

Scripture Reading:
Luke 10:30-35

NASB95

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30 *Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.*

31 *And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.*

32 Likewise a Levite also, when he came to the place and saw him, passed by on the other side.

33 But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

34 and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him.

35 *On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'*

Introduction:

The legal expert viewed the wounded man as a topic for discussion; to the bandits, he was a victim to exploit; to the priest, as a problem to avoid; and to the Temple assistant, as an object of curiosity. Only the Samaritan treated him as a person to love.

Three principles about loving our neighbor:

- 1)** Lack of love is often easy to justify, even though it is never right;
- 2)** Our neighbor is anyone of any race, creed, or social background who is in need;
- 3)** Love means acting to meet the person's need.

Wherever you live, people in need are close by.
Don't "cross to the other side."



A wide-angle landscape photograph of a deep, dark chasm or canyon. The sky above is filled with heavy, dark clouds, with a bright, overexposed area at the top representing the horizon or a distant sun. The rocky walls of the canyon are steep and dark. In the foreground, there is a dark, grassy slope on the left and a rocky, overgrown ledge on the right. The overall mood is mysterious and foreboding.

**DON'T CROSS
TO THE OTHER SIDE**

1. The Seeing Eyes

2. The Shape of Love

3. The Soul That Keeps

1

THE SEEING EYES



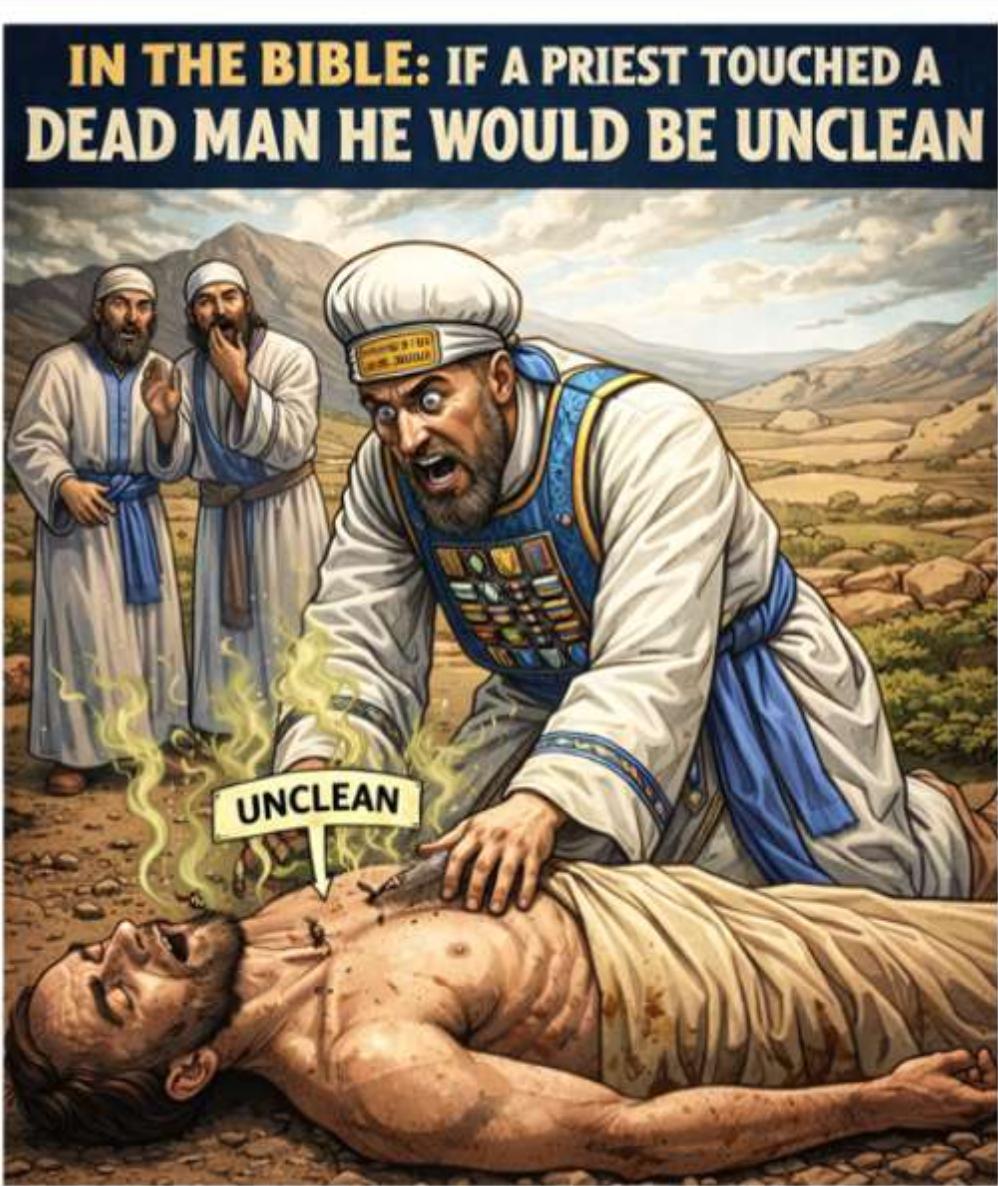
v31. "And by chance a priest was going down on that road..."

The priests were like the politicians of their day.



They called the shots and controlled the people.

Numbers 19 tells us that if a priest touched a dead man he would be unclean for seven days.



The Levites would have been like the social workers of our day, after a closer look, this Levite crossed to the other side as well.

The word "**saw**" is repeated three times in this Parable.

In Greek **εἰδώ** or **eidō** which means to see, perceive, notice, discern or discover. It also means to know, get knowledge of, and understand. The priest, the Levite and the Samaritan saw and knew what happened.

"Be careful little eyes **HOW you see."**

What we see around us affects our walk and our talk. How we see people affects our dealings and our feelings.

"Build a longer table not a higher fence."

We build higher fences because of how we **SEE** people.

We often cast doubts over someone who comes to us because of this truth: We Don't See **GOD** in that person.

The church is suffering from disunity because of what our eyes can't see in others. "**Koinonia**" will happen only when we see God's image in a person.

2

The Shape of Love

Once we have found this great central truth in life, that we are loved by God now and forever, we can behave and say, "**Whatever is mine is God's and whatever is God's belongs to my neighbor because my neighbor belongs to Him.**"

The Good Samaritan is doing what is **INSTINCTIVE** and **NATURAL** because of who he is.

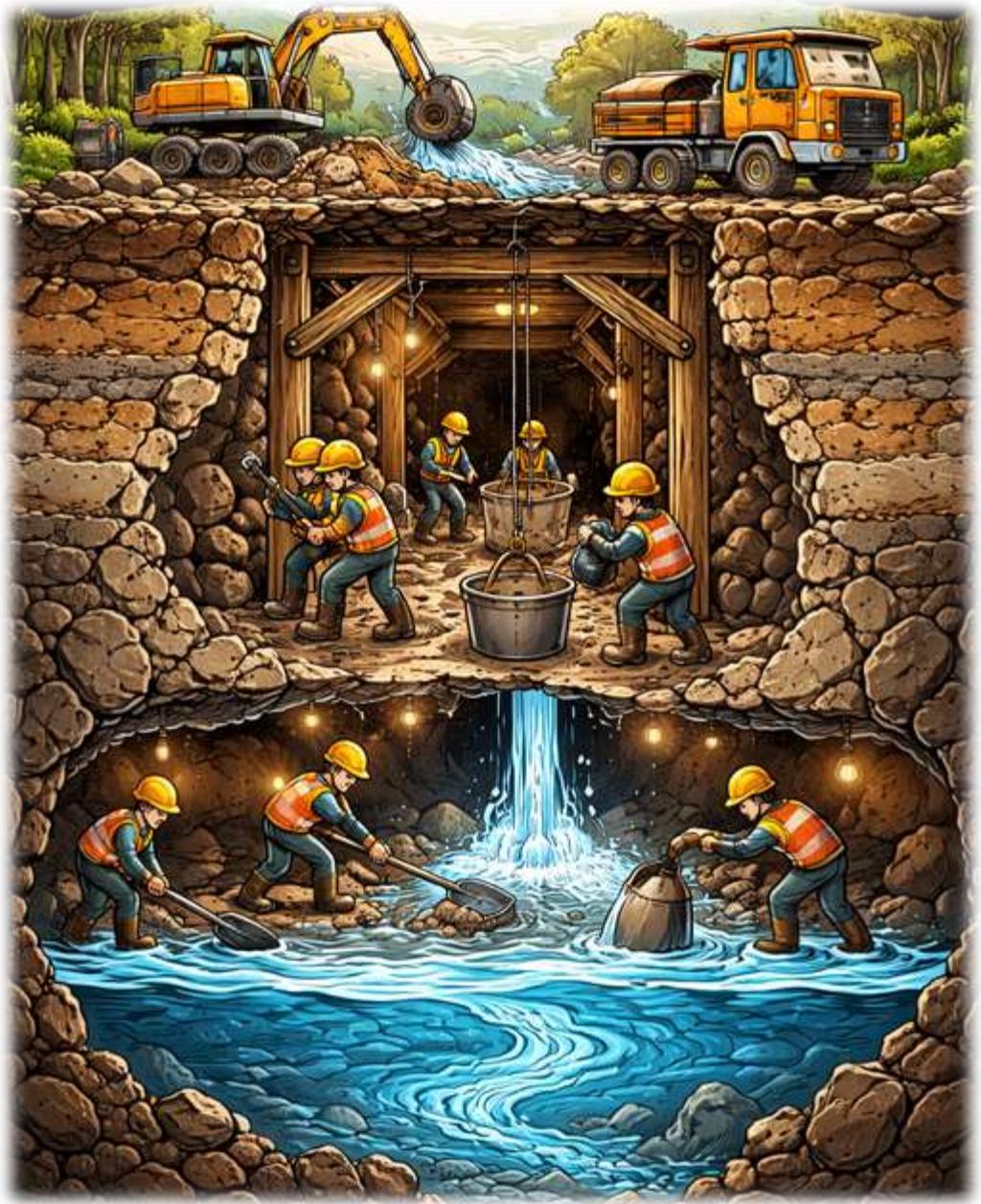
Scholars cannot agree on how much money he gave the inn keeper. The point is that he paid the innkeeper a considerable amount of his own money to take care of this unknown, injured man.

Jesus says to us, **“Love your neighbor as you love yourself.”** Love of self is instinctive and involuntary.

Jesus says in the kingdom that's how you love your neighbor. You feel he/she is worthy and deserves preferential treatment. There is no legalism. The lawyer who asks Jesus the question, "**Who is my neighbor?**" is trying to find a new rule, a new law. In the Good Samaritan story, Jesus indicates that the law of love puts an end to legalism.

Eg. Digging for underground river.





As you pump the water you enlarge those capillaries and more water comes. Once you stop, the water backs up, the capillaries close and the river is formed somewhere else.

Our life in Jesus is like that. As we give our time, our love, our money, the well is always filled. When we begin to believe **“What’s mine is mine”** somehow our lives dry up and we’ve lost the key to everything.



The Samaritan.

Someone wisely said that if we could read the secret history of our enemies, we would find in each enough sorrow and suffering to disarm all of our hostility.

Who is the Samaritan? He is the One who knew no sin, but who became sin. **He is Jesus - The GREATER SAMARITAN.** He came to you and me who have been beaten up because of our sin and stupidity and had compassion on us.



v34 (a) Jesus comes and gives oil and wine. Oil is a symbol of the Spirit, wine a symbol of blood. The Spirit provides power for success; the blood, provision for failure.

v34 (b) The Samaritan elevated the wounded traveler to the position he had enjoyed previously - just as Jesus became a Son of Man that we might become sons of God.

v34 (c) Where does Jesus take people who have been beat up or wounded? He deposits them in the care of the innkeeper.

The parable does not end with the Good Samaritan. It continues with the work of the innkeeper.

3

THE
Soul
THAT
Keeps

10:35 After carrying him into the inn, the Samaritan said to the innkeeper, ***"Here's money to take care of this man. If you need more, I'll pay you back when I return."***

Note: He did not say "if I return" but "when I return." And he paid more than enough, that is why he said, "if you need more."

The Good Samaritan puts the man he saved from dying into the care of the innkeeper and he paid the down payment. Not only did he pay the down payment, he also promised to return and pay in full.

Who is the INNKEEPER? The believers. Individually and as corporately.

Two pieces of silver were a significant amount of money in that day. If the innkeeper figured the Samaritan was not likely to return, he could dump the traveler on the street and use the silver to remodel his inn. That's what some people do. They've been blessed by the Lord with **money, jobs, resources, abilities, and talents**. And what do they do with them? Use them for their own gain.



Jesus is coming back.

And, based upon the Word of God, anything you have spent above and beyond the two denarii you have been given will be rewarded greatly.



CONCLUSION:

The Lord has entrusted to us more than enough to take care of the half-dead people who come our way. The question is, will we release what He's given us?

Provision has already been made for every area. Will we let it go? Will we make the time? Will we expend the energy? Or will we cross the other side?

Fellow innkeepers, I trust we will say to our Good Samaritan, **"You've already given me the gifts and the goods to care for whoever You send my way. Therefore, I will do whatever it takes, knowing You are repaying."**

The thief on the Bloody Way saw the traveler as a numbskull to attack. The priest and Levite saw him as a nuisance to avoid. The Samaritan saw him as a neighbor to love. The innkeeper saw the wounded traveler as a soul to care and the Samaritan as the Lord who will return with His reward one day. How do you see people?