

THE GOOD SAMARITAN

Chapter One

Questions

The record of the Good Samaritan, recorded in Luke chapter ten, is one of the most interesting, as well as informative to be found in the gospels. Many refer to this as the “parable of the good Samaritan.” However, Jesus does not call this a parable. It could very well have been an actual experience. The characters certainly were not fictional, but well known people of the day.

Whether we view this as a parable or an actual event does not diminish the important lessons to be learned from the account of the Good Samaritan.

The occasion for our Lord relating the story of the Good Samaritan was given in answer to the second question asked by a dishonest lawyer.

To fully understand the whole story we must consider the first question asked by this lawyer, which is most important.

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” (Luke 10:25)

There are two startling revelations revealing the character of this lawyer. The questions were not asked to find the true answer. He was sure he knew the answers before he asked the questions. The questions were asked to set a trap for the Lord Jesus, but the poor deluded soul got caught in his own trap.

The first question, “What must I do to inherit eternal life?” is still being debated today. If you were asked, what would your answer be to this question? If you are a Born Again Believer, you should know the answer. The Scripture says:

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” (I Peter 3:15)

The answer to this question the lawyer asked may not be as simple as it appears. Here is the answer Jesus gave to this lawyer.

“He said unto him, What is written in the law? how readest thou?” (Luke 10:26)

The lawyer knew the Law.

“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.” (Luke 10:27)

Jesus confirmed his answer.

“And he said unto him, Thou hast answered right: this do, and thou shalt live.” (Luke 10:28)

The same scenario, with the same answer is recorded in Luke 18: 18-20.

**“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.”
(Luke 18:18-20)**

The answer that Jesus gave the lawyer and the answer that Jesus gave the rich young ruler does not coincide with what Jesus told Nicodemus, in John 3: 3 and 5.

**“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:3 and 5)**

Or what Paul and Silas told the Philippian jailer.

“And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:31)

Which of these answers is the correct one to the questions, “What must I do to inherit eternal life?” and “What must I do to be saved?”

The Bible is crystal clear that if you want to be saved by DOING there is the Law. The Law is God’s perfect standard for righteousness. If you want to be saved by “doing” you must live in PERFECT OBEDIENCE to the whole Law of God every second of every minute, every minute of every hour, every hour of every day, every day of every week, every week of every month, and every month of every year. If a second goes by that you are not in compliance with the whole Law “you are guilty of all.”

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10)

The Lord Jesus Christ is the only One who kept the Law perfectly. The Bible says of all others:

**“As it is written, There is none righteous, no, not one:
There is none that understandeth, there is none that seeketh after God.**

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” (Romans 3:10-12)

For those who say they keep the Law, read Romans 3:19:

“Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God.” (Romans 3:19)

If you claim to keep the Law, in blunt language the Bible is saying: “Shut your mouth and admit that you are guilty before God.”

Before we close our first lesson on the Good Samaritan, we will do our best to reconcile the difference between the answer to the question, “what must I do to inherit eternal life,” given by the Lord Jesus to the lawyer in Luke 10:26, and the answer to the question, “what must I do to be saved,” given to the Philippian jailer by Paul and Silas in Acts 16:31.

We will have no trouble at all in reconciling the different answers if we keep in mind that the “dispensation of the Law” was in effect when the lawyer asked the question.

Jesus, too, was under the Law.

“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.” (Galatians 4:4, 5)

The Law, then, would have been an appropriate answer. Paul says, in verse five that those who were under the Law needed redemption. **“To redeem them that were under the law.”**

Here in plain, easy to understand language is the reconciliation of the answer Jesus gave the lawyer and the answer Paul gave the Philippian jailer.

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For we are all children of God by faith in Christ Jesus.” (Galatians 3:21-26)

Verse twenty-three holds the key to understanding the difference between the answer Jesus gave to the lawyer, and the answer Paul gave to the Philippian jailer. Take your Bible and underline one word mentioned some five times in these verses. The word is "faith." Then look at verse twenty-three again.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." (Galatians 3:23)

The question by the lawyer, "what must I do to inherit eternal life," was asked BEFORE FAITH CAME. The question asked by the Philippian jailer was asked AFTER FAITH CAME.

We will take up the study of the Law and its relationship to the Believer in more detail in the third lesson in this series.

In today's lesson we will do our best to answer the question asked by the lawyer, "what must I do to inherit eternal life," and the question asked by the Philippian jailer, "what must I do to be saved."

The best way to answer the question of "what must I do to be saved" is to go directly to the Bible to see how others were saved and how their salvation was confirmed by the Lord Jesus Christ Himself. The first record is found in Luke 18: 10-14.

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18: 10-14)

The seven words uttered by this Publican, "God, be merciful to me a sinner," according to the words of Jesus, resulted in his justification.

The second record is found in Luke chapter twenty-three. One of the malefactors acknowledged that he was a sinner.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." (Luke 23:40-42)

He confessed Jesus as Lord. The answer to this sinner's prayer is recorded in Luke 23:43.

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.” (Luke 23:43)

The third record is found in Luke 19: 5, 6. Note that Zaccheus received Him joyfully.

“And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully.” (Luke 19: 5, 6)

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” (John 1:12)

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” (I John 5:11, 12)

Salvation is as simple as A B C.

A. Acknowledge your need.

“For all have sinned, and come short of the glory of God.” (Romans 3: 23)

B. Believe.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:18)

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36)

C. Confess Jesus as Lord.

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10:9, 10)

Chapter Two

Who is thy Neighbour?

The record of the story of the Good Samaritan is recorded in only one of the four gospels. The story begins with “a certain lawyer.”

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” (Luke 10:25)

The lawyer was not being honest. He did not ask the question expecting to receive an honest answer.

Jesus turns the tables on this dishonest lawyer by asking him two questions.

“He said unto him, What is written in the law? how readest thou?” (Luke 10:26)

This lawyer, who knew the Law, answered the questions with a summation of the whole Law.

“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.” (Luke 10:27)

Jesus said unto him, **“Thou hast answered right: this do, and thou shalt live.” (Luke 10:28)**

The words of Jesus, “this do and thou shalt live,” hit home. The poor soul was caught in his own trap. He knew that he had not kept the whole Law, especially the second part, “love thy neighbor as thyself.” He could not escape the fact that he was part of the crowd, spoken of by Luke in 18:9-12.

**“And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
I fast twice in the week, I give tithes of all that I possess.”
(Luke 18:9-12)**

This lawyer was not willing to take his place as a poor lost hell-bound sinner. He would never stoop to the level of the publican, as recorded in Luke 18:13.

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast,

saying, God be merciful to me a sinner.” (Luke 18:13)

The lawyer, rather than admit he had not kept the Law, tried to wiggle out of his predicament with the following question.

“But he, willing to justify himself, said unto Jesus, And who is my neighbour?” (Luke 10:29)

The question, “and who is my neighbour?” lays the foundation for one of the most interesting and revealing stories to be found in the Bible. This story should lay to rest the answer to the question, “who is my neighbour?” as well as what it means to “love thy neighbour as thyself.” This story, so rich in Bible teaching, is often referred to as a parable; however, Jesus does not call this a parable; therefore, it could well be an actual experience.

“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. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 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. 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. Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” (Luke 10:30-37)

When we come to a portion of Scripture such as this, we must always pay attention to the “primary meaning” before we start on the many “practical” applications.

The primary interpretation of this Scripture is not hidden in some deep theological mystery, but is written in plain and easy to understand language. It gives us the answer to, not only “who is our neighbour?” but what it means to “love thy neighbour as thyself.”

In our final lesson in this series we will deal with the subject “love thy neighbour as thyself.”

Then, too, we must be on guard as we continue our search for the many “practical” lessons that may be present in Scripture. We should always be very careful

not to read into Scripture something that is not there. Great harm can be done by trying to make Scripture say something it does not say.

Fortunately, this is one portion of Scripture where many practical lessons may be learned without changing or twisting the primary meaning of the text.

In this, and each of the following lessons, we will examine each of the characters mentioned in this very interesting story. The words used to identify each character, as well as their actions, give us a lot of information in our search for the practical lessons taught in the story of the Good Samaritan.

This entire story is told by Doctor Luke, (Luke 10:30-37). Here are the titles given to each member of the cast that appear in this drama.

1. A certain Man.
2. Thieves.
3. A certain Priest.
4. Likewise a Levite.
5. A certain Samaritan.
6. The Host, the Innkeeper.

The parallel between the six characters mentioned in our text fits like a glove the religious environment we see in the world today.

The “Certain Man” is a picture of a lost person on the way down. **“A certain man went down from Jerusalem to Jericho.” (Luke 10:30a)**

He was going in the wrong direction. “Down” not “up.” He was leaving the city of Jerusalem, and was on his way to Jericho. If history is correct, Jericho is known for its notoriety and wickedness. This certain man could very well represent those to whom Paul was referring in Ephesians 2:12.

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” (Ephesians 2:12)

We come now to the second character that plays an important role in our drama. **“And fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” (Luke 10:30b)**

It is no coincidence that they are identified as THIEVES; which means there was more than one. This is significant when we remember that we, too, face more than one enemy.

It is a well established Bible fact that mankind faces three mortal enemies, called in the Bible, the WORLD, the FLESH, and the DEVIL. Each one of these is capable of robbing a person of every thing they have, plus damning their soul.

All three of these enemies are present in the “parable of the sower.” We see the work of the Devil in Matthew 13:19.

“When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This

is he which received seed by the way side.” (Matthew 13:19)

We see the work of the flesh in Mathew 13:20, 21.

**“But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.” (Matthew 13:20, 21)**

We see the influence of the world in Matthew 13:22.

“He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” (Matthew 13:22)

The Devil removes the seed. **“In whom the god of this world hath blinded the minds of them which believe not.” (II Corinthians 4:4a)**

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” (I Peter 5:8)

The flesh will cause one to entertain a false hope of salvation by trusting religion.

“So then they that are in the flesh cannot please God.” (Romans 8:8)

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.” (II Corinthians 13:5)

The influence of the world is just as serious.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” (James 4:4)

**“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (I John 2:15, 16)**

We must know our enemy in order to combat our enemy.

1. How to overcome the Devil.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.” (James 4:7)

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” (I Peter 5:8, 9)

2. How to overcome the flesh.

“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” (Galatians 5:16)

3. How to overcome the world.

“For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.” (I John 5:4, 5)

“So then faith cometh by hearing, and hearing by the word of God.” (Romans 10:17)

Chapter Three

The Priest/Religion

In answer to the question, “Who is my neighbour?” asked by a certain lawyer, Jesus tells the touching story of a man who was on his way down from Jerusalem to Jericho. In this story, so rich in Bible teaching, we are introduced to six characters that represent, in some form, conditions of a corrupt religious system that we also see in the world today. Here is the story as told by Jesus, and recorded by Dr. Luke.

**“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.
And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,
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.
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.
Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?” (Luke 10:30-36)**

We closed our previous lesson by considering the ones represented by the first two members of this cast mentioned in this drama, “the certain man,” and “the thieves.” We come now to the third member of the cast.

“And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.” (Luke 10:31)

The Priest and the Levite were both familiar figures in Palestine. The Priest, of course, represents religion.

Here lies a wounded man, hopeless and helpless, unable to help himself. What an opportunity for religion to show its real purpose for its existence.

The word “religion” appears five times, and the word “religious” twice in the New Testament. Only one of these seven references to religion is spoken of in a good ethical sense.

**“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”
(James 1:27)**

The Bible has far more to say about false religion than it does the true. Here is what God says about false religion.

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.” (Matthew 23:15)

According to this verse, it becomes twice as hard for one to be saved after they embrace a false religion. It is better to remain with the knowledge of having no hope, than trusting in a false hope.

Paul issues this warning in II Corinthians 13:5.

**“Examine yourselves, whether ye be in the faith; prove your own selves. Know not your own selves, how that Jesus Christ is in you, except ye be reprobates?”
(II Corinthians 13:5)**

This same warning is given in II Peter 1:10.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” (II Peter 1:10)

There are many such warnings in the Bible; telling us there were people who thought they were saved but they were not. We turn now to the first three warnings on the seriousness of neglecting God’s one and only way of entering into the Kingdom. The first of which may be found in Matthew 7:13, 14.

**“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”
(Matthew 7:13, 14)**

Do not think the wide gate and the broad way refers to the wicked libertine. The very next verse identifies the ones on the broad road.

**“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”
(Matthew 7:15)**

This is made plain in Matthew 7:21-23.

**“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”
(Mathew 7:21-23)**

When the Bible says MANY, it means the majority. When the Bible says FEW, it means the minority. Stated bluntly, this means there are far more people who profess to be saved, then those who are truly saved. This means that there are preachers, Sunday school teachers, deacons, officers in the church and many others who think they are going to Heaven, but they will hear the Lord say, **“I never knew you, Depart from me ye that work iniquity,”**

According to Mathew, chapter twenty-two, in the end the “tares” planted alongside the “wheat” will far out number the “wheat.” The “false professors” will far out number the ones who “possess salvation.”

The second warning sounded by the Lord Jesus is recorded in Matthew 25:1-4.

**“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
And five of them were wise, and five were foolish.
They that were foolish took their lamps, and took no oil with them:
But the wise took oil in their vessels with their lamps.” (Matthew 25:1-4)**

Here we find ten bridesmaids, identical in appearance, dressed alike, all had lamps, all were on the same mission, and all expected to meet the Bridegroom. However, half of them were sadly mistaken. What was the difference between the five wise and the five foolish? **“They that were foolish took their lamps, and took no oil with them.” (Matthew 25:3)**

The lesson is clear. Oil is a type of the Holy Spirit, and no person is saved without the Holy Spirit. **“Now if any man have not the Spirit of Christ, he is none of his.” (Romans 8:9b)**

There is another warning sounded that we should also mention.

**“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
Afterward came also the other virgins, saying Lord, Lord, open to us.**

But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Matthew 25:10-13)

One day, without warning, all born again Believers, dead and living, will be caught up to meet the Lord.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (I Thessalonians 4:16, 17)

Here is what will happen to all who received not the truth. The door will be shut!

“And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (II Thessalonians 2: 11, 12)

The third warning is sounded in Matthew 22: 9-13)

“Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.” (Matthew 22:9-13)

Again, there is no indication that any of those who had on the proper wedding garment recognized this man did not have on the proper garment. It would appear that this man was at the very gate of heaven, fully expecting to sit down to the marriage supper of the Lamb, only to hear the terrifying words of the Lord, **“Take him away, and cast him into outer darkness.”**

This man was cast out “all because he did not have on the proper garment.” He was not cast out because of his conduct, but he was cast into outer darkness for one reason only, “not having on the proper garment.”

If all the other guests had on the proper wedding garment, it is reasonable to assume they must have received instructions as to the only garment that would be accepted by the king.

The only robe that God will recognize is “the robe of righteousness” provided by the King, His Son. The Scriptures make this plain.

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” (Philippians 3:9)

This robe must be the righteousness of Christ.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (II Peter 1:4)

Eternal life is not in following the religious code presented by the religious system.

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” (I John 5:11, 12)

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36)

Chapter Four

The Levite/ the Law

We come now to the fourth member of the cast in the drama of the Good Samaritan, recorded by Dr. Luke, in chapter ten. We take up the story with verse thirty-two.

**“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”
(Luke 10:32)**

The Levite is a picture of the Law, which can only condemn, but cannot save. The Law can only tell you how to walk, but is unable to help you after you have fallen. The Law was never given to save a person. Here is the record in plain language.

**“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”
(Galatians 2:21)**

**“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.”
(Galatians 3:21)**

In this lesson we will be looking at the Law from three perspectives.

1. The Law had a definite beginning.
2. The Law had a definite ending.
3. The relationship of the Law to the Believer today.

The first four hundred and thirty years, following the flood, there was no Law.

**“And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”
(Galatians 3:17)**

From these Scriptures we see that the Law had a definite beginning. **“For the law was given by Moses, but grace and truth came by Jesus Christ.” (John 1:17)**

“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.” (Luke 16:16)

In Galatians we are told that the Law would end when “the seed should come.”

“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” (Galatians 3:19)

This Scripture, Galatians 3:16, leaves no doubt as to WHO this seed was.

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” (Galatians 3:16)

We have further proof in Galatians 3: 23-26.

**“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
But after that faith is come, we are no longer under a schoolmaster.
For we are all the children of God by faith in Christ Jesus.” (Galatians 3:23-26)**

Here Paul calls the Law “A SCHOOLMASTER” to bring us to Christ, that we might be JUSTIFIED BY FAITH. All who have faith in Christ are no longer under a schoolmaster, the Law. This is confirmed in Romans 10:4.

“For Christ is the end of the law for righteousness to every one that believeth.” (Romans 10:4)

The Law, being God’s standard for righteousness, and no person is able to keep the Law, was the Law then a failure?

For any person to ever stand in the presence of God the Law must be upheld in every detail, from birth to death. God knew before He ever created man that man could never live up to the holiness He demanded; therefore, God made provision for man’s failure before He ever created man.

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” (Hebrews 9:26)

This is the reason the Lord Jesus Christ came into the world as a baby and lived a perfect life, fulfilling every detail of the Law; then gave His life so all who believe can have life.

“Think not that I am come to destroy the law, or the

**prophets: I am not come to destroy, but to fulfill.”
(Matthew 5:17)**

“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.” (Galatians 4: 4, 5)

Jesus met every demand of the Law, and therefore became a perfect sacrifice for the sins of the whole world.

Every Born Again Believer died with Christ, when Christ died.

**“For I through the law am dead to the law, that I might live unto God.
I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” (Galatians 2:19, 20)**

Paul is not saying that the Law is dead, but he is saying that he was dead through the Law.

The least infraction of the Law meant death.

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” (Galatians 3:10)

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” (Ezekiel 18:20)

Paul states that after being crucified with Christ, (that is, Paul died when Christ died) the penalty for breaking the law was paid in full.

**“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
(II Corinthians 5:21)**

Paul also says we are dead to the Law.

“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” (Romans 7:4)

The Believer is dead to the Law; so the Law has no more claim against the Believer. The Believer, then, is not under the Law but under Grace.

“For sin shall not have dominion over you: for ye are not under the law, but under grace.” (Romans 6:14)

There are three words that describe the relationship of the Law as it relates to the Believer today.

1. First we are made FREE from the Law.

“For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.” (Romans 8:2)

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” (Colossians 2:14)

2. We are REDEEMED from the curse of the Law.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” (Galatians 3:13)

3. We are DELIVERED from the Law.

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” (Romans 7:6)

The Law, therefore, plays no part today in the redemption of the Believer.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” (Galatians 2:16)

If you are of those who will not accept the crystal clear teaching of the Scriptures, and still want to be under the law, read Galatians 3:10, and James 2:10.

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” (Galatians 2:10)

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10)

For those who believe that salvation consists of both Law and Grace read Galatians 5:4.

**“Christ is become of no effect unto you, whosoever of you are justified by the law; you are fallen from grace.”
(Galatians 5:4)**

Salvation is not a mixture of Law and Grace. It has to be by Law or Grace; it cannot be both. For those who may still be confused, once more, read Galatians 2:16.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, not by the works of the law: for by the works of the law shall no flesh be justified.” (Galatians 2:16)

Chapter Five

Answers

In one verse, Jesus answers the question “and who is my neighbor?” asked by a certain Lawyer.

“But he, willing to justify himself, said unto Jesus, And who is my neighbour?” Luke 10:29)

The answer Jesus gave was certainly not the answer the lawyer expected. The answer Jesus gave leaves no room for doubt that our neighbour is any person in need.

“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.” (Luke 10:30)

Jesus, teaches us in five verses, (Luke 10:31-35) the Believer’s responsibility to their neighbour. This, then, becomes the important lesson to be learned from the story of the Good Samaritan.

The Believer’s responsibility to their neighbour is also confirmed, in James and in I John.

**“If a brother or sister be naked, and destitute of daily food,
And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?
Even so faith, if it hath not works, is dead, being alone.”
(James 2:15-17)**

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (I John 3:17)

To understand what it means to “love our neighbour as ourselves,” Jesus uses the example of two of the most highly regarded religious figures of the day, the Priest and the Levite.

**“And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”
(Luke 10:31, 32)**

The Priest represents “religion.” He was in charge of the religious life of Israel. Maybe the Priest thought this man was too far gone to be helped. Anyway he was unwilling, or unable to help the poor man.

The next person to come along was the Levite. The Levite represents the Law. There was nothing the Law could do to help him.

The Law can only condemn, but cannot save. The Law can convict, but cannot convert. The Law can only warn one to stay off the Jericho road, but it has no power to help once you have been beaten and robbed.

The inability of the Priest and the Levite to do anything to help the poor man, set the stage for the only one who is able to help.

When religion fails, grace comes into the picture.

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.” (Luke 10:33)

We do not have to look far to see the major differences between the Samaritan, the Priest and the Levite.

It is said of the Samaritan, “and he came where he was.” This means the Samaritan knew the exact location of this man.

This was not the case of the Priest and the Levite. It is said of them, “and by CHANCE there came down a certain Priest,” (Luke 10 31) “And likewise a Levite.” (Luke 10:32). It was by accident they found the man.

Unlike the Priest and the Levite, the Samaritan had with him all the necessary supplies for any emergency. He carried with him bandages, oil and wine; common medicines of the day for the treatment of injuries. He also had transportation to take this wounded man to the inn. Not a single thing was overlooked.

“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.” (Luke 10:34)

Not only was the Samaritan an example of our responsibility to the needy, but he is also a picture of the Lord Jesus Christ, who was willing to leave Heaven, limit Himself to a human body, die like a common criminal, pay the ultimate price for our sins and stands ready to save, as the Scripture says in Luke 19:10: **“For the Son of man is come to seek and to save that which was lost.”**

There is more to this story than just bandaging this man’s wounds and pouring in oil and wine. After saving his life, he did not say to him, “I have done all I can do for you. I have saved your life, now it is up to you to keep yourself. Get off this road and stay off, for if you get caught again it will be too bad.”

No indeed, the Samaritan did not save this poor man and then leave him to try to make it on his own. Neither does our Lord leave a child of His to make it on their own. He is not that kind of Saviour. He provides for a “complete salvation.”

“Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Hebrews 7:25)

After bringing the poor fellow to life, the record says “he set him on his own beast and brought him to the inn and took care of him.” The Lord Jesus says to all who are saved:

**“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”
(Hebrews 13:5)**

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” (Jude 1:24)

It is so reassuring to have the Word of God in which to put our trust, instead of having to trust the opinions of men.

So far in our studies we have spent some time on the first five members of the cast in the drama of the Good Samaritan.

First, we see that the man on his way from Jerusalem to Jericho is the answer to the question, “and who is my neighbour.” We see, too, that he is a picture of all who are in dire need of help.

Second, we see the thieves, which represent the enemy, the world, the flesh and the Devil.

Third, we see the Priest, which represents “religion.”

Fourth, we see the Levite, which represents “the Law.”

Fifth, we see the Samaritan, which illustrates what it means to “love thy neighbour as thyself;” as well as being a picture of the Lord Jesus Christ.

We come now to the sixth member of the cast.

“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.” (Luke 10:35)

The inn represents the Church. The “host” represents those in charge of the Church.

**“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”
(Ephesians 4:11, 12)**

If these instructions are followed, no better place may be found for a new Believer than the local Church assembly, for it is here one should, “**continue steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.**” (Acts 2:42)

It is in the local Church assembly that one should be able to, “**Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.**” (II Peter 3:18)

I am not talking about just any church; for many churches have become a place of social entertainment instead of Bible classes, and a dining room instead of a prayer room.

Believers must be aware of what is being taught in a church. We need to follow the example of the Bereans who **“received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”** (Acts 17:11)

Before we close, we must mention the promise of rewards for those who are faithful to their calling of “taking care of those left to their charge.”

“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.” (Luke 10:35)

This is the meaning of the words of the Lord Jesus in Matthew 24:44-47.

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.” (Matthew 24:44-47)

The answer to the lawyer’s question, “who is my neighbour?” ends with a question.

“Which now of these three, thinkest thou, wast neighbour unto him that fell among thieves?” (Luke 10:36)

The lawyer replies that he now knows the answer. **“And he said, He that shewed mercy on him.”** (Luke 10:37a)

The most compelling sentence in the whole narrative is, **“Then said Jesus unto him, Go, and do thou likewise.”** (Luke 10:37b)

“He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.” (Proverbs 14:21)

“He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.” Proverbs (14:31)

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” (Micah 6:8)

Mercy and compassion are the outward manifestation of love. The best definition of love is found in I Corinthians 13:4-6.

**“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth.”
(I Corinthians 13:4-6)**