

## THE GOOD SAMARITAN: LOVING OUR NEIGHBORS INTO THE KINGDOM EVANGELISM AND DISCIPLESHIP SERIES

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### TEXTS:

**Luke 10:25** And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” **26** He said to him, “What is written in the law? What is your reading *of it*?”

**27** So he answered and said, “*“You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.”*” **28** And He said to him, “You have answered rightly; do this and you will live.” **29** But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

**30** Then Jesus answered and said: “A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. **31** Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. **32** Likewise a Levite, when he arrived at the place, came, and looked, and passed by on the other side. **33** But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. **34** So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. **35** On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ **36** So which of these three do you think was neighbor to him who fell among the thieves?” (NKJV)

**Luke 15:1** Now all the tax collectors and the sinners were coming near Him to listen to Him. **2** Both the Pharisees and the scribes *began* to grumble, saying, “This man receives sinners and eats with them.”

**Matthew 5:43** “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ **44** But I say to you, love your enemies and pray for those who persecute you, **45** so that you may be sons of your

**Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same? 48 Therefore you are to be perfect, as your heavenly Father is perfect.”**

**INTRO:** The Good Samaritan is a well-known story that even unbelievers use the terminology. Periodically in the news, a rare, good news story is shared that a “Good Samaritan” has helped another person, a stranger. It is synonymous for being good and kind toward others, especially strangers. In fact, we all know what it means when you call someone a “Good Samaritan.” That’s a compliment. It generally means that someone shows kindness, mercy, compassion, and care to some other person in need, and that’s good. That’s virtuous. This is also one of the most misunderstood texts in the Bible.

For example, Marxists and social gospel advocates have used this passage to support their social justice ideology of dispensing one’s wealth and distribute it to the poor. But that is not what this text is saying.

This is a parable, one of 40 parables that Jesus taught in the Gospels. Parables are stories in which the Lord reveals His truth to His disciples but hides it from His rejecters. This parable, therefore, will be misunderstood by non-believers. Most people read this parable as a simple story of showing kindness. But it is much deeper in meaning.

Jesus makes up this brilliant story to teach us that He wants us to love God with the love that He has given to us, and to love our neighbor with the same love that we love and care for ourselves. Just like He commanded that we even love our enemies, we can only love by the grace of God. We can only truly love when we have been transformed by His Spirit and become born again. We receive His love to love God and love others.

**I. THE TRANSCENDENT VALUE: LOVE GOD WITH ALL YOUR HEART** (See also Deuteronomy 6:5, Leviticus 19:18, Matthew 22:37-39, Mark 12:29-31, John 13:34-35)

**A. Luke 10:25 And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?”**

1. The rich young ruler asked the same question in Mark 10:17. It is a good question and the right question that everyone should ask.



2. **Luke 10:26** He said to him, “What is written in the law? What is your reading of it?” **27** So he answered and said, “*“You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,”* and *‘your neighbor as yourself.’*” **28** And He said to him, “You have answered rightly; do this and you will live.”

#### **B. WITH ALL YOUR HEART**

1. The heart is the core of your being and includes the born-again spirit.
2. **Ezekiel 11:19** And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh.
3. **Ezekiel 36:26** And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.
4. This is a supernatural heart transplant. He will remove the dead heart full of sin and replace with a new heart, a heart of flesh. A born-again heart.
5. This is the foundation of the Great Commission. We cannot obey the Great Commission without the love of Jesus motivating us.
6. Only those who have been born of the Holy Spirit, who have God’s love shed abroad in their hearts, can obey this commandment to love God and others.
7. **Romans 5:5** and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.
8. **1 John 4:19** We love because he first loved us.
9. Even though our spirit is new, we have the same old body and soul, so we have to constantly surrender ourselves to God and have our minds renewed to walk in perfect love. That is why love is a fruit of the Spirit. Fruit grows and matures, and so does the love that God has given us.
10. Love is the greatest force in the universe. It is the greatest motivator.
11. When Johann Leonhard Dober and David Nitschmann, two young Moravian Brethren from Herrnhut, Germany, were called in 1732 to minister to the African slaves on the islands of St. Thomas and St. Croix in the Danish West Indies, they were told they would not be allowed to do such a thing. So, Dober and Nitschmann sold themselves to a slave owner and boarded a ship bound for the West Indies. As the ship pulled away from the docks, they called out to their loved ones on shore, "May the Lamb that was slain receive the reward of His suffering!" When they sold themselves to preach the gospel to an oppressed people, they were motivated out of love for their Savior but also the love for slaves of St. Thomas.

**C. WITH ALL YOUR SOUL**

1. The soul is your emotions, your mind, and your will.
2. A new heart will impact your soul, mind, emotions, and will.

**D. WITH ALL YOUR STRENGTH**

1. To love with your physical being. Getting up early to spend time with Jesus. Any physical activity to demonstrate the love of Jesus. Going on a mission trip to build houses for the poor.

**E. WITH ALL YOUR MIND**

1. The mind is so important that Jesus emphasizes it twice: the soul and specifically the mind. We are transformed by the renewing of our mind (Romans 12:2).
2. I believe that we love God with our mind by obeying what He wants with our mind, which is to be transformed by the renewing of our mind.
3. **Joshua 1:8 This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.**

**F. LOVE YOUR NEIGHBOR**

1. **Luke 10:27b “and ‘*your neighbor as yourself.*”**
2. Jesus is saying to this lawyer, “If you love God perfectly and love your neighbor perfectly, you are keeping the Law, and you will have eternal life.”

**G. Luke 10:28b You have answered rightly: “DO THIS AND YOU WILL LIVE.”**

1. He answered the question correctly, but the problem is that no one can keep the Law, and no one can obey this commandment to love God and others perfectly. We are all sinners, and we fall short of the glory of God (Romans 3:23).
2. The lawyer knows that he cannot obey this, so to justify himself, he asks, “Who is my neighbor?”
3. **Luke 10:29 But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”**

**II. WHO IS MY NEIGHBOR?**

- A. **Luke 10:30 Then Jesus answered and said: “A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. 31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32 Likewise a Levite, when he arrived at**



the place, came, and looked, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ 36 So which of these three do you think was neighbor to him who fell among the thieves?” (NKJV)

**B. THE PRIEST: Luke 10:31** Now by chance a certain *priest* came down that road. And when he saw him, he passed by on the other side.

1. A priest was one who represented God and drew people closer to God. The office of priest in Israel was of supreme importance and of high rank. The high priest stood next to the king in influence and dignity. Aaron, the head of the priestly order, was closely associated with the great lawgiver, Moses, and shared with him in the government and guidance of the nation. It was in virtue of the priestly functions that the chosen people were brought into near relations with God. They knew the Word of God. They knew the “Shema Israel.” **Deuteronomy 6:4** “Hear, O Israel: The LORD our God, the LORD is one! 5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.”
2. Today he would be a pastor. But the Bible says, because what Jesus has done as The High Priest, you are all kings and priests (1 Peter 2:9).

**C. THE LEVITE: Luke 10:32** Likewise a Levite, when he arrived at the place, came, and looked, and passed by on the other side.

1. He was from the tribe of Levi, a son of Jacob, but not the family of Aaron, so not the priestly family. But the Levites were still from the tribe of Levi and assisted in the temple. When the priests did all their work, they needed assistance and helpers. They were kind of at the bottom of the priestly hierarchy. They worked in the liturgy, policing the temple, and taking care of the facilities.
2. So, this is a religious man. Today he would be the church deacon. This is a man connected to the priesthood, connected to religion at its most intimate point. We would expect him to come over and help, but he doesn’t love God either and nor does he love men. If he loved God, he would do what God says in **Leviticus 19:18**, “**But you shall love your neighbor as yourself: I am the LORD.**” He would love his neighbor as himself. So, we’ve just met

a couple of people who don't love the Lord their God, and they don't love their neighbor.

3. Will anyone do what's right? Will anyone show love? We find the answer in verse 33, and it comes as a shock. This is the shock to the lawyer and to the disciples of Jesus.

**D. THE SAMARITAN: Luke 10:33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.**

1. Our Lord has just indicted the Jewish religious establishment in the story, and now He introduces a hated person. The very existence of Samaritans was seen as an evil. They were considered the enemy. They were evil all the way back to the sins of Jeroboam when he split the Kingdom of Israel, taking the 10 northern tribes, while Rehoboam took Judah and Benjamin.
2. Samaritans were evil because they intermarried with the Gentiles when the Northern Kingdom was invaded and occupied by the Assyrians.
3. They were evil because they tried to disrupt the rebuilding of the Jewish city and the temple when they came back from captivity.
4. They were so evil that the Jews in 128 B.C. even attacked and destroyed their temple. They're half-breed traitors. In fact, if you wanted to say something bad about someone, you called them a Samaritan. They called Jesus a Samaritan.
4. **John 8:48** “**The Jews said to Jesus, ‘Do we not say rightly that you are a Samaritan and have a demon?’**” The worst that you could possibly come up with would be to call somebody a demon-possessed Samaritan. Their worst near enemy—despised, outcast, with no access to the temple, no access to worship, no access to sacrifice, no access to God—and yet he is the one who does the right thing. “When he saw him, he felt compassion.”
5. What's the point? Two men, representing the Jewish establishment, who thought they loved God and loved others as themselves, had absolutely no love. The religious system is bankrupt. These people trying to justify themselves are lying, and they are deceived. Two men were religious and failed to meet the requirement for eternal life. They didn't love their neighbor. They didn't love strangers. They didn't love enemies. But this one man who is an outcast—this invention of Jesus demonstrates, at least for that moment, the quality of loving your neighbor as yourself. He takes center stage in the story, and this is just really shocking to the one who is listening because what the Samaritan does is so extensive.

- E. **Luke 10:34** So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.
1. He must have knelt down, analyzed, evaluated, assessed, diagnosed his condition, his needs—with careful attention to everything. Then he bandaged up his wounds since the man’s clothes had been stripped off him and probably taken away in the robbery. He may have had to shred some of his own clothes to wrap the man’s wounds and stop the bleeding of this man.
  2. Then **pouring on oil and wine**, with which people always traveled for preparation of their meals. These are what he poured on him. The word for “poured” there is a very rich word; it has to do with a kind of lavish pouring, compounded by a preposition at the beginning of the Greek word. He pours out oil and wine, soothing as well as an antiseptic.
  3. Then **he set him on his own animal**. The guy can’t walk. He picks him up and puts him on his own animal. The Greek term here for an animal (*ktenos*) means any kind of beast of burden, very likely a donkey.
  4. So, he lifted him up, placed him on his animal, and then **“brought him to an inn, and took care of him.”** “Inn” is the word *pandocheion*. *Pan* means “all.” It’s a place for all. This is not like you would think of the Holiday Inn or any other kind of inn that you would stay in. This is a rough, tough roadside lodging, brutally sparse. You would only want to be there if it were an emergency that got you in from some danger or because you just couldn’t go any further.
- F. **Luke 10:35** On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’
1. The man not only took him to the inn, but he stayed with him. He took him in the inn, put him down to rest, stayed at his side all night doing whatever he needed done, provided food for the man, provided comfort, water, cleansing—all night.
  2. You say, “Well, how do you know he stayed all night?” Because in the next verse, 35, Jesus says, “On the next day.” This is really amazing care for an enemy. He took care of him all night, an all-night vigil.
  3. Then the next day, **he takes out two denarii**. Now, that’s a day’s wage. Just to let you know how much you had to pay for an inn, not too long after this there is some literature that mentions some kind of a sign board from an inn in a city in the Roman Empire. The nightly cost was 1/32<sup>nd</sup> of a

denarius.  $1/32^{\text{nd}}$  of a denarius would mean that the man for two denarii could—do the math—stay for two months!

5. Again, what is the point? The point is this is lavish! This is extravagant generosity! This is the ultimate attention that could possibly be given. You go over there. You check him out. You tear your own clothes. You bind up his wounds. You pour oil and wine as an antiseptic and sooth him, perhaps rubbing his wounds and bruises. You put him on your animal. You take him to the inn. You provide for him to stay for two months in the inn. You stay overnight with him. And as if that's not enough, what do you do? You say to the innkeeper, **“Take care of him, and whatever more you spend, when I return, I will repay you.”**
6. This is *extravagant* love. This is God's love. For God so loved the world that He gave His only begotten Son. Such extravagant love! Amazing generosity for a complete stranger, to one who is his enemy, who is hated by him. God's love for sinners.
7. What is our Lord saying here? “This is the love that I love you with, so love others, your neighbor, as you love like this.”
8. The people who think that by giving money to poor people, they have enacted social justice and fulfilled the principle here, really should look at it again because they would be condemned by it. If you think sending some money somewhere, if you think buying a few meals for somebody, is what this is, you missed the point. That's not wrong to do, but don't put yourself in this parable. Who does this? **Only by the grace of God can we do this.**
9. **“Whatever you want to do, do it and I'll pay for it when I return.”** This is love without limit, love without boundaries.
- G. Jesus asks the question: **Luke 10:36 “Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?”**
  1. Now, Jesus has just changed the question. The question in verse 29 was “Who is my neighbor?” Jesus says in verse 36, this isn't about who your neighbor is. This is about “Are you a neighbor?” It's not “Who is my neighbor? Who qualifies to be loved?” But it's about “Am I a neighbor who loves in an unqualified way?”
  2. I believe that most of us will be a good neighbor and love our family members and our friends. But Jesus used the Samaritan intentionally. Who is your Samaritan? Let me suggest three groups of people we are to love by sharing the Gospel with them.

### III. THREE GROUPS OF PEOPLE TO LOVE WITH GOD'S LOVE

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**A. TODAY’S SAMARITAN**

1. Religious people who don’t agree with Evangelical orthodoxy, e.g. All Saints Church.
2. Mormons and Jehovah’s Witnesses. People of other religions: Muslims, Hindus, Buddhists. People in New Age, etc.

**B. TAX COLLECTORS: Luke 15:1**

1. The Progressive Elites.
2. These were hired by the Romans.
3. The George Soros’ and Joe Bidens.

**C. SINNERS**

1. LGBTQ community and their advocates.

**D. YOUR ENEMY**

1. People who are persecuting you. People who hate and despise you.