**“THE GOOD SAMARITAN”**

**INTRODUCTION:**

1) scripture – Luke 10:25-27

2) Although Christ sought to establish “thoughts of righteousness” among

 those around him, there were always those thinking they would “show him up”,

 that they could “trap him” with their questions and make him look as the “bad guy”

 -a. a lawyer stood up to put him to the test - verse 25

 -b. he meant to do no good, not truly seeking a correct answer

 -c. this was a “lawyer”… i.e. a teacher and interpreter of the Mosical laws

3) Christ, instead of answering the question then asks the lawyer,

 “what is your understanding under the law for this question” – verse 26

 -a. the lawyer responded “quoting the scriptures”

 -b. from Deut.6:4-5….Lev.19:18

 -c. Christ then responded, *”you answered very well*” – verse 28

4) This is a *“summation”* of all the laws of the Mosical age...

 -a. another time, another “lawyer” had ask him the same question –Matt.22:35-40

 -b. Christ set forth that all the laws are ***“summed up”*** within these two thoughts

 -c. Matt.22:40………..devotion to God

 service to man referring to the main question. verse 25

 *“…what shall I do to inherit eternal life?”*

 -d. this lawyer gave the correct- lawful- *technical* answer

5) BUT(back to Luke 10:) as this “lawyer” in Luke 10: *sought to TRAP HIM,* he ask another question,

 wherein he received an answer ***he- was- not- expecting.***

 -a. and HE was set forth as the “guilty one”

 -b. the ***“set-up question”***  was ***“and who is my neighbor?”*** – verse 29

 \*\*\**“he wanted Christ to agree with him”\*\*\**

 -c. verse 29 sets forth the thought

 “he was wanting an answer to justify his actions”

 “he was wanting an answer to give him a clear conscience”

 NOTE: the Jews taught ***only*** other Jews were ***“neighbors”***

 all others were as the filth of the earth

 ***Barnes Notes states:***

 Desirous to appear blameless, or to vindicate himself, and show that he had kept the law.

 The Pharisees held that the "Jews" only were to be regarded as such, and that the obligation did not

 extend at all to the Gentiles. The lawyer was probably ready to affirm that he had discharged faithfully his

 duty to his countrymen, and had thus kept the law, and could justify himself

 -d. the lawyer came to *expose* Christ and his teachings,

 but in the end, Christ *exposes* the lawyer and his teachings!

6) Setting for this parable:

 -a. As Jerusalem was the “spiritual city” of the Jews(temple,altar,all sacrifices)

 -b. Jericho was nearby, down the mountainside about 20 miles

 -c. many priests(1000’s) lived in Jericho, and would go and serve their “work shifts” at the

 temple, and then, return home to Jericho.

 -d. winding down and around thru valleys, rock ledges, caves many in number,

 a perfect place for robbers to thieves, and they did kill and steal for a living!

 Josephus writes, *“Herod the Great after the building of the temple*

 *dismissed 40,000 men who became highwaymen(robbers)..”*

 (Josephus “Antiquities,” xv. 7)

 -e. the road was called “the bloody way” in N.T. days

 verse 30.. “a man *was going down* from Jerusalem to Jericho...”

 verse 31…”*going down* on that road…”

 -f. As the parable begins, a man(surely Jewish) was going from Jerusalem

 to Jericho, and robbers stripped him of his possessions, beat him, and left him

 there assuming he was dead. – Luke 10:30

 With the beginning question, one of the greatest parables comes forth

 and the character God seeks from our lives

7) What *“rule of thought”* do we put forth towards others?

 Let us notice 3 possible thoughts from this parable”

THOUGHTS**:**

**(I) *DO UNTO OTEHERS BEFORE THEY DO UNTO YOU”***

 1. Luke 10:30..

 -a. these robbers sought ONLY for their own good.

 -b. “MIGHT MAKES RIGHT” was their treatment towards others, and nothing

 else mattered.

 2. There will always be those who “want what others have” and nothing else matters

 -a. James 4:1-2

 -b. contrary to others good, the advancing of self

 3. money, possessions, glory, lands

 -a. selfish –

 Phil.3:19

 -b. covetous –

 -c. answering unto no one but self – Exo.5:2

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**(II) “DO NOT DO TO OTHERS HOW YOU WANT THEM TO TREAT YOU”**

 1. No, they did not necessarily oppress, hurt, nor harm, but neither did they do anything

 to help others in their distress.

   *“Here was one of his own people in the extremity of need--if the sufferer had not been a Jew,*

 *Jesus would have had said that.   But he hurried by, for nobody saw him, perhaps not even the sufferer—*

 *nobody but God”*

 2. But, the fulfilling of the “laws” from- the- heart was left **UNDONE**- Matt.23:23

 ***“you tithe mint, anise, and cumin, and have neglected the weighter matters***

 ***of the law, justice, mercy, and faithfulness, but these are the things you***

 ***should have done without neglecting the others…:”***

 “care for self” is at the center of their thoughts

 3. Even in religion, priests and Levites did all required:

 -a. offered sacrifices

 -b. paid tithes

 -c. attended the religious feasts

 -d. taught the laws

 4. examined themselves by their own thoughts/beliefs – Luke 18:9

 5. We find that the priest, as well as the Levite

-a. seeing this man in need

 -b. crossing to the other side of the road to avoid his “body” –Luke 10:31-32

 **NOTE:** KJV, as compared to some other versions has a different wording here in verse 32

 -a. verse 31- states that the priest saw him

 -b. verse 32- concerning the Levite, it refers to his coming and looking a little

 closer, and then passed by on the other side of the road

 -c. Levite looked a little closer at the situation, and then kept going

 6. In seeing this man, as one who *”offered unto them nothing in return”*

 -a. making choices as to who they would “offer help”

 -b. possibly dependent upon what they might get in return – James 2:2-4

 -c. the priest and the Levite in “seeing their own” countryman would not

 render aid

 7. Following all the specific laws, but without a heart…compassion, sincerity,

 -a. and we can do the same – Rev.2:2-4

 -b. for Christ shall tell some to “DEPART”, who believe they deserve goodness

 Matt.25:41-45

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**(III)** ***“DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU”***

 1) Luke 10:33…

##  -a. now then, a Samaritan having compassion, acts in a righteous manner

 does everything necessary to give health and life to this one who was hurt.

 -1-. cleansed his wounds

 -2-. bandaged them

 -3-. brought him to a safe place

 -4-. paid for his care

 -b. a “Samaritan” being a “half-breed”—(Jew-Gentile mix) and therefore treated

 harshly by the Jews, as the “filth of the earth”

 John 4:9 ***“…for Jews have no dealings with Samartians..”***

 2) This Samaritan actually demonstrates the true meaning of a ***“neighbor”***

 as had been ask earlier by the lawyer

 3) Matthew 7:12

 4) Throughout the scriptures, we are encouraged to g-r-o-w- in a correct attitude

 towards others,

 something that a life in this world often teaches against…

 -a. Gal.6:10

 -b.

 5) He opened:

 (A) his heart –

 -a. all three saw him

 -b. two had other things to do and places to go

 -c. we see that he had “compassion” – Lk.10:33

 (B) his hands -

 -a. two of them like many, thought about him, and kept going

 -b. love, compassion towards others is evidenced by actions – I John 3:17-18

 -c. Samaritan not only “cared **for** him”, but “took care **of** him”

 (C) his pocketbook -

-a. with his “own money” he sought to help as he could at the time

 -b. our reason for working is that we might be able to help others –Eph.4:28

 -c. our faith is demonstrated by the actions of our lives

 we have a part to play as others are in need – James 2:14-16

 **NOTE:** we see that he had compassion,

 then followed by actions which is the definition of “mercy”

6) James 2 seems to be the application for us to be guided by *in this respect*

 -a. James 2:1-8

 -1-. vs.1 – holding the “truth” of God, and at the same time showing ***favoritism***

 -2-. vs. 8 -James speaks of ***the “royal law”*** by treating others as self

 7) The ***“Jericho road”*** for us may be one in our family,

 a neighbor having problems

 a person in the community in need

8) Luke 10:36…

 -a. Christ not only **“identified”**, but as well **“defined”** who is a “neighbor”

 9) Luke 10:36..

 -a. as Christ ask this question

 -b. he made the “lawyer”, become his “own judge”, and condemn his own beliefs

 -c. There MUST be the keeping of the laws,

 but as well the heart, the sincerity that those laws should lead to as well

 \*\*\*-d. Luke 6:31-35

 Matt.12:7 ------------ ***“I desire mercy, and not sacrifice…”***

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**CONCLUSION:**

1) From the very beginning of this setting, it actually began with the question,

 ***“what must I do to have eternal life?”*** – Luke 10:25

2) after setting forth the character and actions of the Samaritan, we then read…

 ***“go and do likewise”***

 -a. that still has not changed

 -b. this character is STILL that which we are to seek to have in this life

 3) many do *“likewise”* –as the priest and Levite

 some will do *“likewise”* as the Samaritan

 4) Matthew 5:7

 ***“Blessed are the merciful, for they shall obtain mercy”***