

# 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**  
206- The Good Samaritan- Part 2

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June 16, 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 spent a good deal of time with this Passage and I am somewhat saddened that the end is upon us. But by God's Grace- we

have explored together several issues that I pray will not leave us as we leave this Parable and move on to the next Passage. We have discussed the issue of love and we have discussed the issue of the Fall of Adam and our own wicked hearts and we have seen the utter impossibility of salvation and that has pulled back the curtains and has allowed us to take a glimpse of the magnificence of God's Grace in Jesus Christ. So I pray you will linger on these topics and chew them and meditate on them as we move forward in our Journey through the Gospel of Luke.

So the Parable of The Good Samaritan is once again before us and as I have reminded you week after week- this part of our Journey through the Gospel of Luke forces us to look serious at the single most important question anyone could ever ask or answer:

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

And this question is a legal one and the answer that the incarnate God gives is right to the point.

***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 then Jesus confronts the hypocritical lawyer with these words from verse 28:

***... DO THIS AND YOU WILL LIVE."***

Now we must try to understand what so many do *not* understand in our day that Jesus is not saying here and the Bible does not teach that *some* people love like this while others do not- no, Jesus is teaching here a perfect kind of love- a God-like Love that is categorically impossible for human beings to manifest. And the reason that Jesus is illustrating this kind of perfect love here through this Parable is to show to this lawyer and to us the utter impossibility of Salvation.

And we have to remember that this kind of perfect God-like love is what is required by the Law for anyone to enter into Heaven. So this is not some nice kind of gesture to the poor and downtrodden of our culture- and neither is it a validation of the so-called "social gospel" that has taken our country by storm.

This effort by Jesus in giving this Parable to do four things:

1. To re-Affirm what God's Requirement for Eternal Life is
2. To illustrate the utter inability of any human born of woman to rise to that Standard thus proving that we are all sinners in great need of a Savior
3. To magnify the Person and Work of Himself because Jesus did Love like this- thus earning Eternal Life for Himself and all Who place their trust in Him
4. To Exalt the Magnificence of the Glory of God's Grace in saving unworthy sinners through Who He is and What he has done and will do

So in order for this Parable to accomplish all four of those things in our minds and hearts today- we need to be aware of the fact that what God's Law *demand*s of us- the Gospel *produces* in us.

You see, the Law tells us what we ought to be and condemns all who do not attain it as being transgressors of the Law. But it is one objective of the glorious Gospel of the Lord Jesus Christ to raise us to that condition once we have been gloriously transformed.

So we do not love like this example given by Jesus here so that we may earn or deserve or inherit Salvation- but we do grow more and more into this kind of God-like Love after we are saved and have been miraculously and supernaturally transformed and are earnestly pursuing Biblical Holiness in the fear of God.

So what we must realize is that even though our Savior's teaching, here is very basic and very practical- it is at its heart and soul- evangelical. So even when Jesus is expounding the Law to those who do not really understand it- He always has a Gospel purpose in mind.

We need to keep in mind that Jesus is setting up such a high standard of duty that it will keep us on our faces before God so that we may even attempt at fulfilling it. So on the one the Lord slays the self-righteousness which continues to assert that it is keeping the Law by making men realize the impossibility of Salvation by their own works. And, on the other hand- Jesus calls genuine believers away from any contentment with the mere decencies of life and the routine of outward religion and He stimulates us to seek after the highest degree of holiness- the excellence of character which only His Grace can give!

So as we struggle through this Parable- we must always keep two things in mind:

- ✓ We cannot and we must not ever come to the conclusion that doing good deeds can earn Salvation for us
- ✓ We cannot and we must not ever come to the conclusion that because we cannot inherit eternal life by what we do- that we are then free from demonstrating this kind of selfless and God- like love to those who are the least among us

Now last week- I told you that all Jesus was doing here was exposing this lawyer's own personal hypocrisy and personal lostness by 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 we also saw last week that this Parable is not a true story. This didn't happen. Jesus was not relating a factual historical event here. This is a story that Jesus told 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 ours as well.

And last week we went over just how dangerous this 17 mile journey from Jerusalem to Jericho really was and that this road was notorious for being a place where robbers and thieves attacked passer- bys. So this lawyer would have been familiar with that and so the details of Jesus' Parable would not have been far- fetched to him.

And so Jesus says that this Jewish traveler was robbed and beaten to within an inch of his life and then Jesus introduces two other characters to his story:

- ✓ A Priest
- ✓ A Levite

And we went over the differences between the two last week- the Priest would have been on the upper level of religious life while the Levite would have been on the bottom rung and also served as the temple police force.

But whether at the top or at the bottom- both of these two religious men- who represented the piety and devoutness of 1<sup>st</sup> Century

Jewish life- did the very same thing and had the very same response to this robbed and beaten man- they both:

**Luke 10:31b**

**... passed by on the other side.**

Now this is the equivalent of the horror of what we read in the newspapers and see on TV in our day when someone is beaten or shot or stabbed and is lying in the street dying and there are people all around him and yet no one stops to help. You even see people stepping over the man as he is bleeding to death and yet either out of fear or the deadness of their own souls- no one calls for help; no one stops to assist him; and they act as though they don't even see him.

Now the way the Greek words are phrased here indicate that both of these two religious men saw this beaten man and understood that he needed their help. And yet after they saw him and realized that he was in bad shape and needed help- they both made a conscious effort to pretend that they didn't see and they crossed the street and went in the other direction so the man could just die.

So what they were doing; or the plans that they had made for that day; or the goals that they were trying to accomplish were so important that they took precedent over the life of another human being- who both of these two men had an opportunity to rescue.

And this is similar to the deadness of the human soul and the misplacement of human agendas that we see every day as thousands walk or drive past abortion clinics all over America- busy about their daily lives- as they are seemingly unconcerned that just inside those facilities- medical professionals who took an oath to preserve life- are hacking human babies to death with "surgical hoes" or sucking the brains of these living children out with vacuum cleaners or ripping their arms and legs off or burning them to death with a saline solution that was invented in Nazi Germany and then discarding their lifeless bodies into the garbage so that the woman can get home and back to her life in time for the evening news.

In 2012- 2,850 human beings were murdered in one of these ways in the State of Mississippi. That is a rate of eight babies every day for a single year. Let me try to put this in perspective for you.

- ✓ On September 11, 2001, nineteen demon possessed al-Qaeda terrorists hijacked four planes on the way to Los Angeles and San Francisco after they took off from Washington and Boston. They chose long flights because such airplanes were heavily fueled. The Twin Towers of the WTC in New York City were their first targets.
- ✓ American Airlines Flight 11 was crashed into the North Tower of the World Trade Center at 8:46 a.m. There were five hijackers on the board and 88 passengers and members of the crew. They were immediately eviscerated in a jet-fueled fireball of 2,700 degrees.
- ✓ At 9:03 am another five terrorists flew United Airlines Flight 175 into the South Tower of the World Trade Center. There were 65 people on the plane including the hijackers.
- ✓ Five more terrorists took control of American Airlines Flight 77 and at 9:37 a.m. they directed it into the building of the Pentagon. There were 64 people (including the terrorists) on that flight.
- ✓ United Airlines Flight 93 was controlled by four hijackers, and they were going to attack either the White House or the Capitol. But the crew and passengers on the board fought the terrorists, and at 10:03 a.m. the airplane crashed in a field near Shanksville, Pennsylvania. There were 41 passengers and members of the crew on it.
- ✓ All 266 people who were on the four flights died. We now know that some of them had been killed by the terrorists before the planes actually crashed.
- ✓ The South Tower of the WTC was burning for almost an hour after the crash of United Airlines Flight 175, and at 9:59 a.m. it collapsed. The North Tower was in fire for 102 minutes following the attack and crashed down at 10:28 a.m. Its debris fell on 7 WTC building. They damaged it, the fire started, and at 5:21 p.m. 7 WTC collapsed too- killing hundreds of people who were either trapped in the buildings or who were trying feverishly to rescue those who were. At least 7 people thought they had a better chance to jump out of the windows and plunge hundreds of feet to rather than remain in the buildings.

In all 2,966 people died that day- including the 19 deceived hijackers who evidently believed what the Qu-ran clearly teaches about people inheriting eternal life.

And the point I am making is that this nation rightly and properly went to war over the outrage and horror of the mass killing of 2,966 people on that day and yet we kill nearly that many babies every single year in the State of Mississippi and nationwide- as of last year- 3,835 human beings are murdered every single day in this country at the hands of medical personnel who are sworn to save and protect them.

So whatever scorn or ridicule that we level on these two religious hypocrites- we need to look long and hard in the mirror to make sure that we are not doing the same thing. We need to search our own hearts to make sure that we are not simply:

... passing by on the other side

... because to intervene would spoil our plans or impose hardship on us. But then Jesus introduces a twist to His story in **Luke 10:33-35**- let's read that together,

**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.'

And so here comes a Samaritan. And we saw last week about the great hostility and the animosity that existed between the Samaritans and the Jews and so right about now- this lawyer is beginning to wonder what the Samaritan's attitude toward this beaten man in Jesus' story will be.

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 as far as this Samaritan is concerned- 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 had the right religious pedigree and yet had no love- therefore their religion did nothing to qualify them for the Kingdom. But on the other hand- there was a man who was an outcast and was not correct in his religious background- yet this man loved. So from this we see that the issue of loving God and loving one another is not a matter of one's religion. It's got to be something else- because 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 really 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?*"

Now if that is all that Jesus said- we could walk away from this Parable with only that in mind. But that is not all that Jesus said- He then went into great detail about just *how* this Samaritan loved. Look again at verses 33:

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

First of all, the Samaritan saw this helpless man and then he felt compassion for him. And this is where it must always begin. Something in the heart of a regenerated person must go out to the one in need and there is a sadness and a grief and a compassion and a

driving need to rescue and recover the man. And so the result of having compassion is the phrase that verse 34 begins with:

**And he came to him...**

... which simply means that he went up to where the beaten man was. So that's the first thing he does- after he feels compassion. He evaluates, diagnosis, or assesses his condition and his need and he gives careful attention to what's going to be required for his rescue and recovery. And as Jesus tells this Parable- you can just see the imagery of the Samaritan- bending over the man and assessing his condition.

And this Samaritan discovered that this Jew had some terrible wounds- the Greek word here is "trauma"- which is a very familiar medical term in our day. So he had some wounds which indicates that he was bleeding. Now look again at verse 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.**

And so it says that after this Samaritan came to the beaten man- he bandaged up his wounds- and the image that Jesus wants to convey here is that this man had open wounds and was bleeding. And this man is naked- so whatever the Samaritan used for bandages came out of his *own* bag or came from his *own* clothing. So this rescue cost the Samaritan something *personally*.

So the Samaritan starts tearing up his *own* clothes to put a tourniquet on the man in places where he may be bleeding. That is the imagery of the story. Then he's binding up the wounds with bandages so that they don't get dirt in them and become worse. And in the process of doing that- he was pouring oil and wine on the wounds.

Now what is interesting is that this action here is the very same Greek verb that is used over in **James 5**- where it talks about

"anointing the sick with oil".

... where the noun, "sick" actually means "wounded" or "hurt" or "beaten" and where the person is so wounded that he is actually having

second thoughts about being a part of the Christian faith and he is actually pondering whether to abandon the faith so he will stop being beaten.

And so along with being physically hurt- he is spiritually in bad shape as well and so James instructs such a person to "call" for help- call for the Elders of the Church to come to him. And when the Elders get there and see his terrible physical condition- they are instructed to "anoint" this person with oil- or in other words- literally rub oil into his wounds and massage his beaten body and pray that God will be gracious to him to raise him up.

But the Elders are also told to minister to this man's *spiritual* needs as well because this man is not only in bad shape *physically*- he is in bad shape *spiritually* as well and is very discouraged and has begun to murmur and complain and this man has forgotten that Jesus promised suffering and persecution to all who are saved and this man is actually considering turning his back on Jesus because the cost of serving Christ is too high in his mind. And that is why James talks about this man's sins.

And so the action here with the Samaritan is the correct way to understand that Passage in **James**- and *not* the way that the modern Church has put it. So this Samaritan anointed or rubbed the oil into his beaten body and began to massage his wounds to help him.

Now fermented grape juice was also used in the 1<sup>st</sup> Century to help with wounds and bleeding because of its use as an antiseptic for sanitary reasons. So alcoholic wine was used to sanitize the wound.

So the oil was used to lubricate and to soothe and to soften the tissue and the wine was used to sanitize the wounds to prevent infection. So this was all part of the kindness of one person helping another person who was beaten and bleeding.

You see, back then- everybody who traveled carried their own wine to drink and they carried their own oil to cook or to eat with. So the image that Jesus is conveying here is that the Samaritan is now divesting himself of his *own* clothing and his *own* provisions to help a man who was his own natural enemy.

And the imagery is that of God Himself- Who took His Own Son and crushed His Own Son so as to provide- from His Own Provision- a healing or a salvation to those who were God's Own natural enemies- the fallen race of Mankind.

Now the word "pouring" here has a preposition on the front of it which intensifies it- so literally the Samaritan was washing over the man with this wine and oil- he's not dabbing it- he is using both the oil and the wine *liberally*. He poured and he *kept on* pouring. So in Alabama English- this Samaritan is not holding anything back. And the imagery is again of God- Who spared nothing in saving those that He chose to redeem from before the foundation of the world. **Romans 8:32**

**He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?**

So what is being illustrated here is that the Samaritan is holding nothing back. He literally pours out the wine as an antiseptic and disinfectant over the man and then he pours out the oil. So what you're seeing here is great generosity. And then it says,

**... He put him on his own beast...**

... and this is the Greek word, *ktenos* which literally means: *beast*- so this could be any kind of domesticated animal. But the man was unable to get on his beast by himself- so the Samaritan literally picks him up and flops him over the back of the beast so that he can transport the man somewhere here he can get some food and some water and some care and some rest.

Now notice that the Samaritan didn't *ask* the man if he wanted to get on his beast; he didn't *invite* the beaten and dying man to get on his beast- no, that would be ridiculous- the man was dying and so true compassion; true love compelled the Samaritan to act in the best interests of the dying man- even if the man himself didn't ask for it and even if he really didn't want it. The Samaritan took the beaten man and he *forcefully* put the dying man on his own transportation to get him where he could get help.

And as spiritually dead sinners- we were unable and unwilling to come to God for help in our own strength and so God chose to draw or to drag us to Jesus so that Jesus could receive us and cleanse us. And because God's analysis of our spiritual condition was correct- He always acted in our best interest and didn't wait for us to want to come and God didn't ask us if we wanted to come- no, we needed to come and so

God forcefully drug us to Jesus. And that Act of dragging us against our will and before we cooperated with it and without us asking for it- is called, "Grace".

So this is not a minimal care here-. This is not striking up a conversation with a homeless man at a red light. Godly compassion led the Samaritan to come and examine him and then bandage up his wounds and then take his own provision and pour oil and wine into him. And then he forcefully put the man on his own beast. And then he brought him to a place for rest.

Now we really don't know how far away the place was- but the Samaritan takes a hold of the beast by whatever rope was attached and he walks while the injured man is draped over the animal.

And he finally gets him to an inn- which in the Greek is a very meager place for everybody. Inns of that day were very low class and corrupt places. They were places of prostitution, graft, and robbery. You really didn't want to be in one of those Inns unless you had no choice. Innkeepers of that day were without any compassion at all. But there was no choice here. So the Samaritan took him to an inn which would be a place where he could find a mat to lie on and some water and some food and some rest. And then Luke goes on to quote the Lord when He said at the end of verse 34:

### **...and took care of him...**

So having negotiated for a place to stay- the Samaritan took the man into the Inn and put him down to rest and continued to work with him with his bandages, with his wounds, providing food, sleep, comfort, water and cleansing. And he did this all night long- because Jesus said at the beginning of verse 35:

### **on the next day...**

... so the Samaritan stayed with this guy all night long. He completely set his whole agenda and he gave up his own clothes and his own supplies and his own time. And this is just amazing for a stranger who was his worst enemy. And he stayed all night by his bed, making sure he was cared for.

Now by this time- this lawyer who is standing in front of Jesus in front of all these people is feeling pretty small. I am sure he wishes that he had never opened his mouth- because Jesus is not only exposing his *own* hypocrisy- but the hypocrisy of all men who think that in their own heart and with their own power that they genuinely love. But it gets even worse- look again at verse 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 what would that be in terms of "care"? The least amount an inn like this would cost during that time was 1/32 of a denarii per night. So that means that this Samaritan gave the inn keeper in advance- enough money for 64 days room and board! Now this is no Holiday Inn for sure- but it is a place of shelter and food and rest. And on the high side- an inn like this during that time would cost about 1/12 of a denarii a night- which would be 24 days' worth. So Jesus says that this Samaritan gave somewhere between a month and two months room and board in advance for the care of a total stranger who was his own natural enemy.

Now keep in mind that this Samaritan never met the injured man before now- he is a total stranger to him and he also doesn't know how this man got in the condition he is in and he never even asks. All that matters was here was a man whose heart was so full of love that when somebody came across his path- it didn't matter who he was- there was never a question of qualification- there was never a thought like, "*Is this man my neighbor?*" or "*Am I really required to help him?*" The only issue was how can I love that man to the full extent of his need? Whether he was a friend or an enemy had absolutely no bearing at all.

Now surely this would be enough- but it still isn't over yet. The Samaritan said to the innkeeper at the end of verse 35,

**... Take care of him; and whatever more you spend, when I return I will repay you.**

Now the Samaritan has exposed himself to some serious extortion here. He is at great risk here because he's left an open account- a blank

check with an innkeeper who is of low integrity. The Samaritan is telling the normally corrupt innkeeper, *"I'm going to where I need to go, and you spend whatever you need to spend and give him whatever he needs for a full recovery. And when I come back, I'll pay you for that."*

Now this is unusual generosity. This is truly over the top. This is above and beyond the call of duty here. And some would say, *"Well, you know, Brother Blair- I saw a stranger one time in need and I gave him five bucks."* And they say that as though that deserves praise or applause.

How often have you even heard about somebody seeing a stranger in need- somebody they didn't know and somebody who was their your arch-enemy and they went over, ministered to all their needs, gave him everything he needed, stayed with him, took him somewhere, put him to bed, fed him, stayed all night to make sure that he was recovering appropriately, then paid for his care for up to two months and said if it's more than this, when I come back I'll give you all the rest? Have you ever done that for anybody or even heard of anyone ever doing that?

Yet we do that for ourselves every day. This is exactly how we care for ourselves. We do for and give ourselves whatever we need. Whatever we need- get me to the best doctor, get me to the best place, get me the best care I can get. Take care of me as long as I need it. We buy insurance policies, we get in HMOs, we do whatever we need to assure ourselves the best care.

But even though we do that for ourselves all the time- this is way over the top for a stranger and an enemy. You might even get this close with a friend or a family member because you love them. But we're not talking about family here- we're talking about somebody completely outside of that- and an enemy to boot. So this is just not done- it isn't normal.

So the issue that Jesus is bringing forth here is that we humans simply don't do this. But when we have physical problems or deprivation or when we are caught in a dangerous situation- we make sure we do whatever we need to get the best attention, the best care, have all our needs met, and all our comforts met.

And we are basically without limit in taking care of ourselves as much as we're capable of. People will actually go into debt and sometimes bankruptcy in order to make sure they don't deny

themselves anything they think they need. But who else do you love like that? Nobody.

So this Parable is about a limitless, God- like Love. This is about a man who said I will care for this man with no limit. I will love this man though he is my enemy and another stranger to me, whatever it is that this man needs, I will give to this man and there are no limits. He has an open account. When I come back, you just tell me what it took and I'll take care of it.

And the point that Jesus is making here is that this level of love is what it takes to earn your way into God's Kingdom or inherit eternal life. Perfect and continuous Love is not something that is nice or noble- it is a requirement for anyone who wants to deserve Heaven.

So does anyone qualify? No. no one. And that's the whole point. It's the point about eternal life and Salvation and the Kingdom of God. So Salvation is not hard; it isn't difficult- true genuine eternal Salvation is utterly impossible for any human being to earn or to deserve or to inherit. So in reality there may be kind people here and there- but there are no Good Samaritans. None. There is God and there are sinners. And if anything we are the ones who beat the man and robbed him and God Himself is the only Good Samaritan.

And that doesn't leave us helpless- it only exalts the majesty of God's Grace. And that is why I tell you:

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

Now look again at what Jesus said in verse 36:

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

And look at the lawyer's response in verse 37:

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

Now the catch is- if you want to earn Salvation- you have to do this all the time- 24/7/365. You have to be just as Righteous as God Himself is Righteous to be qualified to go to Heaven.



Now why would Jesus say that to people he knows cannot accomplish this? What does Jesus expect to produce in people after He tells them about the utter impossibility of Heaven? Two things:

1. Humility
2. Conviction

To really understand just how impossible Salvation really is- always and in all cases exalts the majesty of God's Grace and that produces in us a deep and profound conviction because we are absolutely guilty and it also produces in us a brokenness and a humility that knows that there is only one thing left to do:

Cry out in desperation to God for Mercy

So this Parable is not a Command to Christians to love like this because you can't love like this- not for five minutes. These are all fictitious people in this Parable. So we should drop the shallow and silly discussion about this Parable teaching people to be nice to others and to share your sandwich or strike up a conversation with a homeless man at a red light so you can be a Good Samaritan- because none of that is what this Parable is about.

No, this is a Divine Indictment against the whole of fallen humanity. We can't and we do not and we never will love like this- precisely because we are fallen and sinful. And while there may be a rare occasion when a portion of this kind of love is expressed here and there- it still falls far short of the perfect and continuous Standard of Righteousness that God expects and demands.

So what Jesus is calling for here is a kind of limitless lavish love toward anybody and everybody that is way beyond our capability. And while we absolutely love ourselves like this- we do not love others like this. And so Jesus is giving this lost religious lawyer one more opportunity to say, *"Jesus, I don't love like that. I can't love like that. I never will love like that. I'll never get in the Kingdom, if that's what's required. And to tell you the truth, if I don't love him like that, if I don't love my neighbor like that, then obviously I don't love God with all my faculties either. Why don't I quit the game and just admit that I am a wicked sinner and beg You for Mercy to forgive me and save me."*

That would have been wonderful, wouldn't it? If he had just said, *"I can't love like that. I can't love God perfectly. I certainly can't love my neighbor. If that's what it means to love your neighbor and there's nothing about qualification, it's anybody who has a need, even if it's your worst enemy, if that's what it means, I am so far from that limitless kind of love and so I need a Savior Who is able to forgive me and to rescues me from God's Wrath because I don't love like this."*

So that was him. That is what happened to that lawyer that day. So what about us? If this is what it requires for me to get into Heaven- then I am no different than this lawyer. So I need the same two things as this lawyer needed that day:

- ✓ Forgiveness
- ✓ Salvation

So what Jesus was doing here with this man on that day 2,000 years ago was driving the sword of the Spirit into his heart to convict him of his total inability to deserve the Kingdom of God and eternal life on his own. If he thought his Jewishness and his circumcision and his efforts at law-keeping and his sacrificing and all of that was enough- Jesus ended that thinking by allowing him to admit that it wasn't any of those religious trinkets and ceremonies at all but it was loving God and loving others perfectly and continuously that qualified him for eternal life.

And that left this lawyer completely naked- unable to trust in anything he had done or would do for himself and he had nothing to rely on but the Lord- Who was standing right in front of him.

So at the end of this confrontation we see Jesus saying,

**"Go and do the same."**

So did he? Did the lawyer go and do the same? No. Could he? Nope. So would he repent and cry out for Mercy? Apparently not. So therefore did he inherit the Kingdom of God? No he did not. So who will inherit eternal life? Those who repent of their lack of love toward God and others and who are Sovereignly brought to that place of utter desperation so they can cry out for mercy and forgiveness from the

Christ Who has paid the penalty for that forgiveness through His Death on the Cross and sealed it through His Resurrection on the third day.

Let's pray.