

Meeting One

Jesus as the Good Samaritan with the Highest Morality

Luke 10:25-37

- 25 And behold, a certain lawyer stood up and put Him to the test, saying, Teacher, what should I do to inherit eternal life?
- 26 And He said to him, What is written in the law? How do you read it?
- 27 And he answered and said, "You shall love the Lord your God from your whole heart and with your whole soul and with your whole strength and with your whole mind, and your neighbor as yourself."
- 28 And He said to him, You have answered correctly; do this, and you shall have life.
- 29 But he, wanting to justify himself, said to Jesus, And who is my neighbor?
- 30 Jesus, taking up the question, said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who having both stripped him and beaten him, went away, leaving him half dead.
- 31 And by coincidence a certain priest was going down on that road; and when he saw him, he passed by on the opposite side.
- 32 And likewise also a Levite, when he came to the place and saw him, passed by on the opposite side.
- 33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
- 34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
- 35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.
- 36 Which of these three, does it seem to you, has become a neighbor to him who fell into the hands of the robbers?
- 37 And he said, The one who showed mercy to him. And Jesus said to him, Go, and you do likewise.

John 8:48 The Jews answered and said to Him, Have we not spoken well in saying that You are a Samaritan and have a demon?

Luke 5:27-32

- 27 And after these things He went out and beheld a tax collector named Levi sitting at the tax office, and He said to him, Follow Me.
- 28 And leaving all, he rose up and followed Him.
- 29 And Levi gave a great reception for Him in his house; and there was a great crowd of tax collectors and others who were reclining at table with them.
- 30 And the Pharisees and their scribes murmured at His disciples, saying, Why do you eat and drink with the tax collectors and sinners?
- 31 And Jesus answered and said to them, Those who are healthy have no need of a physician, but those who are ill;
- 32 I have not come to call the righteous, but sinners to repentance.

Luke 7:36-48

- 36 Now a certain one of the Pharisees asked Him to eat with him. And He entered into the Pharisee's house and reclined at table.
- 37 And behold, there was a woman in the city who was a sinner, and when she learned that He was reclining at table in the Pharisee's house, she brought an alabaster flask of ointment.
- 38 And she stood behind Him at His feet weeping and began to wet His feet with her tears and wiped them with the hair of her head, and she kissed His feet affectionately and anointed them with the ointment.
- 39 But when the Pharisee who had invited Him saw this, he said within himself, This man, if He were a prophet, would know who and what sort of woman this is who is touching Him, because she is a sinner.
- 40 And Jesus answered and said to him, Simon, I have something to say to you. And he said, Teacher, say it.
- 41 A certain moneylender had two debtors: one owed five hundred denarii and the other fifty.
- 42 But since they had nothing with which to repay, he graciously forgave them both. Which of them therefore will love him more?
- 43 Simon answered and said, I suppose the one whom he graciously forgave the more. And He said to him, You have judged correctly.
- 44 And turning to the woman, He said to Simon, Do you see this woman? I entered into your house; you did not give Me water for My feet, but she, with her tears, has wet My feet and with her hair has wiped them.
- 45 You did not give Me a kiss, but she, from the time I entered, has not stopped kissing My feet affectionately.
- 46 You did not anoint My head with oil, but she has anointed My feet with ointment.
- 47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.
- 48 And He said to her, Your sins are forgiven.

Luke 18:9-14

- 9 And He told this parable also to certain ones who trusted in themselves that they were righteous and despised the rest:
- 10 Two men went up to the temple to pray, the one a Pharisee and the other a tax collector.
- 11 The Pharisee stood and prayed these things to himself: God, I thank You that I am not like the rest of men—extortioners, unjust, adulterers, or even like this tax collector.
- 12 I fast twice a week; I give a tenth of all that I get.
- 13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!
- 14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

Matthew 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

Luke 4:18 The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed.

Matthew 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

John 2:9 And when the master of the feast tasted the water which had become wine and did not know where it came from, though the servants who had drawn the water knew, the master of the feast called the bridegroom.

Luke 9:51-56

- 51 And as the days were being fulfilled for Him to be taken up, He steadfastly set His face to go to Jerusalem.
- 52 And He sent messengers before His face. And they went and entered into a village of the Samaritans to prepare for Him.
- 53 And they did not receive Him, because His face was set to go to Jerusalem.
- 54 And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them?
- 55 But turning, He rebuked them and said, You do not know of what kind of spirit you are.
- 56 The Son of Man has not come to destroy men's lives but to save them. And they went into another village.

Matthew 5:43-48

- 43 You have heard that it was said, "You shall love your neighbor and hate your enemy."
- 44 But I say to you, Love your enemies, and pray for those who persecute you,
- 45 So that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.
- 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?
- 47 And if you greet only your brothers, what better thing are you doing? Do not even the Gentiles do the same?
- 48 You therefore shall be perfect as your heavenly Father is perfect.

Luke 23:33-34

- 33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and one on the left.
- 34 And Jesus said, Father, forgive them, for they do not know what they are doing. And dividing His garments, they cast lots.

Acts 7:59-60

- 59 And they stoned Stephen as he called upon the Lord and said, Lord Jesus, receive my spirit!

60 And kneeling down, he cried out with a loud voice, Lord, do not hold this sin against them. And when he had said this, he fell asleep.

1 John 4:7-8

7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

8 He who does not love has not known God, because God is love.

Excerpts from the Ministry:

THE MAN-SAVIOR PORTRAYING HIMSELF AS A SAMARITAN

Samaria was the leading region of the northern kingdom of Israel and the place where its capital was (1 Kings 16:24, 29). Before 700 B.C. the Assyrians captured Samaria and brought people from Babylon and other heathen countries to the cities of Samaria (2 Kings 17:6, 24). From that time, the Samaritans became people of mixed blood—heathen with Jew. History tells us that they had the Pentateuch (the five books of Moses) and worshipped God according to that part of the Old Testament. But they were never recognized by the Jews as part of the Jewish people.

In John 8:48 certain Jews said to the Lord, “Are we not right in saying that you are a Samaritan and have a demon?” Here in Luke 10 the Lord refers to Himself in a positive way as a Samaritan. The Lord seems to be saying, “I am a Samaritan, one despised by you.”

INHERITING ETERNAL LIFE

Luke 10:25 says that “a certain lawyer stood up and put Him to the test.” A lawyer was an expert in the Mosaic law. Such a lawyer was a scribe among the Pharisees. This lawyer, one very knowledgeable in the law, was also proud. Being one who justified himself, he stood up to test the Man-Savior.

In testing the Man-Savior, this lawyer said to Him, “Teacher, what shall I do that I may inherit eternal life?” To inherit eternal life is to be rewarded in the coming age (Luke 18:29-30) with the enjoyment of the divine life in the manifestation of the kingdom.

To inherit eternal life is also “to enter into life” (Matt. 19:17). To enter into life is to enter into the kingdom of the heavens (v. 23). The kingdom of the heavens is a realm of God’s eternal life. Hence, when we enter into it, we enter into God’s life. This differs from being saved. To be saved is to have God’s life enter into us, whereas to enter into the kingdom of the heavens is to enter into God’s life. The former is to be redeemed and regenerated with God’s life; the latter is to live and walk by God’s life. The one is a matter of birth; the other is a matter of living.

According to the New Testament, to receive eternal life is one thing, and to inherit eternal life is another thing. To receive eternal life is for our salvation in this age, but to inherit eternal life is a reward in the coming age, that is, in the coming kingdom. It is important, therefore, that we differentiate these matters concerning our experience of eternal life. Now, in this present age, we may receive eternal life and experience it. This is a matter of salvation. But inheriting eternal life will be a blessing given to us as a reward in the coming age of the kingdom. Thus, inheriting eternal life is

not a matter of salvation; instead, it is a matter related to the kingdom reward.

When the scribe asked the Man-Savior about what he should do to inherit eternal life, the Lord said to him, "What is written in the law? How do you read it?" (Luke 10:26). The lawyer answered, "You shall love the Lord your God from your whole heart, and with your whole soul, and with your whole strength, and with your whole mind, and your neighbor as yourself" (v. 27). To this the Lord replied, "You have answered correctly; do this, and you shall live" (v. 28).

THE PARABLE OF THE SAMARITAN

Luke 10:29 goes on to say, "But he, wanting to justify himself, said to Jesus, And who is my neighbor?" The one who asked this question must have been one of the self-justified Pharisees (16:14-15; 18:9-10). As a display of his pride, he asked the Lord who his neighbor was. He seemed to be telling the Lord, "Who is my neighbor that I may love him?" In the parable that follows, the Lord answered the lawyer by showing him that he did not need a neighbor to love. Instead, he needed a neighbor to love him. Because he is not able to love, he needs someone to love him. As we shall see, this neighbor is the good Samaritan.

The parable of the Samaritan is one of the unique parables narrated only by Luke. This parable conveys the principle of high morality in the Savior's full salvation. The "certain man" in verse 30, in the Savior's intention, signified the self-justified lawyer as a sinner fallen from the foundation of peace (Jerusalem) to the condition of curse (Jericho).

From Jerusalem to Jericho

Luke 10:30 says, "Taking up this question, Jesus said, A certain man was going down from Jerusalem to Jericho, and he fell

among robbers, who having both stripped him and beat him, went away, leaving him half dead." Jerusalem means foundation of peace (see Heb. 7:2), and Jericho was a city of curse (Josh. 6:26; 1 Kings 16:34). The words "going down" indicate falling from the city of the foundation of peace to the city of curse. Therefore, the certain man in this parable was falling from the foundation of peace to a place of curse. The way he was taking was the way of such a fall.

Falling among Robbers

The man going down from Jerusalem to Jericho fell among robbers, who stripped him, beat him, and went away, leaving him half dead. These robbers signify the legalistic teachers of the Judaic law (John 10:1), who used the law (1 Cor. 15:56) to rob the lawkeepers like the self-justified lawyer. The word "stripped" signifies the stripping by the law misused by the Judaizers. The Greek word translated "beat" literally means "laid blows upon." This beating signifies the killing by the law (Rom. 7:9-10). Furthermore, the robbers leaving the man half dead signifies the Judaizers' leaving the lawkeeper in a dead condition (Rom. 7:11, 13).

All the Pharisees, legalistic teachers of Judaism, are here likened to robbers. The lawyer is likened to the one going down from Jerusalem to Jericho who fell among these robbers and was stripped and beaten by them. The legalistic teachers of the Jewish religion stripped people and beat them and then left them half dead. This was the situation of the lawyer, although he did not realize that he was in such a condition.

A Priest and a Levite

In verse 31 the Lord continues, "And by coincidence a certain priest was going down on that road, and observing him, he passed by on the opposite side." The priest was one

who should care for God's people by teaching them the law of God (Deut. 33:10; 2 Chron. 15:3). In the parable, a priest was going down in the same way, but he was unable to render any help to the beaten one.

Verse 32 says, "And likewise also a Levite, coming down to the place and observing him, passed by on the opposite side." A Levite was one who helped God's people in their worship to God (Num. 1:50; 3:6-7; 8:19). This Levite came to the same place, but he also was unable to render any help to the dying one.

The Actions of a Certain Samaritan

Verses 33 and 34 describe the actions of a certain Samaritan who came to the man who fell among robbers: "But a certain Samaritan, as he journeyed, came down to him, and observing him, was moved with compassion; and coming to him, he bound up his wounds, pouring on them oil and wine. And placing him on his own beast, he brought him to an inn and took care of him." This Samaritan signifies the Man-Savior, who was apparently a layman of low estate, despised and slandered as a low and mean Samaritan (John 8:48; 4:9) by the self-exalted and self-justified Pharisees, including the one to whom the Lord was talking in Luke 10:25 and 29. Such a Man-Savior, in His lost-one-seeking and sinner-saving ministry journey (19:10), came down to the place where the wounded victim of the Judaizing robbers was in his miserable and dying condition. When He saw him, He was moved with compassion in His humanity with His divinity, and rendered him tender healing and saving care, fully meeting His urgent need (vv. 34-35).

In 10:34 and 35 all the points of the good Samaritan's care for the dying one portray, in His humanity with His divinity, the Man-Savior's merciful, tender, and bountiful care for a sinner condemned under law. This shows to the uttermost His

high standard of morality in His saving grace.

The Samaritan came to the man and bound up his wounds, pouring on them oil and wine. The binding up of the wounds indicates that He healed him. Pouring on the man's wounds oil and wine signified giving Him the Holy Spirit and the divine life. When the Man-Savior came to us, He poured on our wounds His Spirit and His divine life.

The Samaritan then placed the man on his own beast, on a donkey. This indicates that the Samaritan carried him by lowly means in a lowly way. Many of us can testify that we were brought into the church in such a lowly way, carried on a "donkey." We did not come into the church in a way that was splendid and glorious. On the contrary, we were brought into the church in a lowly way and by lowly means.

The Samaritan brought the man to an inn and took care of him. This indicates that He brought him to the church and took care of him through the church.

Verse 35 says, "And on the next morning, taking out two denarii, he gave them to the innkeeper and said to him, Take care of him; and whatever you spend in addition, when I return, I will repay you." Here we see that the Samaritan paid the inn for the man. This means that He blessed the church for him. Furthermore, His promise to pay the innkeeper whatever he spent in addition points to whatever the church spends for him in this age being repaid at the Savior's coming back.

The Self-justified One Needing a Loving Neighbor

In verse 36 the Man-Savior went on to ask the lawyer, "Which of these three, does it seem to you, has become a neighbor to him who fell among the robbers?" The self-

justified lawyer thought that he could love another as his neighbor (v. 29). Under the blindness of self-justification, he did not know that he himself needed a neighbor, the Man-Savior, to love him.

In verse 37 the lawyer answered, “The one who showed mercy to him.” Then Jesus said to him, “You go and do likewise.” The Greek words rendered, “the one who showed mercy to him” may also be translated, “the one who dealt mercifully with him.” The self-justified one was helped to know that he needed a loving neighbor (like the good Samaritan, who was a figure of the Man-Savior) to love him, not a neighbor to be loved by him. The Savior intended to unveil to him through this story that he was condemned to death under the law, unable to take care of himself, needless to say love others, and that the Man-Savior was the one who would love him and render him full salvation. (*Life-study of Luke*, msg. 25)