher, what shall I do to inherit eternal life?**

Now as we have found out over the last several weeks- this is the single greatest question ever asked or answered- and it was a question that was on the minds and the hearts of the Jews all the time. They knew the Old Testament promised eternal life- a resurrection unto life- and an eternal Kingdom- in which they desired to live in the very Presence of God in all the fulfillment of Divine Promises. And these Jews desperately wanted to do something to *inherit* or to *earn* or to *work for* or to *deserve* that eternal life. And that's why this same question was posed so frequently to Jesus and appears so many places throughout the Gospel Records.

And Jesus Himself spoke about eternal life often because that was the whole issue of why He had come. And so many of the Jews were much more concerned about the *next* life than this life. They were much more concerned about *heavenly* life than earthly life, much more concerned about *the Kingdom of God* than the kingdom of men. They

were not nearly so consumed with what happened “down here” as they were what will happen “up there” and they wanted to be a part of it- they didn't want to miss it.

And so even though they wrongly counted on their Jewishness and their circumcision and their ceremonies and their traditions and all of that to qualify them for the Kingdom- there was still a nagging sense in their own hearts, a nagging realization of their own rebellion and sin and the accusing conscience that made them fear that in spite of all the external trappings; in spite of what it looked like on the surface; in spite of superficially keeping the Law and maintaining a front- that inside they knew they were not worthy to be a part of that Kingdom and there was a fear that they would miss it. And that is why the Jews continued to ask this question so frequently:

*"What shall I do to inherit eternal life?"*

And the answer Jesus gave is found in verse 26 and it's in the form of a question.

**"He said to him, 'What is written in the Law? How does it read to you?'"**

... in other words- what does the Law say about this issue? What does God require for a person to go to Heaven? You see, Jesus knew that this man recited the “Shema” twice every day- which was actually a summation of the entire force and function of the Law found in **Deuteronomy 6:4&5** that said:

**4 “Hear, O Israel! The LORD is our God, the LORD is one!**

**5 “You shall love the LORD your God with all your heart and with all your soul and with all your might.**

So you can take the entire Law of God from the first five Books of the Bible and you can divide it into two categories:

1. Man’s Relationship to God
2. Man’s Relationship to Man

... all of God's Law regulates the relationship between Man and God or Man and Man. It's all summed up in those two categories. You can squeeze it down and the summation of all of the Law of God given in the OT Scriptures is contained in the Ten Commandments. The first half has to do with Man's relation to God and the second half has to do with Man's relationship to Man. And then you can squeeze the Ten Commandments down even tighter into just two main Commandments:

- A. Love the Lord your God with all your heart, soul, mind and strength
- B. Love your neighbor as yourself

...and if you do that, you don't need any rules; you don't need any police force or any jails or any rehab facilities or any speed laws or any contracts or any legal documents or any military or any judges or any court system or legal system. Because perfect love precludes any and all rules.

The reason why we need all of those things now is precisely because we do *not* love God like that and we do *not* love each other like that either. So you can boil this down to say that this kind of love is what is called, "worship". We worship God when we love God like this and so the goal of God is that we love like this and loving like this is worship. So the ultimate goal of God is that we worship Him.

So God's goal is for us- the reason why God made Man in the first places is so that we will know Him and love Him and so that we will enjoy Him forever or in other words that we worship Him and so evangelism exists only because worship does not exist.

So the ultimate goal of evangelism is *not* so that hungry people will be fed- although they might be; and the ultimate goal of evangelism is *not* so that naked people will be clothed- even though they might be; and the ultimate goal of evangelism is *not* so that homeless people will find shelter- even though they might. And the goal of evangelism is *not* so that sick bodies can be healed or that poor people can be made rich or so that social injustices can be eliminated- although many of these things may actually happen.

No, the ultimate goal of evangelism is that through great cost to Himself- namely that God takes on human flesh and pays the price Himself to satisfy His Own Justice against our sins by dying so that

through this infinite expression of Divine Love- lost and unworthy sinners will know God and love God and enjoy God forever. And any goal other than that is not true evangelism.

So it is true that God loved us and so He saved us. But we must take this logic all the way to the end and say that God loved us and so He saved us – so that by saving us- we will know and love and enjoy God forever. So ultimately- the end focus of God’s Love is *not* us- but Himself.

And so the correct answer to the question,

*“What must I do to inherit eternal life?”*

... is:

**We must become just as Righteous as God Himself is Righteous.**

We must love just like God loves and by doing that we will be just as Righteous as God Himself is Righteous and thus we will have *earned* or *inherited* eternal life. And even though many people in the modern Church do not know this- this lawyer knew it. And so he answered Jesus' question in verse 27 by saying what they knew to be the summation of the Law- what they knew to be God's Requirement- because they recited it twice every day,

**And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF."**

And as we have learned- the tense of the verb "love" here is in the *present* tense- so we are to *constantly* and *continually*- in a completely uninterrupted way- love God like this and your neighbor as yourself like this- without ever a breach and without ever a slip or without ever a violation in either thought, word, or deed- 24 hours every day and seven days every week. In other words- all that we have to “do” to inherit eternal life is to be perfectly sinless. And this is the very same thing that Jesus said over in **Matthew 5:48** when He cried out:

**Therefore you are to be perfect, as your heavenly Father is perfect.**

No one can go to Heaven and stand in God's Presence unless and until they are just as Sinless; and just as Righteous; and just as Holy; and just as Pure; and just as Spotless as God Himself is. Anything other than perfect and continuous Righteousness- earns you eternal damnation.

And this is not new- that is the way that it has *always* been- from the very beginning of the Bible until now. Back in **Genesis 3**- the very first thing that Man did when he fell into sin was to sow fig leaves together so he could try to "do something" to *earn* or *work for* or *deserve* his relationship with God again. This is the normal and natural religion of fallen humanity- to try to do something- anything- to earn eternal life. And this one ingredient- doing something to earn Salvation- or sowing fig leaves together- is the foundation of every false religion and man-made philosophy on earth.

And that is why it is so wrong and so evil and so counterproductive and so dishonoring to God for anybody to teach- no matter how sincere or how passionate they are- it is flat out wrong to teach that we humans can do something to earn a place in Heaven or that we can do something to inherit eternal life- whether that is taking Communion or being Baptized or walking down and aisle or speaking in tongues or flying airplanes through buildings or serving in a leper colony.

Salvation is utterly *impossible* for anyone to accomplish in themselves- absent a Sovereign Move of God the Holy Spirit- precisely because it requires perfect and continuous Righteousness and that is something that we are not capable of producing. And so in verse 28- Jesus said to him,

**You have answered correctly...**

... in other words-

*"That is the summation of God's Law."*

... and the Jesus quotes **Leviticus 18:5** by saying,

## **Do this and you will live.**

... in other words- Jesus told this man that all he had to do to inherit eternal life was to love perfectly and continuously- which is the same things as saying for him to be just as Righteous and just as Perfect as God Himself is Righteous and Perfect.

So I pray you can see that Jesus wasn't teaching this man some shortcut to Heaven and He also wasn't expanding the Gospel by including social activities to earn Heaven either.

No, all Jesus was doing was exposing this man's own personal hypocrisy and revealing the utter impossibility of true Salvation. Jesus was showing this man and us that because of the radical and negative effects that the Fall had on all of mankind- if God doesn't Sovereignly *override* a person's natural and normal inclination to run and hide from God; if God doesn't Sovereignly *overwhelm* a person's normal bent to try to do something to earn Salvation by what he does for himself; if God doesn't Sovereignly *impose* His Will on that individual to *forcefully* give him eyes to see and ears to hear and a heart to believe; if God doesn't Sovereignly and *violently* end the natural hostility that exists between Man and God; if God doesn't Sovereignly *violate* the stew out of a person's will and *drag* Him to Jesus before he even wants or asks to come- then *nobody* gets convicted; *nobody* repents; *nobody* is saved and nobody goes to Heaven.

And I suggest to you that that Sovereign overriding; that Sovereign overwhelming; that Sovereign imposition; that Sovereign powerful, inescapable; unrelenting force; that Sovereign violation of human will; that Sovereign irresistible dragging- is what is called, "Grace".

So always remember this simple equation:

The value of Grace is in direct proportion to the impossibility of Salvation

So for example- if Salvation is simply a matter of human beings making up their own minds to exercise their own human prerogatives through their will so they will believe and accept some historical information about Jesus Christ- then Salvation is not impossible at all but is, in fact, very possible and thus Grace is not only not valuable- but it is in the way and is utterly useless.



And if Salvation is simply a matter of lost and fallen Man *cooperating* with God in his own Redemption- then Salvation is only difficult and that makes Grace to only be somewhat valuable. No, dear friends- the only reason why unmerited Favor and unearned Love and undeserved special Treatment is infinitely valuable is if Salvation is not simply hard- but is entirely *impossible* for human beings to acquire based on *anything* they do- including praying a prayer or exercising human initiative. So that is why I tell you:

The value of Grace is in direct proportion to the impossibility of Salvation

Now at this point the lawyer should have been honest. He should have said, *"Look, I can't love God like that. I can't love God all the time perfectly with all my faculties, and I can't love every person around me with a perfect love the same way I love myself. I can't do that. I haven't done that. I'm not capable of that. I won't do that in the future. I admit my inability. I live in constant violation of this standard. I cannot be perfect as the Father in heaven is perfect. I cannot be holy as He is holy. I am therefore sinful. I am headed for punishment. I will miss the Kingdom unless I receive mercy and forgiveness."*

And he should have cried out for the mercy and forgiveness like the publican did in **Luke 18** while beating his breast and crying in utter desperation,

**God, be merciful to me, a sinner.**

So this man *should have* been ashamed. He *should have* been indicted. He should have felt deep and powerful conviction. He should have been penitent and broken and contrite and humiliated. He should have quickly confessed his sin and cried out for a mercy he knew he didn't deserve. But he didn't.

Instead- the only thing that he *did have* lying inside of him- his own self-righteousness- kicked in and the exercise of that self-righteousness put out the fire of his conscience. So this lawyer drowned out the fire of conviction with the water of self-righteous pride. He doused what was going on in his conscience with his own self-righteousness and it says in verse 29,

## **But wishing to justify himself...**

.. and that is a sad and destructive response. But it is the very same response that every single person born of woman has to the Gospel unless and until God Sovereignly changes that person ahead of time. This man was more interested in looking good to the crowd around him that he was to go to Heaven. He was more interested in not losing face to the crowd than he was to have all his sins forgiven.

This lawyer would have had to admit just like Nicodemus- that everything he had done up to that point to earn Righteousness was an utter waste of time and all his effort and all his rituals and all his washings and all his fastidious cleansings didn't draw him one inch closer to God than a prostitute. After an entire lifetime spent in working hard to deserve eternal life- all this man was- was nothing more nor less than a wicked transgressor of the Law and a man underneath the frightening Judgment of God and a man in desperate need of a Savior and yet all he was concerned about was for people to think that he was righteous and close to God- even though he knew he wasn't.

He wanted to maintain the front, the facade. And so he said to Jesus,

### **"And just who is my neighbor?"**

... which is *not* an honest question about who he should love- but who could be *excluded* from his love.

So this man jumped right over the loving God part and by doing that he was saying, *"Yea- I got this. I'm satisfied with the level of my love toward God so there's really no area with God that I need to deal with and I'm okay with my neighbor too- unless maybe Jesus has another definition of the word, "neighbor."*

I mean, this is amazing isn't it? How in the world could any thinking human being believe that he actually loved God perfectly and loved others the same way he loved himself so much so that he would try to convince other people that that was true and he would try to convince Jesus that that was true and he would even try to convince himself that that was true? This shows you the profound depth of human depravity.

So in his self-righteous smugness- he says, "*So maybe You'd like to redefine neighbor for me, Jesus. I mean I've checked out all the people that qualify as my neighbor according to me and I'm fine with them. And I'm certainly fine with God because I love Him perfectly. And I love my neighbors as myself.*"

Now at that point- Jesus could have just dismissed this joker. He could have just said, "*Look- I can see that you are shut out from the Kingdom of God and you just don't understand*" and Jesus could have just ignored him and turned back to the crowd to continue His teaching. Jesus could have left him standing there in His own self-righteous pride. He could have said to Himself, "*This guy's heart is so hard, his pride so resolute, I'm not going to cast any more pearls before this swine.*"

But we must always remember the great Compassion of Jesus. And so even though this lawyer has managed to rebuff our Lord's attempt to bring conviction to his heart- Jesus continues to work with him and give him one more opportunity. He's going to give him one more very gracious insight into his own wretchedness and into his own sinfulness to perhaps bring him to a sense of his correct position before God as a violator of God's Law and one who neither loves God or his neighbor.

But how will the Lord do that? How will the Lord go deeper with this guy? How will He thrust the knife in more effectively? How could He penetrate the hard heart of this man?

Well the story unfolds to give us the answer. The Parable our Lord now tells is enough to shatter the pride of any thinking human being and to literally shatter the pride of any spiritually minded person, to destroy the pride of a true seeking heart because this is a *crushing* Parable. It is an *unforgettable* Parable that produces *immense* conviction and is designed not as a story to teach believers how to live, although it does have application in that direction- but this Parable is designed as an evangelistic effort to save the unregenerate.

The correct context here is that this Parable is told to a single non-believing Jewish religious ruler- a self-righteous man- who will not enter the Kingdom of God at all. So this Parable is told to *this* man on *this* day as an evangelistic effort by none other than the incarnate God to bring this man to the true sense of his own sinfulness and consequently for him to cry to Jesus for Mercy. And this Parable is told

to *this* one man on *this* day as a means of Divine Judgment- because before Jesus ever spoke a single word- He knew- as God Omniscient- that this man would never receive a single word and would reject it all and would enter into eternity as a hell bound unrepentant sinner.

So while this Parable gives those who love the so-called “Social Gospel” a warm and fuzzy feeling about helping the poor- we should tremble at this Parable- because if we do not repent and if we do not recognize our own helpless condition before God- if we do not acknowledge our own inability and unwillingness to love like this and thus if we do not also acknowledge that in spite of everything we have done to be “good” and “nice” people- we are in fact nothing more than transgressors of the Law and we too deserve eternal damnation. So if we do not acknowledge these things and abandon our own self-righteousness and cry out, *“Lord, be merciful to me a sinner!”* we too will spend all of eternity in the very same hell as this lawyer. That is what this Parable is about.

Now on the surface- this Parable seems like a simple story about being kind. But it isn't. It is far deeper and much more profound than that. Let's look at the story, **Luke 10:30-35:**

**"Jesus replied,"** and the fact that Jesus even replied to this man at all was in itself an act of amazing Grace, "

**30** Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.

**31** And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.

**32** Likewise a Levite also, when he came to the place and saw him, passed by on the other side.

**33** But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

**34** and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him.

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

Now there's no reason to outline this passage because you don't need an outline when only have one point- and there's only one single point here- as is true about most all the cases of Jesus' stories and parables.

Now we need to understand right off the bat that this is not a true story- this didn't happen. This is a tale that Jesus spun to make a point. So this Parable is an illustration that Jesus made up to dramatize in an unforgettable way- the one single point He wanted to drive into the man's heart and our's as well.

This is a story about a journey on a very dangerous road. And let's pick it up at the beginning. Jesus began by saying,

### **A man was going down from Jerusalem to Jericho...**

And this is literally true. You do go “down”. Jerusalem is about 3,000 feet *above* sea level and Jericho is about 950 feet *below* sea level. So it's about a 4,000 foot- about 3/4 of a mile- drop over just 17 miles- so the slant is pretty severe. This road is very dangerous with precipices that plunge three and four hundred feet down into crevasses filled with caves and rocks. This road is legendary for being a dangerous road because you could fall off and because it is so barren and because all the caves and rocks allow for hideouts for robbers and thieves.

Even four hundred years after the Resurrection- this same road was a favorite place for Arab robbers to rob people and kill them. And back in **Joshua 18:17**- this road is called, “The Ascent of Adummim” and that's related to the Hebrew word for “blood”- so this is a bloody pass- a very dangerous place. And every Jew in Israel knew about this road back in the 1<sup>st</sup> Century.

And so, Jesus casts the story in a familiar place, the road from Jerusalem down to Jericho. And so Jesus goes on to say in verse 30:

**... A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.**

So the predictable happened and this man fell among robbers. A group of robbers jumped on this man. And they didn't just rob him- they also stripped him. So they didn't just take his purse- they took everything. They stripped him and left him virtually naked. And then

they beat him. And the term for "beat" here has the idea of repeated blows. So they beat him and kept on beating him. And then they left him half dead.

Now we would say today that this guy was in critical condition- he was in the process of dying. So the man in this story is in desperate need for help. And so for anybody to get out of this story that Jesus is somehow teaching about us ginning up a conversation with a homeless person when they approach your car at a red-light is ridiculous- this man is half-dead.

And there could be a long time pass before anybody would come along and there was no guarantee that even then- they would find him- much less actually help him. So if something doesn't happen quick- this man is going to die.

Now right about here- Jesus throws in a little bit of hope. He says in the first part of verse 31,

**And by chance a priest was going down on that road...**

Now on the surface- this seems to be good news. Here comes a godly priest- a Jewish servant of God- one who offered sacrifices for people in the temple; one who lifted the people up before God; one who was to be an example of spiritual virtue- the very best of men – a godly, righteous, man of high integrity and virtue.

And this is just perfect because a priest would know the Old Testament Law and he would know that **Leviticus 19:34** says that if you see a stranger in need- you are to do whatever it takes to meet his need. Why he would even know **Exodus 23:4&5** that says if you even find your enemy's donkey in a ditch- you stop and make sure you rescue the man's donkey- let alone the man.

And a priest would have known this and taught this. He would have also known **Psalms 37:21** that a righteous man is gracious and gives. So a priest in the 1<sup>st</sup> Century would even know the wonderful words of the prophet **Micah 6:8**:

**He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?**

... this priest would have known all that. He would have known what God expected of him. He would have known that God would be angry with the man who didn't show mercy.

And so, with just that opening little remark, “and by chance a certain priest was going down on that road”, we might have reason for hope. However, it is short lived because immediately Jesus said,

**... and when he saw him, he passed by on the other side.**

... and Jesus uses a strange verb here that is only used right here in this verse and in the next verse throughout the entire Bible that has in it the word "anti" to strengthen it- which means that this priest knowingly and with thought- literally crossed the street and went in the opposite direction after he saw that this man needed help. So the priest saw this beaten man but he pretended that he didn't see- and he *purposefully* went in the opposite direction so he wouldn't have to help him.

Now remember that this is all about loving your neighbor. So what is the only thing that we can say here? That this priest had absolutely no love for this man at all. None. So right off the bat- Jesus has turned the question on its head. Remember this lawyer asked, "*Who is my neighbor?*" But Jesus has turned it around and said, "*Let's talk about who acts in a neighborly way.*"

So instead of talking about who qualifies to be your neighbor- Jesus is saying, "*Let's talk about the quality with which you love.*" So this is not about who qualifies for your love- or who deserves for you to love them- it's about the character of your own love.

So Jesus has effectively turned this whole thing upside down and now He's talking about the love of the individual toward someone in need and not whether the person in need qualifies to be loved. So loving your neighbor is not defining by some narrow definition of love that belongs only to certain people. No, it's the same as loving God. You're to love God with all your faculties, heart-soul-mind and strength, and you're to love your neighbor as yourself. And so it's not who your neighbor is- it's who you are after God has Sovereignly changed you that determines your love.

Now look what Jesus said in **Luke 10:32**,

**Likewise a Levite also, when he came to the place and saw him, passed by on the other side.**

Now this is interesting. Anybody who was in the priesthood was a son of Aaron and the Levites came from Levi- but not from Aaron and so the Levite here was one of the lowest people on the priestly service ladder. So these were the *assistants* to the priests- they were the temple priests. They saw to the issues of the liturgy and they aided the priests. And they had to know something about the Law. They were intimately acquainted with the function of Judaism and with the studies of the lawyers and the scribes. So at the top of the sort of religious ladder is the priest and at the bottom is the Levite. And so this Levite comes to the place and he saw this beaten man too- and Jesus says he passed by the other side- just like the priest did. And this is the very same verb- so he too purposefully went the opposite direction after he saw this man in need. So once again- you have an illustration of a man who had no love.

So neither one of these men loved God to start with and they didn't love their neighbor either because there's one right there and they have a perfect opportunity to demonstrate it and they don't. So being religious and doing all the ceremonies and being Jewish and being circumcised and being a part of the whole system, being as tightly connected to the religious system as you can get, being a priest and a Levite isn't going to get you into the Kingdom of God. And when you look at the character of these men, they don't pass the test. The test is to love your neighbor as yourself. They went the other direction, wanted nothing to do with it.

But then here comes the twist in **Luke 10:33-35**,

**33** But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

**34** and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him.

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



Now in the context of Jewish/Samaritan relations, this could be the worst possible thing to happen. The man, we assume the man is a Jew because this is Israel and a “certain man” would normally be a Jew. So the man who was beaten was a Jewish man. And now here comes this Samaritan. Now at first we could assume that this Samaritan is not going to be any help at all because the Samaritans and the Jews despised each other with the strongest hatred imaginable.

The animosity between them was profound. Much worse than the Hatfields and the McCoys. Whenever a Jew traveled from north to south, or south to north, the easy way would be to go through Samaria. But Jews never did that- they walked all around Samaria so they wouldn't have to go through it. And the remarkable thing was that when Jesus met that woman at the well, He said, "He must needs go through Samaria." So unlike the average Jew- Jesus walked right through Samaria even though no Jew went through Samaria- and the hatred ran so deep- they didn't want the dirt of Samaria on their shoes.

And so here comes a Samaritan. And what is going to be the Samaritan's attitude toward this guy? Now if you're going to worry about who qualifies to be your neighbor and who you have to love- if that is your problem- then this beaten man doesn't qualify. Not only is he a stranger but he's an enemy as well and there's a tremendous amount of racism between the two.

But when this Samaritan comes along- we see an amazing thing in **Luke 10:33**:

### **Luke 10:33**

**But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,**

So what is Jesus trying to say here? Here's the simple point- two men had no love and one man did. Two men were religious but had no love- therefore their religion did nothing to qualify them for the Kingdom. One man, on the other hand who was an outcast and yet he loved. So this issue of loving is not a matter of one's religion. It's got to be something else. This is not normal. This is not natural. And so Jesus is not teaching here about being nice to poor or sick people- He's actually teaching here about the transformation of the human nature from being fallen to being Divine. So Jesus is talking about Salvation

here. Jesus is talking about Sovereign Regeneration where God takes a black heart and washes it with red blood and makes it whiter than snow. He's talking about the impossibility of Salvation where the human no longer says to himself when he sees someone in trouble, *"What will happen to me if I help him?"* But he says to himself, *"What will happen to him if I do not help him?"*

The point that Jesus is illustrating here is not that some people love like this while others don't- but that nobody in their fallen state loves like this and everybody who is saved loves like this- that is what Jesus is talking about here.

This kind of love is no longer a selfish love that a man has for himself that places great importance on self- but this is a selfless love that is a gift from God and is a by-product of a redeemed heart that sets aside self and that denies self and that not only loves people- but that also loves God.

In fact I would tell you that the only reason why saved people love other people like this is precisely because God has so wondrously changed them that they first love God like this and it is their love for God- that is a gift from God- that enables them and empowers them to love other people like this.

And so this lawyer is being confronted with not only the hypocrisy of his question to Jesus- but the deadness and the blackness of his own heart. And that is the purpose of Jesus giving this Parable in the first place. And Lord willing- we will finish this amazing Parable next week.

Let's pray.