



Rev A

# Adult Education Lesson 2

## Story of the Good Samaritan

Luke Chapter 10 verses 25 to 37

ARTICLE NO.  
2005.849  
Lu 10:25-37



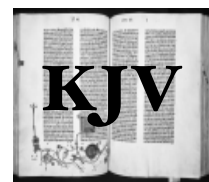
Glen Miller



**Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.**

### Grace of love of neighbor

**A**nd, behold, a certain lawyer **stood up**, and tempted him, saying, Master, what shall I do **to inherit 'eternal life'**? He said unto him, What is written in the law? how readeest thou? 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".



And he said unto him, "Thou hast answered right: this do, and **thou shalt live.**"<sup>A</sup> But he, willing to justify himself<sup>B</sup>, said unto Jesus, "And who is my neighbour?"

#### PARABLE OF THE GOOD SAMARITAN

"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.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had **compassion** on him,

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, and took care of him.

35 And on the morrow when he departed, he took out two pence, 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.

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."

<sup>A</sup> cf(1Th 3:8) For now we live, if ye stand fast in the Lord.

<sup>B</sup> *willing to justify himself* = wanting to be presumed innocent.i.e not knowing any answer to this.

(Luke 11:46, 47) And he said, **Woe unto you also, ye lawyers!** for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

(Luke 11:52) **Woe unto you, lawyers!** for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Jesus did not ask who **was** neighbor to the injured man. That the Samaritan was the hero of the story is plain to anyone, but Jesus was looking for understanding and compassion, not reason.

"Thou hast answered right: this do, and **thou shalt live.**" which agrees with Deu 30:6 & 16 as the reward for loving God.

(Deuteronomy 30:16) LXX If thou wilt hearken to the commands of the Lord thy God, which I command thee this day, to love the Lord thy God, to walk in all his ways, and to keep his ordinances, and his judgments; **then ye shall live**, and shall be many in number, and the Lord thy God shall bless thee in all the land into which thou goest to inherit it.

**'thou shalt live'** is an immediate physical reward, and is not the same as **'inherit eternal life'** which is a future reward of everlasting life conditional upon one's performance of the commandments during this life.

This is the specifically Christian promise from Mark and Luke. (Luke 18:18-22)&(Mark 10:17-21) .

See also proper 25A Article 2005.908, on the two great commandments.

Compare the response to a different petitioner in Mark 10:17-21.

Beware of the trap set for the reader in this story of the Good Samaritan.

For some readers, this is a straightforward story about being charitable to someone who is in need. The Samaritan is the good guy, the priests are bad guys. So, let's go and be like the Samaritan.

For others, who dig a little deeper, this is a story of "works righteousness". The Samaritan did a **good work** of mercy before he had faith, and it was counted as righteous by Jesus. On the other hand, the two priests who obviously **had faith, did no work** of charity - so, here is an example of faith without works, for which there is, however, no condemnation by Jesus.

But to those who understand, they will find a hidden treasure.

In this story, nothing is written about the two priests; But as you are reading the words your heart should respond to the hidden message through the wisdom of the Holy Spirit, and if you are touched by the story you will respond as Jesus hopes you will. But if while you read, you are thinking that the two priests are unworthy of their calling and you condemn their behaviour, you have failed to think of them as brethren whom you must love, for it is clear from scripture that brother must not judge brother nor feel anger towards him. Hopefully you didn't get caught in this trap.

There is another trap set for the lawyer which we also may fall into. Jesus asks the lawyer who **he thought** was neighbour to the injured man.

The lawyer didn't say "I am". Remember the lawyer's question - "who is **my** neighbor?"

An emotional response to this story would put you in the "picture" and you will see yourself on this road beside the injured man, and **you** will become the "good Samaritan" and you will feel compassion for him, and stoop down to help. The lawyer didn't feel compassionate. He was using his head not his heart.

Jesus was disappointed that the man didn't get the message, and he tells him to "Go, and do thou likewise" - but do not retake your seat among these brethren. You are unworthy to be with them. You have failed my test, though it was you who thought to test Me.

Spiritual truths here? Good works, are always righteous; Anyone who needs you, becomes a neighbor - get to know him.

Empty rectangular boxes for notes or comments.

### References

Now let's look at the first of the two commandments, again.

“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”

With all thy heart must necessarily include both the good and the evil that is in your heart.

With all thy soul - even if it takes away thy soul.

With all thy mind must require your attention be 100 percent on God's work.

With all thy strength (or might) must include power, and money, and other substance that God has given you.

If God **requires** this from man, who can comply? What of his promise that He will never test us beyond our strengths?

Yet, If this is rather a promise made by Jesus that in the end we will be offered this gift, it is more believable.

So then, these two “commandments” of God are perhaps, “virtues” of Jesus, and are perhaps, God's most treasured **gifts for us**, but not before we are ready for them. They are given to us perhaps, at the end of a righteous life. Yes, “thou **shalt** love... is His promise, but it may not be not realized until we are at the final marriage feast.

This is such an important understanding. Doesn't it lift a huge burden off you when you realize that your love of neighbors is up to God, not you. You can do nothing without God. As your understanding matures and God gives you more and more grace, you will find yourself drawn to other brethren, and you will not be able to avoid asking any brother or sister you meet “what can **we** do for you?” for it will be Christ who is talking.

Amori Christi

### More Insight

Jesus said that his **disciples** must behave like this and so should our neighbors

- be poor in spirit;
- be patient;
- hold no grudges;
- be wise in teaching;
- be modest;
- be discrete;
- be meek; (no anger)
- be pure in heart;
- be not rich;
- be moderate;
- be not proud;
- be not irritable;
- be charitable;
- have hope of all things;
- do the will of God;
- be sincere;
- be obedient;
- be kind .
- be forgiving;
- be knowledgeable of God;
- be humble;
- be gentle;
- be mournful;
- be merciful;
- be peacemakers;
- be sober;
- be not rude;
- be not pompus;
- be godly;
- have faith;
- believe all things;
- persevere to the end;
- be grave;

#### And disciples should:

- Obey the commandments
- Love not the world, neither the things that are in the world.
- Heal neighbors sickness and disease
- Cast out neighbors unclean spirits (who can do this today?)
- Exhort them to continue in the faith - (go to church, and study)
- Help neighbors endure temptation
- Eat bread with neighbors, give them something to drink.
- Understand the mysteries
- Rejoice with neighbors when they discover the truth
- Don't overstay your welcome with a neighbor
- Make Supplication Prayer
- Make Intercessary prayer for a neighbor
- If you are a woman - raise children
- Preach from housetops
- Be a peculiar people
- Welcome strangers, women should “lodge” strangers.
- Nurse the sick brethren
- Clothe the naked brethren, visit brothers in prison
- Feed the Hungry brethren. Give the thirsty brethren drink.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

---



---



---

In case you are having trouble with these ideas: think on these statements by Jesus:

1 John 2:15  
"15 Love not the **world**<sup>A</sup> , neither the things that are in the world. If any man love the world, the love of the Father is not in him."

2 Timothy 2:3  
"3 Thou therefore **endure hardness**, as a good soldier of Jesus Christ."

2 Timothy 4:5  
"5 But watch thou in all things, **endure afflictions**, ..."

1 Peter 2:19  
"19 For this is thankworthy, if a man for conscience toward God **endure grief, suffering wrongfully**. {thankworthy: or, thank}"

For these behaviours are virtuous, and help with righteousness, and are beneficial for disciple and neighbor.

Jesus wants us to focus on spirtual virtues, not wordly occupations.

<sup>A</sup> **world** meaning: not the things God has made, but those things man-made, and those people who are without religion, and to the objects that they seek after, and the priciples that govern their lives, though it is proper to have a benevolence towards non-Christians, and have attachments to our relatives and friends even if non-Christian. But we must not love the lusts of the flesh, the lust of the eyes, and the pride of life. (Barnes notes on the Bible - Albert Barnes).

-----

*What is written in the law?*

Deuteronomy 6:5 BLXX  
"5 And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and all thy strength."

(Deuteronomy 6:5) KJV  
And thou shalt **love** (0157 *abab*) the LORD thy God with all thine heart, and with all thy soul, and with all thy might

Deuteronomy 30:6 KJV  
"6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to **love** (0157 *abab*) the LORD thy God with all thine heart, and with all thy soul, that **thou mayest live**."

Deuteronomy 30:16 KJV  
In that I command thee this day to **love** (0157 *abab*) the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that **thou mayest live** and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

(Deuteronomy 30:16) LXX  
If thou wilt hearken to the commands of the Lord thy God, which I command thee this day, to love the Lord thy God, to walk in all his ways, and to keep his ordinances, and his judgments; **then ye shall live**, and shall be many in number, and the Lord thy God shall bless thee in all the land into which thou goest to inherit it.

1. (Luke 18:18-22) And **a certain ruler** asked him, saying, Good Master, what shall I do to **inherit eternal life**? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

2. (Mark 10:17-21) And when he was gone forth into the way, there came **one** running, and kneeled to him, and asked him, Good Master, what shall I do that I may **inherit eternal life**? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Mr 10:17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may **inherit eternal life**?

Lu 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to **inherit eternal life**?

Lu 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to **inherit eternal life**?

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

Three empty rectangular boxes stacked vertically at the bottom right of the page.

### References

Compassion = **σπλαγχνίζομαι** splanchnizomai

*splangkhn-nid'-zom-ahēe*

=to be moved as to one's bowels, hence to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity). The NIV has "he took pity on him." but there is no sense of deep feeling and no hint of love. In the KJV pity is used only once in the NT, in the parable of the ungrateful servant.

Leviticus 19:18 BLXX

"18 And thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people and **thou shalt love thy neighbour as thyself**; I am the Lord."

Leviticus 19:18 KJV

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt **love** (0157 *ahab*) thy neighbour as thyself: I am the LORD.

In the Torah, the word we translate as love here is the Hebrew

0157. **אהב** 'ahab *aw-hab*'; or **אהב** 'ahab *aw-hab*'; a

primitive root; to have affection for (sexually or otherwise):--

(be-)love(-d, -ly, -r), like, friend.

And this therefore covers all the expressions of love from friendahip to sex. It is used in almost every place where the KJV OT has love.

But in the Aramaic the verse 'be merciful to your Lord God'. So: in the translations there has been a shift from mercy, through the Hebrew all encompassing affection, and back to the Greek compassionate help (mercy again?).

Amori Christi et Ecclesiae –

Glen C. Miller OSV

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

### References

Love (in this parable)

25. **αγαπαω** agapao *ag-ap-ab'-o*; perhaps from agan agan (much) [or compare 05689]; to love (in a social or moral sense):-- (be-)love(-ed). Compare 5368.

1. The only OT reference to "love thy neighbour" is: Tanakh - **Le 19:18** **Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour (א7) as thyself: I am the LORD.**

LXX - **Le XIX:18** **and thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people; and thou shalt love thy neighbour (πλησιον) as thyself; I am the Lord.**

2. Pharisees called one another Chaberim, that is, neighbours. The greatest difference between a Chaber or Neighbour and one of the People of the Land (as the Pharisees called people who did not obey the same strictness) was that the Pharisees obeyed the ceremonial traditions about cleanness.

3. Paul said that your love had to be without hypocrisy, hating that which is evil, cleaving to that which is good.

Ro 12:9 **Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**

(dissimulation means: unfeigned, sincere, without hypocrisy).

4. We are **not** asked to love the enemies of God, or the enemies of all that is good, or to love "the evil".

That is to say we are to put out of our mind any hatred for a man that has wronged us. We are to hate our enemies only so far as they are the enemies of God.

5. Any attempt to mechanically obey the command to Love thy neighbour as thyself would soon lead to hypocrisy, or the use of love as a technical term to some external act. For instance an act of giving of alms without any real feeling or kindness might in error be called love. This danger prompted Jesus to connect his new commandment not with an act, but with a Person and a Spirit:

**"Love ye one another, even as I loved you..."** Jn 13:34. That is, in the spirit I have loved you.<sup>1</sup>

### Recommended Books

Four empty rectangular boxes for recommended books.

ISBN

Certain man?

Mt 17:14 And when they were come to the multitude, there came to him **a certain man**, kneeling down to him, and saying,

Mt 21:28 But what think ye? **A certain man** had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

Mr 12:1 And he began to speak unto them by parables. **A certain man** planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Lu 8:27 And when he went forth to land, there met him out of the city **a certain man**, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

Lu 9:57 And it came to pass, that, as they went in the way, **a certain man** said unto him, Lord, I will follow thee whithersoever thou goest.

Lu 10:30 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.

Lu 13:6 He spake also this parable; **A certain man** had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Lu 14:2 And, behold, there was **a certain man** before him which had the dropsy.

Lu 14:16 Then said he unto him, **A certain man** made a great supper, and bade many:

Lu 15:11 And he said, **A certain man** had two sons:

Lu 20:9 Then began he to speak to the people this parable; **A certain man** planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

Joh 5:5 And **a certain man** was there, which had an infirmity thirty and eight years.

Joh 11:1 Now **a certain man** was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

Ac 3:2 And **a certain man** lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Ac 5:1 But **a certain man** named Ananias, with Sapphira his wife, sold a possession,

Ac 8:9 But there was **a certain man**, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

## Just thinking aloud

Is the lawyer Jewish, Samaritan, Syrian? Jesus is deliberately vague. Which Lawbook is Jesus referring to, Jewish, or Samaritan? The lawyer quotes from the Samaritan Pentateuch (or perhaps the LXX) "*and..thy neighbor as thyself*" rather than the Torah "*but...thy neighbor as thyself*". But this could be an error in translating from the Aramaic or Hebrew into Greek by the evangelist. Jesus's answer is also a quote from the LXX rather than the Jewish Torah.

The man who fell among thieves - was he Samaritan? Jesus does not say that the injured man is unrelated to the Good Samaritan. If one Samaritan could be on this road, why not more?

Why is the injured man thought to be a Jew?