

# THE GREATEST SAMARITAN

Luke 10:25-37

## INTRODUCTION

- This of the most well-known of the parables
- The basic principle of helping others in need is understood by all, agreed to by most, and practised by few
- Christ gave this parable in response to a lawyer asking what he had to do to be saved
- The lawyer showed a good understanding of the essence of the law, but as with many of the Jews, his religion was one of theory, not practice
- By the Lord Jesus teaching this parable with a Samaritan as the hero, it was rebuke to the racist attitudes of the Jews
- When Jesus says, “this do, and thou shalt live”, he does not teach justification by our works, but rather our complete inability to fulfil the heavy demands of the law
- There will be many in hell who did their best to be a “good neighbour”, to live as “good Samaritan”, but never had their sins forgiven
- If all a person learns from this parable is that “we are to be kind to one another”, then he has missed the greater lesson
- Until a sinner ceases to see himself as the Good Samaritan, and instead as that man “half dead” in sins, helpless, hopeless, in desperate need of a Deliverer, then he remains lost and condemned in his self-righteousness
- So today we will examine this parable as a complete picture of the salvation of a sinner by the grace and mercy of God in Jesus Christ

## I. THE CONDEMNATION OF THE SINNER (30-32)

A. Our departure from God

1. Jerusalem is the city of God

a. It is the place God chose to put his name

- b. It is the location of God's house and where his presence dwells
    - c. It is the "foundation of peace"
    - d. It is elevated
  2. Jericho was in a low valley, cursed by Joshua, and regarded as a wicked place in the time of Christ
  3. Adam, and all mankind have turned from God and descended into rebellion and sin (Isaiah 53:6)
- B. We have fallen victim of sin and Satan
  1. As thieves, they have robbed man of his original blessed state
    - a. Adam was without sin, possessing a natural righteousness
    - b. Adam enjoyed perfect communion with God
    - c. Adam had free access to the tree of life, and was not subject to death or sickness
  2. They "stripped him of his raiment", his original righteousness, leaving him naked in his sins before God
  3. They "wounded him"
  4. There has never been, nor ever will be, greater thieves than sin and Satan – they have not just robbed one person, but the entire human race, and not robbed us of mere money, possessions, or even our mortal lives, but of our very souls and our communion with God, and life eternal with him
- C. We have been left "half dead" by sin
  1. Adam was warned, "in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17)
  2. He died *spiritually* that day he sinned
  3. We enter this world alive in the body, but dead in the spirit; (Ephesians 2:1)

4. Sin has killed the *best* half of man, the spiritual, our “God-consciousness”, and has left us with the mere physical half alive
  5. Yet how few of us regard this thief called sin with the horror and revulsion that he is worthy of, but rather love, embrace and willingly surrender to him!
- D. The priest, representing the moral law, renders no help for sinners
1. The Ten Commandments summarise God’s perfect standard of righteousness, which if a person could keep, would merit eternal life
  2. To offend in one point makes us guilty of all (James 2:10)
  3. Rather than justify sinners, the law only condemns us (Romans 3:20)
  4. The two stone tables of the law give no healing, but only crush sinners further under their holy demands
- E. Neither can the Levite, representing the ceremonial law, deliver from sin’s effects
1. Under the law, God provided a way for sins to be atoned for by the blood of animals sacrificed on behalf of the people
  2. Yet those continual sacrifices could never cleanse the heart from sin and bring true healing to the soul (Hebrews 10:4)
  3. “The butchery of so poor a creature, cannot be any compensation for that which is a disparagement of the Creator of the world. What alliance was there between the nature of a beast, and that of a man? An inferior nature can never atone for the sin of a nature superior to it. There is indeed in the groans of those dying creatures some demonstration of God’s wrath, but no bringing in an everlasting righteousness, nor any vindication of the honour of the law” (Stephen Charnock)

## II. THE COMPASSION OF THE SAVIOUR (33-34)

- A. A certain Samaritan
1. The Samaritans populated the central region of the land of Israel following the Assyrian captivity

2. The people were mixed-race, and followed a syncretistic religion, combining paganism with the worship of Jehovah (2 Kings 17:33)
3. The Jews despised the Samaritans more than the Gentiles, as they defiled the true religion
4. It was the greatest insult among the Jews to call someone a Samaritan, and this they did to the Lord Jesus (John 8:48)
5. Yet this Jesus, “despised and rejected of men”, is the compassionate Samaritan, who comes to the rescue of half-dead sinners, beaten and robbed by sin and Satan

B. He came where he was

1. The Lord Jesus left the glory of heaven and came to this sin-cursed world in human flesh
  - a. He took upon him the form of a servant (Philippians 2:6-7)
  - b. He became one of us (Hebrews 2:14-18)

C. The compassion of Christ

1. There is no worthiness in the sinner of this compassion, nor obligation upon the Lord to exercise it
2. His compassion is demonstrated:
  - a. In his coming to this world as a servant in poverty, rather than as a king in riches
  - b. In bearing the reproach and scorn of his enemies
  - c. In suffering the cruel death of the cross for our sakes (Romans 5:8-10)
  - d. In seeking for us traitors and rebels, as a Shepherd seeking his lost sheep (Luke 15:4-6)
3. What the thieves did to the man on the road to Jericho, the Lord Jesus endured for our sakes:
  - a. He was stripped of his raiment
  - b. He was wounded for our transgressions

- c. He suffered death for our sakes

#### D. The healing of Christ

1. He binds the wounds of sinners (Isaiah 61:1)
2. He pours the oil of the Holy Spirit
  - a. To convict of sin (John 16:8)
  - b. To work godly sorrow for sin (2 Corinthians 7:10)
  - c. To work repentance of sin (Acts 3:26)
  - d. To reveal the knowledge of Christ and faith in him (John 16:12-14)
  - e. To regenerate the heart by the new birth (Titus 3:5)
  - f. To bring peace to the conscience and fill the heart with love towards God (Romans 5:5)
3. He pours the wine of his redeeming blood
  - a. The fruit of the vine represents the blood of Christ (Luke 22:20; John 6:55)
  - b. Unlike the blood of animals under the Levitical system which could only cover sin, “the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7; cf. Revelation 1:5)
  - c. True and eternal healing of those left half-dead by sin and Satan comes only through the application by faith of sacrifice of Jesus Christ, “and with his stripes we are healed” (Isaiah 53:5)
  - d. As “wine that maketh glad the heart of man” (Psalm 104:15), the blood of Christ purges the guilty conscience (Hebrews 9:14), lifts the heavy weight and burden of sin, and brings unspeakable joy to the pardoned sinner

#### E. The guidance of Christ

1. The Samaritan “set him on his own beast” to carry him to the inn
2. We are all “carried about” by something

- a. Negatively, we can be carried about by idolatry (1 Corinthians 12:2; Galatians 2:13), or divers and strange doctrines (Ephesians 4:14; Hebrews 13:9)
- b. But positively we are to be carried and led by the Lord in wisdom, in the right paths (Proverbs 4:11), in paths of righteousness (Psalm 23:3), in truth (Psalm 25:5) and sound doctrine

### III. THE CONGREGATION OF THE SAINTS (34-35)

#### A. The “inn” of the church

1. Immediately after saving the half-dead man, the Samaritan takes him to the inn
2. The Lord leads every new believer to the body of Christ, for baptism and membership
  - a. They believed, were baptized, and added to the church (Acts 2:37-38,41)
  - b. “But now hath God set the members every one of them in the body, as it hath pleased him” (1 Corinthians 12:18)
3. “A church of Christ, where the Gospel guides, directs, and carries souls: saints are not at home in their proper city and country, they are travellers here, and need refreshment by the way; and a church of Christ is as an inn, for the entertainment of such: it is large, and has room enough for as many as come to it; and is well stored with provisions of all sorts, signified by bread, and milk, and wine, a feast of fat things, a furnished table, Zion's provisions, the goodness and fatness of God's house; and has rivers of pleasure, and very good lodgings, sure dwellings, and quiet habitations; all which is agreeable to weary travellers: and hither Christ brings his people, whom he saves and calls; it is his will that they should be in a church state, and it is his own act to bring them there, and it is their great privilege to be thither brought.” (John Gill)
4. The church is the place of:
  - a. Comfort
  - b. Joy

- c. Communion
- d. Instruction
- e. Correction
- f. Edification
- g. Equipping
- h. Commissioning

B. The Lord provides for his church

1. He appoints “hosts” (pastors) over the congregation (Ephesians 4:11)
  - a. To equip the saints for ministry (Ephesians 4:12)
  - b. To teach by word and example (1 Timothy 4:11-12; 1 Peter 5:2-3)
  - c. To protect the flock from error (Acts 20:28-31)
  - d. To watch for the souls of the saints (Hebrews 13:17)
2. The “two pence” (denarii) are Christ’s supply for the church from his limitless treasury
  - a. This may refer to the two testaments, from which the church is nourished and built up
  - b. They may refer to both the spiritual and temporal supplies that Christ provides (Matthew 6:33; Philippians 4:19)

C. The Lord promises to return and reward

1. Not “if”, but “when I come again”
  - a. “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:3)
  - b. There are many scoffers in these last days who mock the truth of Christ’s soon return (2 Peter 3:3-4)

- c. Yet he tarries his coming in longsuffering for souls (2 Peter 3:9)
2. When he comes he will reward his servants
    - a. There is a particular crown for the faithful minister – a crown of glory (1 Peter 5:4)
    - b. Every believer will have their works tried at the judgment seat of Christ and be rewarded accordingly (1 Corinthians 3:13-14)

## **CONCLUSION**

1. In this simple story to demonstrate how we are to love our neighbour, Christ presents to us himself as the most perfect and loving Neighbour that ever was or will be, the Samaritan, who looked upon us half-dead sinners, had compassion on us, and in love gave himself for us
2. Do you recognise yourself as that traveller who turned his back on God and put himself on the path of destruction, to be molested, robbed and wounded by sin and Satan, left dead in sins, with nothing but hell for eternity awaiting?
3. And have you realised the futility of all other hopes of salvation, whether it be through religion or morality, and that your only hope is to cast your soul at the feet of Jesus, with your only plea, "God be merciful to me, a sinner"?
4. Only the greatest of fools would lie bleeding to death refusing the help of one would could save his life, and yet this is precisely what most people do by rejecting Christ, the only Saviour from sin, death and hell
5. May God give each of us grace to receive the free gift of salvation he offers to us, and in doing so, render ourselves entirely and eternally for his service and glory alone