

## ***Wonderful Salvation in the Gospel of Luke***

*And behold, a certain lawyer stood up and put Him to the test, saying, what should I do to inherit eternal life? And He said to him, What is written in the law? How do you read it? 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." And He said to him, You have answered correctly; do this, and you shall have life. But he, wanting to justify himself, said to Jesus, And who is my neighbor? 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. And by coincidence a certain priest was going down that road: and when he saw him, he passed by on the opposite side. And likewise also a Levite, when he came to the place and saw him, passed by on the opposite side. But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion; 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. 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. Which of these three, does it seem to you has become a neighbor to him who fell into the hands of the robbers? And he said, The one who showed mercy to him. And Jesus said to him, Go, and you do likewise. (Luke 10:25-37).*

### **THE GOOD SAMARITAN**

#### **A Self-Justified Lawyer**

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.

Luke 10:29 says, "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 Condition of a Certain Man**

Jerusalem means foundation of peace (see Heb. 7:2), and Jericho was a city of curse (Joshua 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. 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).

#### **Helplessness of Religion**

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. 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 Samaritan and His Care**

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 Need for a Loving Neighbor**

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. 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.

*(Adapted from the Life-Study of Luke)*