

Parables of Luke – part 6

Lk. 10:25-37 – Parables are familiar to people but not always correctly understood.

--Case in point, the good Samaritan is largely misunderstood.

--We should expect that result considering the original intent of a parable: **Matt. 13:13-16, 34.**

--These things are enigmas unless they are explained to us by the Holy Spirit.

--Without a dependence on the Holy Spirit and with an assumption that these are simple stories that are easily understood, the parables (especially this one) have had some bizarre interpretations throughout church history.

--As an example, the misinterpretation of this parable has led to anything from a minor misapplication like the church defending its position on social justice issues all the way to using this story to support far left position on socialism and Marxism.

--Let's hear the story and then examine why those positions are a misapplication of this story.

(Read it)

--This is a very simple and attractive story but it wasn't told in a vacuum, it was told in a special situation, and without the context of that situation, we can come up with wrong conclusions.

--Here's some misguided conclusions: "The Good Samaritan is about helping people who have less than we do", "The good Samaritan is about Social action and social equality.", "The good Samaritan is about crossing racial barriers and about the need to improve conditions in certain areas to deter crime"

"The Good Samaritan is poor example of taking care of the real needs of society—What were the social conditions that led to the men abusing this wounded man, was it a predictable outcome of a deeper societal illness? We need to dig out the root causes of injustice that made the men steal, so that violence becomes a part of history and ceases so that good Samaritans will not ever be needed again."

--Crazy stuff, right? Most wouldn't end up there but we would end up with the conclusion that this is about helping people who are suffering (well and good as a side application, but it is not at all the primary point Jesus is making here.)

--This is a salvation story; a witnessing story—this is Jesus attempting to get to the heart of a person who thinks he's saved, but isn't.

40 or so parables and they are almost about the same thing: salvation, more or less.

--Lost coin? Lost sheep? Two lost sons? Rich man and Lazarus? Woman before the Judge? The banquet?

--Why is salvation such a big issue? Because it is the biggest issue!

--Who cares if you are socially active and meeting others needs if you miss Heaven?

--Who cares if how you feel about God forgiving the worst sinners if you yourself aren't forgiven?

--Who cares if you think you're going to heaven if in fact what you believe disagrees with what God says??

1. This story is part of a personal evangelism encounter with Jesus and a man whose missing heaven unless he realizes he's a sinner and repents.

--**V. 25** – this lawyer stands up to trap Him in His words – this man was lawyer of God's laws not civil or criminal laws.

--The Pharisees were experts in the law, but when they had a question, they asked these guys, they were the intellectuals behind the doctrines of this misguided version of Judaism.

--This lawyer asks the most important question of all time: "What must I do to inherit eternal life?" there's not a more important question than "How do I get to heaven?"

Understand, he's not unsure of how to get there, he thinks he knows full well;

--His sole purpose is to get Jesus to perjure Himself in front of the crowd.

--Jesus answers the question with a question—a standard procedure among experts in God's law—thus, this lawyer has a predetermined answer because he knew this was how Jesus would rebut.

--His response is to quote a combination of **Deut. 6:4-5** and **Lev. 19:18**.

--He's expecting that Jesus would agree with this, so his follow-up question was also preplanned in order to get Jesus in a corner about the details of interpretation: "See, He loves sinners" or "Gentiles"

--These two commandments are the greatest because they are the summation of all ten:

--The second half of the 10 deal with loving others: adultery, stealing, murder, coveting, honoring Parents and lying to others.

--The first (nearly) half deal with loving God: no other Gods, no images, name in vain, sabbath.

This man is wanting to get into an argument about the details of the application and Jesus backs Him up to a macro perspective.

--This man knew the answer and states it with confidence because he *believed he was keeping those laws*.

--Jesus hits his position on the head when He says, "**Go do it!**".

--This man is self-righteous; he believes that he achieved righteousness for himself.

--He was confident that he was going to heaven because he was confident that he was keeping those laws perfectly—his dig is to get to the bottom of what a neighbor was or wasn't with the hope of pinning Jesus on some issue that would make the crowds stop following Him.

--It's the same situation with the man in the previous parable who raised a toast about being at God's banquet in eternity: they all assume they are going!!

--This is not about social justice, it's not about going out of your way for people, primarily; it's about knowing that you can never do enough to save yourself.

--**It's about demonstrating that we are not righteous.**

2. This man thought he'd passed the test and was only questioning the definition of a neighbor.

--If asked the question, do you love God with all your heart, soul, mind, and strength and your neighbor as yourself—what would be your answer? Yes, is the wrong answer...almost Never, is the right answer.

--It's the right answer because it's what Jesus would say about you and me.

--We condemn the priest and the Levite in this story, but when we condemn them, we condemn ourselves because we have all fallen that way at one time or another.

--This is not about, "[we should do better and we should care for those who are hard to care for](#)". This is about "[you've failed at this at least once and as such are disqualified for heaven, what will you do now?](#)"

--This is about Jesus' response to the dilemma of "**How do I get this guy to realize he's lost?**"

--Why doesn't Jesus lay out the Roman road here? He does! It's just that this man won't go past step one. "**all of have sinned and fallen short of the glory of God.**" His answer: "**Yes, but I'm not one of those.**"

--You can't convince someone they need a savior until they are convinced they are a sinner.

--**The entire point here is to convince the man of his sinfulness.**

3. Jericho Road

- 17 miles and a decent of almost 4,000 feet!
- Winding road through canyons with many sharp turns and many rocks and ravines to hide bad people.
- Way back in Joshua, it's called the pass of Adummim or the "blood pass" It was a very dangerous place of bloodshed.
- Notorious place that featured robbers and bandits, you would never travel alone here.
- "Why was this man traveling alone?"—He wasn't! It's just a story that Jesus has made up to make a point!
- Much of this can be cut through when we keep in focus the fact that these aren't stories that actually happened—in most cases, they would never happen (prodigal son, refusing a party invitation, etc.)
- Nothing in this story ever happened, it's intentionally contrived, trying to explain why someone did something within the story is a waste of our time, don't psychoanalyze it, these aren't real people.
- Keep the point that Jesus is reaching for in focus at all times!

4. The Priest

- This is a man who knows the law, he knows the greatest commandment and the second greatest commandment.
- How does he do? Very strong language here: he goes to the "anti" side of the road= Greek for as far as he could possibly get.
- "He was trying to avoid robbers himself"; "he was trying not to be defiled for ceremonial reasons", etc. – He wasn't trying to do anything—again, he does not exist
- This man had no reason, no motive, no excuse, no thoughts, because he never existed--we are getting sidetracked from the point of Jesus' story when we start down that path.
- We have to fight hard for the correctly handling of this passage
Because we have been steeped in the mishandling or short-handling of it for a very long time.
- The point is that this priest should have a grasp on eternity and what it takes to get there.
Does he love God and his neighbor? NO where is he going?

5. Levite -- V. 32

- He does the same thing as the priest for reasons that do not matter!
- He fails to love God and his neighbor and isn't going to inherit eternal life.