

This morning is the second week in my summer sermon series Masterclass: Storyteller, in which we are looking at some of the parables that Jesus told and what we can learn from them about what it means to know and follow God. The best definition I have found of what a parable is comes from John MacArthur: **A parable is an ingeniously simple word picture illuminating a profound spiritual lesson.** Jesus often taught in parables, using word pictures like “God’s kingdom is like a seed” or “God is like a Father welcoming home a wayward Son.” By using everyday language that was familiar to his audience, he ensured that the stories would stay with them long after he left. But, as we talked about last week, he also used parables because they would cause the self-righteous to reject his teaching as basic, completely missing the deeper spiritual truth hidden in the story, while those with childlike faith would respond to Jesus and want to know Him better.

This morning, we are going to look at what is arguably the most well-known of Jesus’ parables, the parable of the Good Samaritan. If you asked most people what the point of this story is, they would probably say that Jesus tells us to love and be kind to all people, even our enemies or to people who are different than us. But as you will hopefully see this morning, there is more to this story than you’ve been taught in Sunday School. Let’s go through this parable one section at a time.

The passage begins in Luke 10:25:

***Luke 10:25–37** - On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”*

The scene begins with an expert in the law – not a lawyer, but an expert in Jewish Old Testament law, a theologian – who has come to test Jesus. By using that terminology – test Jesus – it becomes clear that he is not asking this question out of a sincere desire to learn, but because he, like many of the religious leaders, is suspicious of Jesus and is searching for a way to trap him. **Nevertheless, motive aside, the question is important, perhaps the most important question there is:** what do I have to do to inherit eternal life: to be right in God’s sight, to enter heaven, to be saved? But instead of answering the question, Jesus asks the man a question in response:

*<sup>26</sup> “What is written in the Law?” he replied. “How do you read it?” <sup>27</sup> He answered, “ ‘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, ‘Love your neighbor as yourself.’” <sup>28</sup> “You have answered correctly,” Jesus replied. “Do this and you will*

live.”<sup>29</sup> *But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”*

Jesus turns the question back on him. You’re an expert in the law – how do you read it? And the man correctly identifies the core of the law – love God and love others, both of which are central to the Old Testament. In fact, Jesus gave the same answer when asked a similar question.

**Matthew 22:35-40** - *One of them, an expert in the law, tested him with this question:*<sup>36</sup> *“Teacher, which is the greatest commandment in the Law?”*<sup>37</sup> *Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.’*<sup>38</sup> *This is the first and greatest commandment.*<sup>39</sup> *And the second is like it: ‘Love your neighbor as yourself.’*<sup>40</sup> *All the Law and the Prophets hang on these two commandments.”*

This is the sum of God’s law: **Love God** – desire Him above all other people and things, and serve Him with your whole heart, devoting your entire life to Him. **And love your neighbor as yourself** – care for others and meet their needs with the same intentionality and fervency you do for yourself. Jesus tells the man, “**do this and you will live**” – **you will have eternal life**. Then Luke writes that the expert in the law wanted to justify himself, so he asks Jesus a follow-up question – and who is my neighbor? **What does it mean to want to justify yourself?** To be justified is to be innocent, to be not guilty, to have met the standard of righteousness. The expert in the law wants to be sure that he has cleared the spiritual hurdle, and so he asks Jesus for clarification on who his neighbor is.

Now, in those days, the understanding of the religious elite was that your neighbor was your fellow Israelite. You were to love and act in love towards your fellow Jewish man or woman, but you were under no obligation towards others outside your nation, especially your enemies. Remember what Jesus said in **Matthew 5:43**: *“You have heard that it was said, ‘Love your neighbor and hate your enemy.’”* And so undoubtedly this expert in the law felt that he had measured up to God’s standard for love, for he loved his Jewish neighbors, and he wanted to see if Jesus agreed. He wanted to justify himself.

But Jesus responds to this man’s question by telling him a parable:

<sup>30</sup> *In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went*

away, leaving him half dead. <sup>31</sup> A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. <sup>32</sup> So too, a Levite, when he came to the place and saw him, passed by on the other side.

A man was going down from Jerusalem to Jericho. This would have been a very familiar road to his listeners, one that many Israelites traveled. It was a very dangerous road, known as **the Way of Blood**. The Way of Blood was 17 miles long, running downhill from Jerusalem to Jericho, making its way through barren mountains over rough terrain with caves and large boulders where bands of robbers often hid in order to rob travelers. And this is precisely what happens to the man in the parable. He is robbed, beaten, and left half dead.

But then two men walk by: first a priest, and secondly, a Levite. Priests were servants of God who offered sacrifices for the Jewish people in the temple. And the Levites were men who also served in the temple, but in subordinate roles as assistants, or as police or maintenance. Both men would have been very familiar with the Old Testament passages about loving your neighbor and loving mercy and doing justice to those who are suffering. **Priests and Levites were even responsible for distributing handouts to the poor in Israel.** Nevertheless, both men, instead of stopping to help, intentionally cross to the other side of the path to walk by the injured man. But that is not the end of the story:

<sup>33</sup> But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. <sup>34</sup> He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. <sup>35</sup> The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' <sup>36</sup> "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" <sup>37</sup> The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

The priest and the Levite pass by the injured Israelite, but a Samaritan stops to help. He bandages his wounds, probably tearing up his own garments to use. He uses his own wine as an antiseptic and his own oil as a balm and anodyne to sanitize and seal the wounds. He puts the injured man on his own donkey, even though it means walking beside him the rest of the way. He brings the man to an inn, spends the night with him to take care of him. And then he gives the innkeeper two silver coins, which would have been enough for two months' room and board, to make sure the man is taken care of until he returns.

Certainly the lengths this Samaritan goes to for a complete stranger are impressive enough. **But it becomes even more impressive when you understand who the Samaritans were.** The Samaritans were hated by Israelites, and they hated the Jews in return. The Samaritans were the descendants of Israelites who had intermarried with non-Jewish people during Israel's time in exile. The Jews considered them half-breeds, religious apostates who had taken their religion and blended it with pagan practices. In fact, when the Pharisees want to insult Jesus, in **John 8:48**, they say, "*Aren't we right in saying that you are a Samaritan and demon-possessed?*" The Jews hated the Samaritans and looked down on them. The feeling Jesus' listeners would have had as they heard a Samaritan raised up as the example of neighborly love and virtue would have perhaps **what a modern Israelite might feel were Jesus to raise up a member of Hamas as the hero of the story.**

Jesus ends the story by asking the expert in the law a question: <sup>36</sup> "*Which of these three do you think was a neighbor to the man who fell into the hands of robbers?*"

And the expert in the law can't even bring himself to say "The Samaritan."

<sup>37</sup> *The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."*

And there you have it. The expert in the law asks Jesus for a clarification on who his neighbor is, and in return, Jesus tells the man that loving his neighbor means loving like the Samaritan in the story: **to be willing to inconvenience yourself, risk your own safety, and bear the cost for anyone who is in need, even your enemy.**

But as I said in the beginning, this passage is not simply a morality tale about loving people who are different than you. Let me share three implications from this passage that I don't want you to miss:

### 1) **God's law sets an impossibly high standard**

Remember how Luke put it? "*He wanted to justify himself, and so the expert in the law asked Jesus, 'And who is my neighbor?'*" He was hoping that the answer would be to treat your fellow Israelite with kindness. He wanted Jesus to give an answer that was achievable, that would leave him satisfied that he had met God's expectations of him. But Jesus won't play that game. Instead, Jesus tells him a story that communicates that to love your neighbor is **to be willing to**

inconvenience yourself, risk your own safety, and bear the cost for anyone who is in need, even your enemy. Instead of lowering the bar to an achievable level, Jesus raises the bar even higher.

Jesus shows that when it comes to loving your neighbor, there is:

### 1) No limit to the “who”

You do not get to pick and choose who deserves your love and care. Neighbor love extends even to people you don't like, don't agree with, or despise. It does not matter their political persuasion, what they look like, who they love, what their lifestyle is, or their character.

### 2) No limit to the “when”

Jesus intentionally sets the scene on a dangerous road where it would have been unsafe to help another person.

### 3) No limit to the “how much”

No limit to the cost. Jesus tells a story in which the Samaritan is willing to go to great lengths financially to ensure the recovery of the Israelite.

Certainly, if this story were true, there would have been understandable reasons that the Levite or Priest could give about why they did not stop to help. Maybe they did not want to risk **contamination**. They might have believed the man was dead, and they knew that if they came into contact with a dead body, they would be contaminated according to the law of Moses. They would be ceremonially unclean. And as a result, they would have to return to Jerusalem for cleansing in order to become fit for service again. Or maybe they had **safety** concerns. Perhaps they feared that it might be a trap or the robbers might still be nearby. Or maybe they just knew that it would be **too complicated** to get involved. How would they get the man to safety? Would it keep them from whatever the purpose of their journey was? Best to leave the man and hope that someone else showed up on the scene to help. **They would have both had ample reasons to justify themselves and explain away their lack of compassion and care**, and few would have blamed them for it.

**And that is the tendency of each of our hearts: faced with evidence that we have fallen short, or faced with an overwhelming world in need of compassion and care,**

**we look for ways to justify ourselves.** As Paul said about his fellow Jews who did not see Jesus as the Messiah:

***Romans 10:3*** - *Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.*

But just for a minute, consider what it would mean to not try to justify yourself, but to measure yourself against the standard of neighbor-love that Jesus sets here. To evaluate your treatment of others to see if you have truly lived with no limit to the who, the when, and the how much.

Be honest: the truth is that you are too selfish, too afraid, too greedy, and you lack too much wisdom and discernment to love this way. Like the Levite and the Priest, you routinely try to limit the who, the when, and the how much, justifying yourself in the process. **They brought it on themselves. They live too far away. It's too complicated. I've already done enough. I don't want to get involved.**

But Jesus will have none of that. Jesus sets the bar high, telling the Israelite, and us, that loving your neighbor means to be willing to inconvenience yourself, risk your own safety, and bear the cost for anyone who is in need, even your enemy. Make no mistake, nowhere in the Bible will you find the idea that God grades on a curve, that all He's after is a good try. No, Jesus says this about loving your neighbor:

***Matthew 5:43–48*** - *“You have heard that it was said, ‘Love your neighbor and hate your enemy.’<sup>44</sup> But I tell you, love your enemies and pray for those who persecute you,<sup>45</sup> that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.<sup>46</sup> If you love those who love you, what reward will you get? Are not even the tax collectors doing that?<sup>47</sup> And if you greet only your own people, what are you doing more than others? Do not even pagans do that?<sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.*

Be perfect! And James says something just as daunting:

***James 2:10*** - *For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.*



Do you really think that you can fulfill the law and love in the way God requires you to love? Look around you. There is no end to the needs out there. There are countless people bruised and bloodied and suffering and in need of help – and you still have more you can give and do! We are like Oskar Schindler at the end of Schindler’s List, realizing that his pin, his car, everything he owned could have been sold to rescue more Jews from the death camps. You still have more money, more possessions, and more time that you can give! Make no mistake – despite your best efforts, you do not measure up to God’s standard of love for your neighbor.

In this passage, Jesus is being tested by an expert in the law who is seeking to prove that he has cleared God’s hurdle of righteousness, and instead of patting him on the back, Jesus raises the bar to an impossibly high level. And you are in the same boat before God. Despite your best efforts, you can not measure up to God’s standards. Do you understand that?

The law is an impossible standard. But there is good news:

## 2) Jesus met the standard in His love for God and His love for you

In the Parable of the Good Samaritan, Jesus in effect tells the expert in the law that loving your neighbor means to be willing to inconvenience yourself, to risk your own safety, and to bear the cost for anyone who is in need, even your enemy. This is impossible for any of us to do consistently, to the degree God requires. But there is one who did this perfectly.

You see, there is one important detail in this parable that I haven’t mentioned yet. Remember that the expert in the law’s original question was “Who is my neighbor?” But Jesus answers a subtly different question, which he poses at the end – “Which one was a neighbor to the man in need?” In other words, who is acting in a neighborly way? Why does this matter? Think about it. If he were answering the question, “who is my neighbor?” then the logical response would have been to make the story about a Samaritan traveling down the road who is beaten and left for dead, and a good Israelite who finds the Samaritan and cares for him. That would have been the straightforward answer. Who is my neighbor? Your neighbor is everyone, even your enemy. Got it – thanks, Jesus.

But instead, Jesus tells the story with a twist. He puts the Israelite beaten and bloodied in the road and the Samaritan on the donkey. Why does this matter? I

think that if Jesus had the parable with the Samaritan in the road, it may have been instructive as a lesson about who your neighbor is, but I don't think it would have been transformative or empowered anyone to live it out. But by telling it this way, Jesus makes the expert in the law identify not with the Samaritan, but with the Israelite bleeding in the road. And then he has someone who owes him nothing, who would have seen him as an enemy, come and show him mercy. And so, instead of being a simple moralistic lesson, the story becomes about what happens when someone who owes you nothing sacrifices himself for you as an act of mercy and grace. It's as if Jesus is asking, "if you were beaten and bloodied on the side of the road, how would you want to be treated by your enemy?" Again – you're not the Samaritan, walking down the road and helping the person in need. You're the man lying in the road, beaten and bruised and close to death. And your only hope for survival is an act of grace and mercy from someone who owes you nothing but rejection for how you have treated him. And so, the real question of the story becomes: (SLIDE) What if you were saved by someone who owed you nothing but rejection but sacrificed everything to rescue you?

This is the genius of Jesus. Instead of telling the story in a moralistic way that instructs us to love everyone, even our enemies, he tells the story in such a way where his listeners would identify with the man bleeding in the road, dying and in need of mercy. And recognizing that this is who you are has the power to transform you so that you can actually love your neighbor.

(SLIDE) You see, we were like the man on the road, beaten by our sin and by the sin of others and left for dead, and Jesus did not leave us to die but had mercy on us. Jesus did not just inconvenience himself; he left the eternal bliss of heaven to come down and suffer and die on that cross. He was not just willing to risk his own safety, he laid down his life, dying in our place, taking the punishment we deserved. And he was willing to bear an enormous cost, not just financial but the wrath of the Father on human sin, for us when we were His enemies.

***Romans 5:6–10** - You see, at just the right time, when we were still powerless, Christ died for the ungodly. <sup>7</sup> Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. <sup>8</sup> But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. <sup>9</sup> Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! <sup>10</sup> For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!*



You are not the good Samaritan. You are the one bleeding in the road, left for dead, in need of mercy. And you have been saved, at great cost, by one who you had offended, even though you deserved to be left for dead.

We are not told in this passage how the expert in the law responds. If I had to guess, I would assume that he either dismissed Jesus as crazy or resolved himself to do what Jesus had asked him to do, to try harder to love everyone in a sacrificial way.

**How should he have responded?** By throwing up his hands and saying, “Jesus, this is an impossibly high standard! How can anyone love this way? Even if I were to love one person this way, do you know how many others are suffering? I could spend every second of every day sacrificing myself for the suffering, and still hardly make a difference! Jesus, I can not meet this standard!”

And if he had only responded that way, the expert in the law would have gotten Jesus’ main point, and would have received grace. Yes, the law tells us to love God perfectly, with all our heart, soul, strength, and mind. And it tells us to love our neighbor with the same intentionality and fervency that we meet our own needs.

**But no one measures up to that law!** And when we confess our inability to measure up to God’s law – when we stop trying to justify ourselves – we are in a position to receive God’s transformative mercy and grace, a mercy and grace that will truly help us to love God and love our neighbor.

This is why it is so important to read the story in its context. If the parable of the Good Samaritan is simply a moralistic lesson about being good to people who are hard to love, we will all fail miserably! Or, like the expert in the law, we will find a way to justify ourselves. We will grade ourselves on a curve. We will lower the standards so that we can assure ourselves that we have met God’s expectations. Jesus holds the law up the man like a mirror in an attempt to show him how he stands condemned under the law, how he has fallen short of the high standard of love that God has set, that He might realize there is nothing he can DO to earn salvation, but that he must confess his need for forgiveness to Jesus.

**Romans 3:19–24** - *Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. <sup>20</sup> Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin.*

*<sup>21</sup> But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. <sup>22</sup> This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and all are justified freely by his grace through the redemption that came by Christ Jesus.*

No one can justify themselves. But there is a way to be right with God, to be justified freely, and that is through Jesus' death on the cross. Jesus perfectly lived God's law, and died on the cross to pay the penalty for our inability to measure up, so that for all who confess their inability to measure up and look to Jesus, there is forgiveness and righteousness, a way to be right with God.

### 3) Now go and love like Jesus loves

Now, and only now that you understand the true point of this passage, that the love God requires is a standard that none of us have met, that the consequence of our sin is that we are like that man lying in the road, close to death, but that Jesus in His mercy has saved us at great cost to Himself... **now and only now can you apply the moralistic lesson: go and love like Jesus loves.** Not in order to gain His approval or earn heaven, not out of guilt or fear or pride, and not to justify yourself, but because you have been loved, because you have been saved, because you have eternal life, because you were beaten and bloodied and left for dead in a ditch on the side of the road, and the one who owed you nothing, the one you hated and were an enemy of, rescued you. So go and love as He has loved you. Be willing to inconvenience yourself, to risk your own safety, and bear the cost for anyone who is in need, even your enemy. And know that if you trust in Christ, your salvation does not depend on how perfectly you love others or how many times you fail or give in to your fear or greed. You have saved by Jesus' life and death for you, so go and love freely, as He has loved you.

***1 John 3:16–18** - This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. <sup>17</sup> If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? <sup>18</sup> Dear children, let us not love with words or speech but with actions and in truth.*

John tells us that a life marked by compassion and tangible care for brothers and sisters in need is proof that you have God's Spirit in you, that you have been transformed by the gospel of Jesus Christ.

The expert in the law asked “who is my neighbor?” And the answer is clear: there are no limits to neighbor love. Even though we are saved by grace, the bar is still set very high for us when it comes to love. **Your neighbor is any person in need, whose need you can see, and whose need you can meet.** Even your enemy. And love is sacrificial action. It is interrupting your schedule, expending your money, risking your safety and reputation, ruining your property, even for a stranger, even for an enemy, so that you can do what is best for him. So stop justifying yourself, receive God’s mercy and grace offered through the sacrificial death of the Son of God, and then go and love extravagantly.

I was convicted by this quote by W.E. Sangster this morning: “How shall I feel at the judgment, if multitudes of missed opportunities pass before me in full review, and all my excuses prove to be disguises of my cowardice and pride?”

**I confess that I find this parable frightening,** because I am full of cowardice and pride. There are so many needs. Widows, orphans, the poor, the disabled, the mentally ill. There are so many needs in my own family, in my own church, let alone in the broader world. And I am afraid to be generous. I am afraid to give. I know that I can not meet every need in my own strength. **But I am sure that God’s call to love demands more than I am currently giving. I am sure that together, we can do more than we could ever do on our own.** And I am sure that the power and motivation lies in truly understanding the gospel of God’s grace and mercy that has saved me from death, even though I did not deserve it. And so I need to start somewhere.

If we truly understood the gospel and were transformed into people who loved as the good Samaritan loved, what a witness that would be. As Julian, the last pagan Roman emperor (361-363 AD), who was irritated by the spread of Christianity, which he was trying to stamp out, said - *“Do we not observe how the benevolence of Christians to strangers has done the most to advance their cause. It is disgraceful that the Christians support not only their poor but ours as well, while everyone is able to see that our own lack aid from us.”*

For those of us who are afraid to be generous, let us close by listening to these words from Paul:

**2 Corinthians 9:6–11** - Remember this: *Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.* <sup>7</sup> Each of you

*should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. <sup>8</sup> And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work. <sup>9</sup> As it is written: “They have freely scattered their gifts to the poor; their righteousness endures forever.” <sup>10</sup> Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. <sup>11</sup> You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.*

You don't have to save the world. But you can take a step today towards living generously and sacrificially and loving your neighbor in the way Jesus teaches us to love, to be willing to inconvenience yourself, risk your own safety, and bear the cost for anyone who is in need, even your enemy. Let us love compassionately, mercifully, and generously, as we have been loved by God.