

Who is the Good Samaritan?

In Luke 10:25-37, we are told the parable of the good Samaritan. This parable, has been taught to us from early days in Sunday School as a model lesson of learning to love those who need help, those who are down and out. Although this may be an *application* of the parable, it is far from being the correct *interpretation*. This parable, like most, has more than just a surface meaning. In this story, Jesus paints a dispensational picture from the fall of Adam until the second coming of the Lord Jesus Christ.

The background actually begins in verse 25 where a lawyer asked Jesus a tempting question of how to gain eternal life. One of the commandments which was necessary was, *"love your neighbor as yourself"* (Leviticus 19:18). The parable of the Good Samaritan was given in response to the lawyer's question of *"then who is my neighbor?"* (verse 29). Jesus replied: *"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."* (verse 30)

Robbed And Redeemed

The road of mankind since the time of Adam has been "down". When Adam disobeyed God and ate of the forbidden fruit of the tree he fell into the hands of the Thief (John 10:10), Satan and his demons. The thieves did three things to the man before they left him in the road. First, they stripped him of his raiment, secondly, they wounded him, and thirdly, they departed leaving him half dead. This is the three fold curse of the law: poverty (stripped him), sickness (wounded him), and spiritual death (departed leaving him *half dead*). It is significant that he was left *half dead*, because, when Adam sinned in the Garden, he did not fall over and physically die, even though God told him that if he ate of the fruit, he would surely die (Genesis 2:17). At the moment Adam ate of the fruit, he died *spiritually*, but he was still alive *physically*. In other words, he was *half dead*.

The Law Is Powerless To Help

"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” (verses 31,32)

The *priest* and *Levite* represent the written and sacrificial parts of the Law. Notice that neither one could help, but had to pass by on the other side. The law was never designed to save man, but to tell him that he is a sinner and needs a savior (Romans 3:20, 5:20, Galatians 3:19). Also notice that both passed *by chance*. The law would have never been introduced if man would have accepted God’s Word by faith. Both the priest and Levite were repulsed by the sight of this man and passed by him. The Law has nothing to give, but demands all from you.

Jesus is the Good Samaritan

“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”. (verses 33,34)

Thank God for Jesus, our Good Samaritan. He did not come by chance, but was on a journey. He had a definite purpose in coming from Jerusalem (heaven) to Jericho (earth). He did not “pass by on the other side”, but *came to us*. You did not have to go to Jesus, *He came to you*. When we were lost and dead in our trespasses and sin, Christ died for us. He also had *compassion* on the man, and bound up his wounds. This tells us there is healing in the atoning work of Jesus for Satan’s curse of sickness.

Finally, the Good Samaritan brought the man to an inn. *The inn represents the Church*. When Jesus redeemed you, he placed you into the church, the body of Christ, and turned you over to the Innkeeper for safe keeping.

The Good Samaritan Is Coming Back

“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”. (verse 35)

Jesus told us *He is coming again*. After He turned us over to the host, He promised to come again for us. I do not believe we can know the day or hour of Jesus return, but the general time can be derived from the scripture, and the parable of the Good Samaritan is one such scripture.

The Samaritan gave the host *two pence* to last until he would return. I believe this amount tells us how long he would be gone. In Matthew 20:1-16 and Revelation 6:6, we are told that a pence, or penny, was a full day's wage. So, the Good Samaritan gave the host enough money for two days. Second Peter 3:8 tells us "...one day is with the Lord as a *thousand years*, and a thousand years as one day.". Could the Samaritan be telling us He will be gone for two thousand years? Maybe so. The Lord's return is close.

Jesus now says in the closing of this parable:

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he (the lawyer) said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (verses 36,37)

The original question in verse 29 was, "...*who is my neighbor?*". Jesus just proved in this parable the neighbor was *Himself*. He is not teaching us to love the down and outer, the man in the road. *He is teaching us to love Himself*. Helping those in need is admirable and even commanded, but never as an entrance into heaven and eternal life. Good works have never saved anyone. We are the ones in the road. Without Jesus we are helpless. Jesus was teaching us the way to gain eternal life was to *love Him*.

The Unseen Helper

The main character of this parable is the Good Samaritan, Jesus. But behind the scenes in this parable is an unseen, invisible hero, the Holy Spirit. The ministry of the Holy Spirit is supportive and never seeks the forefront. There are five ministries of the Spirit which are fulfilled in our lives once we accept Jesus as our Savior.

1. The *Oil*-This is the first element put into the wounds of the man in the road. The oil represents the work of the Holy Spirit in the new birth.
2. The *Wine*-Wine is the second element poured into the wounds of the man. This represents the ministry of the Holy Spirit in the infilling. Since the oil was first, this tells us that a person must be born again to receive the fullness of the Spirit (Acts 19:2).
3. The *Beast*-The Holy Spirit is the Lord's burden bearer. He is used to carry us from the road to the inn, from the kingdom of darkness into the new creation. The Holy Spirit takes us out of the world and places us into the body of Christ (I Corinthians 12:13).

4. The *Innkeeper*-Because the Good Samaritan had to leave, He placed us into the inn. The Inn represents the Church. The innkeeper is the Holy Spirit which Jesus promised us would come and watch over us forever (John 14:16). The innkeeper does not own the inn, but is hired by the owner to oversee and protect.

5. The *Steward*-The innkeeper was also asked to be the steward, the distributor of the funds which were left by the Good Samaritan. Although our needs are supplied by God, according to His riches in glory through Christ Jesus (Philippians 4:19), the One Who has been given charge over the distribution of the funds is the Holy Spirit.

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