# The Good Samaritan

(Version 1.2)

The parable of the Good Samaritan is more than a story about a man who went on a journey and fell among thieves, got beat up badly and left for dead, then eventually found by a Samaritan who nursed him back to health. From this story, we can also create a picture that portrays the fall of mankind, the salvation that comes through the Messiah, and those called being brought into the Church, the House of God.

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Let us begin by reading this parable, which is only found in the gospel of Luke.

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Luke 10:25-37 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? "37 And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

We’ll start from verse 30 and look at it verse by verse so we can get a fuller understanding of its meaning.

**Verse 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.***

We could say this certain man represents Adam and all his offspring, who make up the human race. The descent from Jerusalem to Jericho pictures man’s departure from the Garden of Eden and the Laws of God. We could guess that the thieves in this parable are the demons (in particular Satan), who stripped Adam of his clothing and then the rest of mankind as well.

Remember, Adam and Eve, were naked when they lived in the Garden of Eden (Gen. 2:25). This refers to the spiritual garment of purity, innocence and truth that Adam and Eve had before they took and ate of the forbidden fruit. We are not talking about the physical clothing that we wear today.

From that point, the demons have wounded mankind, preventing them from having a right relationship with their God. They robbed mankind of the seed of understanding and, in doing so, have left us half dead, spiritually speaking.

Let us consider the path from Jerusalem to Jericho. It is steep and passes through a lonely, desolate and rocky country. It was an ideal country for thieves and robbers to wait for lonely travellers to come along. A common theme throughout the Bible is to stay in the way or on the path (Pro. 1:15; 4:18, 26; 5:6; Isa. 26:7; Ps. 27:11; Ruth 1:7). We are told not to enter the path of the wicked, or go in the way of evil men (Pro. 4:14). We are to delight in the path of God’s commandments (Ps. 119:35) which brings life (Ps.16:11).

**Verses 31-32**:***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.***

Israel was called out to be an example to the nations. The priesthood should have been an example of carrying out the Laws and displaying the mercies of God, putting the needs of their brethren before themselves.

Galatians 6:3 If you think you are too important to help someone in need, you are only fooling yourself. You are really a nobody.

Their unwillingness to serve and love their fellow man showed how this type of thinking, which could be described as a type of spiritual leprosy that spread and ruined those closest to them, their brothers the Levites. Eventually, the entire nation would be infected by this uncaring way of thinking. God wants mercy more than sacrifice (Hos. 6:6; Mat. 9:13).

Biblical law states that we are expected to help a countryman’s donkey that has fallen by the way (Deut. 22:4). How much more are we then expected to help when it is another human being? We should even help those who hate us.

Exodus 23:5 If you see the donkey of one who hates you lying {helpless} under its load, you shall refrain from leaving it to him, you shall surely release {it} with him.

This verse is not merely referring to a donkey but is equally referring to humans. Helping, in this case, shows we are to love even our enemies (Mat. 5:44). Apart from physically helping others we can pray or even fast to petition God the Father to intervene. When they come to understand God’s Law they can repent of wrong living and be baptised. This scripture teaches us that we are not to walk past someone in need and leave him or her helpless, because they may hate us. We are to help with their load when they are in need. We are to do it together.

Galatians 6:2 Share each other’s troubles and problems, and in this way obey the law of Christ.

**Verse 33**: ***But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.***

It does not say which way the Samaritan was headed. But as we read the story, it becomes quite clear that he was travelling towards Jerusalem, because this certain Samaritan pictures Christ, as we will see.

Christ is presently on a journey. He is actively leading the Church, which has been in the wilderness for the past 2000 years (that is, 40 Jubilees). As he leads us, he does not walk around or dodge any of those whom his Father gives to him for help along the way (Jn. 6:37). It’s a journey of devotion and obedience to his God and Father.

Remember, the Jews accused Christ of being a Samaritan because he did not accept the traditions of the Pharisees (Jn. 8:48). He wasn’t recognised by the people of his day (Mat. 16:13-14). What he taught and how he lived was foreign to them. Jesus taught we are to love all people from all nations equally.

We learn that Christ is compassionate towards us and can sympathise with our weaknesses.

Hebrews 4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (NKJV)

**Verse 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.***

Christ came to bind up the brokenhearted, and those who were afflicted.

Isaiah 61:1 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;

One translation puts it, *'Kneeling beside him, the Samaritan soothed his wounds with medicine and bandaged them'*. We see that oil and wine are depicted as medicine. In times past, oil was used to soothe wounds, and wine was used as a disinfectant. The Bible uses oil as a way to describe God’s Holy Spirit, which soothes and heals us.

What is first mentioned and poured out upon a person is the oil. It pictures the first step in the healing and conversion of a person. God calls people and works with them, and opens their minds to the wounds they have. Not physical wounds like a scraped knee, but wounds of the heart and mind accumulated from living and thinking contrary to God’s Will and purpose. After accepting the sacrifice of His Son, a person is then baptised into the Body of Christ, which is the Church of God.

The pouring of wine, which is used as a disinfectant, symbolises the cleansing of our sins with the blood of Christ. God then pours out His Holy Spirit through Christ. God, through Christ, continues to soothe our wounds.

We have to allow God to heal us through His son. Once we do, Christ then comes to us and begins to bandage our wounds of false doctrines and beliefs and a way of life that was in opposition to his Father’s Will.

A newly-converted person can be described as a babe in Christ (1Cor. 3:1; Eph. 4:14; 1Pet. 2:2). Christ knows how weak we are when we return to his God and Father. In cases where we do not know where to go, Christ intervenes and carries us to the necessary means, so we will be brought to his body, the Church. We are not made to find our own way.

The wounded man was brought to an inn. This was a place where all were received. It was a house for the reception of strangers, where their cattle and beasts could also find shelter. When we turn to God we too are brought to a type of inn. It is symbolic of the House of God, the Church, which is comprised of individuals.

The Church of God is not identified by an incorporated organisation. We shouldn’t view incorporated structures as the Church and that we must be members of a specific organisation. We as individuals are the Church and make up the body of Christ. Christ should be at our head, not the person who heads an incorporated religious organisation (1Cor. 11:3).

For we are both God's workers. And you are God's field. You are God's building. (1Cor. 3:9, NLT)

All of you surely know that you are God's temple and that his Spirit lives in you. (1Cor.3:16, CEV)

An inn is used to illustrate the spiritual House of God. The spiritual inn at the time of Christ’s life as a man was the physical Temple of God, comprised of the Levitical priesthood.

When Christ’s mother, Mart, was about to give birth to him, she sought a place of shelter with her husband Joseph. The two approached an inn, but no room was found for them (Lk. 2:7). This was used to illustrate that the physical priesthood and the nation of Israel at that time would reject the coming Messiah by not making any room for him in their hearts. Also, by refusing to allow Mary to give birth in the inn reflected in a way, that the religious ruling class and scholars would not make room in their hearts for the coming Messiah, with the odd exception.

Christ was born among cattle and beasts to show that the people of the other nations (known as Gentiles) would accept him, and allow him, and God who sent him, into their hearts. Christ being placed in a manger (Lk. 2:12) symbolised Messiah as the source of the true bread from heaven that all nations would partake of (Jn. 6:32).

**Verse 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.’***

We see the money was given to the innkeeper. We see can how this relates to individuals being responsible for managing their own tithes, which was the model for the Second Covenant Church. The Church Christ established did not require tithes to be sent to a centralised point or a religious organisation. Each household was accountable for managing tithes, for they are the Church; each one of us a priest of the order of Melchizedek. He did not ask an organisation to fit the bill.

The two denarii given to the innkeeper equal a ½ shekel, which is the ransom money for a life (Ex. 30:12-13). We have all been ransomed by the sacrifice of Christ. It is the same price for every one of us. It doesn’t matter where we come from or what colour we are, or how rich or poor we may be. We are all equal in the sight of God. We shouldn’t think higher or lower of someone for these reasons either.

As Christians, we are to follow Christ in the way we live our lives. We are to gently and humbly help others who are in need.

Galatians 6:1 Dear brothers and sisters, if another Christian is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path.

We are to follow Christ’s example of helping people along the way, so that, when they are strong enough, they’ll be able to help others in return. We are to share each other’s troubles and problems and support each other. In this way we obey the law of Christ and we are each responsible for our own conduct (Gal. 6:2-3).

God knows all our hearts. What we have sacrificed and given is all accounted for and will be returned to us. Loving one’s neighbour ensures we store up treasures in heaven, and when the time comes, we will be repaid in full. We will reap what we sow.

Galatians 6:7 Don’t be misled. Remember that you can’t ignore God and get away with it. You will always reap what you sow

The spiritual meaning is that if we live according to God’s Laws, we will inherit eternal life.

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Let us now consider the question posed by the scribe to test Christ, which was, "*What shall l do to inherit eternal life?*" In his answer to the lawyer, Christ portrayed himself as a Samaritan who would sacrifice himself to save all mankind, to show love has no boundaries. Christ was showing the selfless act of loving one’s neighbour and laying down one’s life for his friends. In doing so Christ fulfilled the Law. He left us an example to follow. If we love God and love one another, as Christ loved us, we fulfil the Law (Rom. 13:8).

In doing this we should not be unhappy or give up when we sometimes don’t get thanked or shown appreciation for what we do.

Galatians 6:9 So don’t get tired of doing what is good. Don’t get discouraged and give up, for we will reap a harvest of blessings at the appropriate time.

Whenever we have the opportunity, we should do good deeds for everyone, especially for our Christian brothers and sisters (Gal. 6:10).

Now that we recognise who the Samaritan is in the story, let us then follow his example and go and do likewise.

 End.

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