

11132022 Luke 10 Spiritual people help others... they belong to the Good Sam club! Of all Jesus' stories, none has worked its way deeper into the American consciousness as the story of the Good Samaritan. The phrase "Good Samaritan" is used to describe any person who goes out of his way to help another. However the Parable of the Good Samaritan says more than "It's good to help people in need." The parable is also about excuses. About self-justification. About letting oneself off the hook.

Sometime during the journey to Judea of Jesus' ministry -- we're not told exactly when and where -- *Jesus encounters a lawyer, Greek nomikos, "legal expert, jurist, lawyer," a man skilled in interpreting the Jewish Torah*

NLT LK 10:25 25 One day an expert in religious law stood up to test Jesus by asking him this question: "Teacher, what should I do to inherit eternal life?"

- The skilled, educated teacher/lawyer of the law is testing this unofficial, non-seminary trained Galilean lay teacher to see how well he will answer difficult theological questions.
- The lawyer's question is an important one: "What must I do to inherit eternal life?" In essence, he is asking Jesus to capsule what is important for a Jew to do in order to be saved. And what is more important than salvation?

But Luke tells us that the lawyer has an underlying motive, "to test Jesus." The Greek word is *ekpeirazo*, "put to the test."

- The lawyer's motive could be simple intellectual curiosity about Jesus' insight into the Scriptures.
- His motive, more likely, is to see if he can expose Jesus' lay man superficial understanding in contrast to his own superior knowledge.

- Maybe it was jealousy of Jesus' immense following prompting this testing.
- But this we know he has obviously already heard Jesus speak, or heard reports of Jesus' message.

But Jesus doesn't answer the question.

NLT LK 10:26 ²⁶ *Jesus replied, "What does the law of Moses say? How do you read it?"*

Instead he puts it back on him... **You're an expert on the Torah. What does your reading tell you is the answer to your question?"**

LK 10: 27 *The man answered, "You must love the LORD your God with all your heart, all your soul, all your strength, and all your mind.' And, 'Love your neighbor as yourself.'"*

He quotes from:

Deut 6:4 *"Listen, O Israel! The Lord is our God, the Lord alone. 5 And you must love the Lord your God with all your heart, all your soul, and all your strength. **LOVE GOD** because they belong to God..*

Leviticus 19: 18 *"Do not seek revenge or bear a grudge against a fellow Israelite, but love your neighbor as yourself. I am the Lord.*

LOVE YOUR ISRAELITE NEIGHBOR and love yourself this is where it is going to get sticky

Jesus replies... *Luke 10:28* *"Right!" Jesus told him. "Do this and you will live!"*

- Jesus turned the expert into the student, **Jesus assumes the role of expert on the Law, grading his interpretation.** So much for expert and supposed lay person.
- Jesus grades his answer as correct He gives him an "A" "You are right," he agrees exactly with Jesus' own assessment of the

Torah's essential message: if you belong to God you will love God and love others and love yourself...

- The legal expert's answer shows much insight. **Jesus' compliment is remarkable. So often Jesus has to deal with the Religious whose understanding of the Law is legalese but not close to the heart of God's intention**
- This lawyer knew he was conflicted about something in the interpretation of the law....**So he asks... The real teacher...**

NLT LK 10: 29 The man wanted to justify his actions, so he asked Jesus, "And who is my neighbor?"

- In typical lawyer fashion, he seeks to defend his interpretation by closely defining the word neighbor.
- The Teachers of the Law typically interpreted "neighbor," meaning "one who is near," **one who is like us...** in terms of members of the same people, family or religious community, that is, fellow Jews ie Lev 19:18

But there is this other verse by Moses...that messes with his interpretation... *EX 23:4 "If you come across your enemy's ox or donkey wandering off, be sure to take it back to him. ⁵ If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help him with it. These are not people near you or your neighbor neighbor*

- **And** it is obvious to him...as he has been walking with Jesus, that Jesus interpretation of neighbor, is much more inclusive...in fact their did not seem to be anyone that was not his neighbor or someone near...
- **So Jesus who Who exactly is included in this love your Neighbor?**

Jesus does not answer with legalese...Jesus answers with a realistic and easily relatable story.

- **Moral of the story...You help others succeed you help yourself...spiritually**

NLT LK 10: 30 Jesus replied with a story: “A Jewish man was traveling from Jerusalem down to Jericho, and he was attacked by bandits. They stripped him of his clothes, beat him up, and left him half dead beside the road.

- **Jerusalem is located along the ridge of mountains running north and south in Palestine. Jericho, on the other hand is located in the plain of the Jordan River hundreds of feet below sea level.**
- The 17 mile road that connects these two cities descends some 3,300 feet through desert and rocky country that could easily hide brigands or bandits. **Jericho was known as a principal residence for priests.**
- The robbers on the Jericho Road were pretty desperate. Even if a man had little of value, they would attack him for the value of his clothing alone. They stripped him of his clothing and then beat him, probably with wood staffs.
- They beat him in order to incapacitate him from following them, or perhaps to intimidate him from trying to identify them. Apparently they didn't necessarily seek to kill him, however.

NLT Luke 10: 31 “By chance a priest came along. But when he saw the man lying there, he crossed to the other side of the road and passed him by. 32 A Temple assistant walked over and looked at him lying there, but he also passed by on the other side. **(TEMPLE ASSISTANT IS A LEVITE)**

- Jesus places in his story two well-known religious figures in society, priests and Levites/**temple assistants**. **both were descendants of Jacob's son Levi, the priests were also descendants of Aaron, the first High Priest.**

- **a privileged group in society**, A priest's job was to officiate temple sacrifices and Levites helped maintain the temple and its' services.
- Both serving as intermediaries between God and humans
- In Jesus' story, they see the wounded man and pass on the other side of the road. They see the man's need but choose not to help.
- **"Typical!" the hearers are thinking.** Jesus' hearers nodding and smiling at the caricature. Hypocritical religious leaders
- *The Excuse of Religious Purity ...* **The priest and Levite might have had some justification for their actions.** Both of these jobs required them to remain ceremonially clean while on duty. There was a list of things they couldn't do, one of them being touching a dead body, or really any bodily fluid. (Leviticus 22:4; Ezekiel 24:25).

What if the man lying beaten by the side of the road were dead? The man may not have been stirring. One can't be too careful, you know

On the other hand, the law is pretty clear about helping those who are in need, both man and beast, friend and foe -- even if he is your enemy! As we have seen..a quandry for a lawyer

Placing religious purity over helping a person is not pure!

- **And walking on the other side of the road displays a deliberate "I don't want to know!" attitude.**
- **The less they saw about the man's condition, the less they would feel obligated to help him.**
- Our modern-day equivalent of this attitude is, **"I don't want to get involved."** **Now it gets worse!!** the hearers would be expecting a Jewish layman to be the third and climatic character. But, no. Jesus introduces a Samaritan into the story.

Luke 10:³³ ³³ "Then a despised Samaritan came along, and when he saw the man, he felt compassion for him.

- **The Samaritans** They lived in an area south of Galilee and north of Judea, part of the old Northern Kingdom of Israel.
- In 721 BC Israel was conquered by Assyria, carrying off some 27,270 captives and resettling the area with colonists from other parts of the Assyrian empire. Their descendants were looked upon as half-breeds and heretics by the Jews of Jerusalem. Though Samaritans believed in the Torah, they worshipped at Mt. Gerizim rather than Jerusalem (John 4:20-22). feelings were definitely hostile.

For Jesus to introduce the Samaritan as the caring person, after a priest and a Levite had neglected mercy, is not in line with the heart of the Law in Exodus 34

The Samaritan traveler doesn't move over to the other side of the road, but when he sees the wounded man he takes pity on him. '

NLT Luke 10: ³⁴ Going over to him, the Samaritan soothed his wounds with olive oil and wine and bandaged them. Then he put the man on his own donkey and took him to an inn, where he took care of him. ³⁵ The next day he handed the innkeeper two silver coins, telling him, 'Take care of this man. If his bill runs higher than this, I'll pay you the next time I'm here.' **I will redeem him**

- **The Samaritan also pours on oil and wine as healing agents they were the medical traveling kit of the day. Olive oil was widely employed to keep exposed parts of the skin supple, to relieve chafing, to soften wounds, has anti bacterial qualities**
- **wine, which ferments naturally to about 7% to 15% alcohol, would have had some disinfectant properties**
- **The Samaritan's love of his neighbor proved costly. He used his own supplies to cleanse and soothe the man's wounds, his own clothing to bandage him, his own animal to carry him while the Samaritan**

himself walked, his own money to pay for his care, and his own reputation and credit to vouch for any further expenses the man's care would require. Love can be costly.

- There wasn't an emergency room where the Samaritan could take the man. Instead, he took him to a "motel" and cared for the man himself that night. This would most likely be a hostel, found by the side of roads, providing lodging to the traveler. They also provided food for both man and beast, for which they would charge
- He trusts the innkeeper Church??? enough to advance him money to care for the wounded man. And he promises the innkeeper -- who also seems to trust the Samaritan -- to reimburse him for any additional costs when he returns from his trip.

The Samaritan's mercy is a generous mercy. "Whatever he needs," is the limit of his mercy.

NLT LK 10: 36 "Now which of these three would you say was a neighbor to the man who was attacked by bandits?" Jesus asked. 37 The man replied, "The one who showed him mercy." Then Jesus said, "Yes, now go and do the same."

Also Jesus is like the Samaritan The symbolism in this story is striking. The Samaritan was hated by the religious leaders. As was Jesus. He rescued the person that needed him the most. As did Jesus on the cross. And he did all of this out of love for someone that could never repay him. As did Jesus.

He taught previously at the Temple...and was called a Samaritan...it is not a coincidence he uses that in his story...

NIV John 8: 23 But he continued, "You are from below; I am from above. You are of this world; I am not of this world. 24 I told you that you would

die in your sins; if you do not believe that **I am** he, you will indeed die in your sins.”²⁵ “Who are you?” they asked. “Just what I have been telling you from the beginning,” Jesus replied.

*NIV*⁴² Jesus said to them, “If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me.

*NIV*⁴⁸ The Jews answered him, “Aren’t we right in saying that **you are a Samaritan** and demon-possessed?”

Jesus is the Samaritan in the story...he redeemed the man...sending to the Inn...that is us the church! We are the safe place for the beat up to come too

Remember Jesus spent most of his time with the type of people that most would not consider neighbors...”those close to us”

But that is the mark of a person who has eternal life

End

1 John 4: 9 This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

Rom 5:10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Pretty neighborly of him.... Know this

- **But before we get into that...Why did Jesus not tell him to gain eternal life believe in him as the Messiah?**
- **Because I believe he already did...**
- **a little background...very recently Jesus had been at the Feast of Tabernacles**
- **In the time of Jesus, every good Jewish man and woman went to Jerusalem to celebrate the feast, which commemorates the time their ancestors had lived in tents as they wandered in the wilderness. While there he got into a heated discussion with the Religious leaders... he used the Torah....so at the Temple**

*John 8: 24 That is why I said that you will die in your sins; for unless you believe that **I AM** who I claim to be, you will die in your sins.”²⁵ “Who are you?” they demanded. Jesus replied, “The one I have always claimed to be.*

*²⁸ So Jesus said, “When you have lifted up the Son of Man on the cross, then you will understand that **I AM** he.”^l*

⁴² *Jesus told them, “If God were your Father, you would love me, because I have come to you from God. I am not here on my own, but he sent me.*

Then they call him a Samaritan and demon possessed...

⁴⁸ *The people retorted, “You Samaritan devil! Didn’t we say all along that you were possessed by a demon?”⁴⁹ “No,” Jesus said, “I have no demon in me. For I honor my Father—and you dishonor me.*

Notice he did not deny being a Samaritan? Why? They are just other people...he did not care if they called him that!

Fast forward a month or so...Now he is going to tell him story but it is also a story of Jesus...in a different way...

The key is he went to the man...Kirk a good Samaritan to me...and no one could have been more different... moved to OC from Canada...got a job at a Beer company...a year spent making time to be with me...led me to the Lord...introduced me to the twelve steps.. he was Jesus in the flesh to me...

^{PR 24:17} *Do not gloat when your enemy falls; when he stumbles, do not let your heart rejoice, ^{PR 24:18} or the LORD will see and disapprove and turn his wrath away from him.*

*PR 25:21 If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. PR 25:22 In doing this, you will heap burning coals on his head,
and the LORD will reward you.*

- **Why did Jesus not say ...you must believe in me? It was not the time...**
- **Listen The lawyer initially asks the question, what must I do to inherit eternal life? Or “How do I get in?” and Jesus is telling him what one on the inside looks like, then we can assume the lawyer is on the outside.**
- **How he gets inside becomes His question.**

Salvation will manifest itself in love toward God and neighbor...

- If you're truly a follower of Christ, true faith will show itself in loving God and loving others.

¹ John 4:7 Dear friends, let us love one another, **for love comes from God**. Everyone who loves has been born of God and knows God. ⁸ Whoever does not love does not know God, because God is love. ⁹ This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

- **But when you think about it, Jesus' compliment is remarkable. So often Jesus has to deal with Pharisees whose understanding of the Law is all out of proportion.**

The skilled, educated teacher/lawyer of the law is testing this unofficial, non seminary teained Gallilean lay teacher to see how well he will answer difficult theological questions.

The lawyer's motive could be simple intellectual curiosity about Jesus' insight into the Scriptures. more likely, is to see if he can expose Jesus' lay man understanding in contrast to his own sophistication. Perhaps intellectual pride or jealousy of Jesus' immense following prompt this testing.

Or not...But he has doubtless already heard Jesus speak, or heard reports of Jesus' message.

Jesus doesn't answer the question. Instead he appeals to the expert's self-perception of being an authority, and turns the question back to him. " 'What is written in the Law?' Jesus replies 'How do you read it?' " **Jesus is saying, "You're an expert on the Torah. What does your reading tell you is the answer to your question?"**

The expert answers...

LK 10:27 He answered: " 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' ; and, 'Love your neighbor as yourself.' "

LK 10:28 "You have answered correctly," Jesus replied. "Do this and you will live."

- The legal expert's answer shows much insight.
- In fact, he agrees exactly with Jesus' own assessment of the Torah's essential message: if you belong to God you will love God and love others and love yourself...

"Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and, "Love your neighbor as yourself," quoting Deuteronomy 6:5 and Leviticus 19:18, respectively.

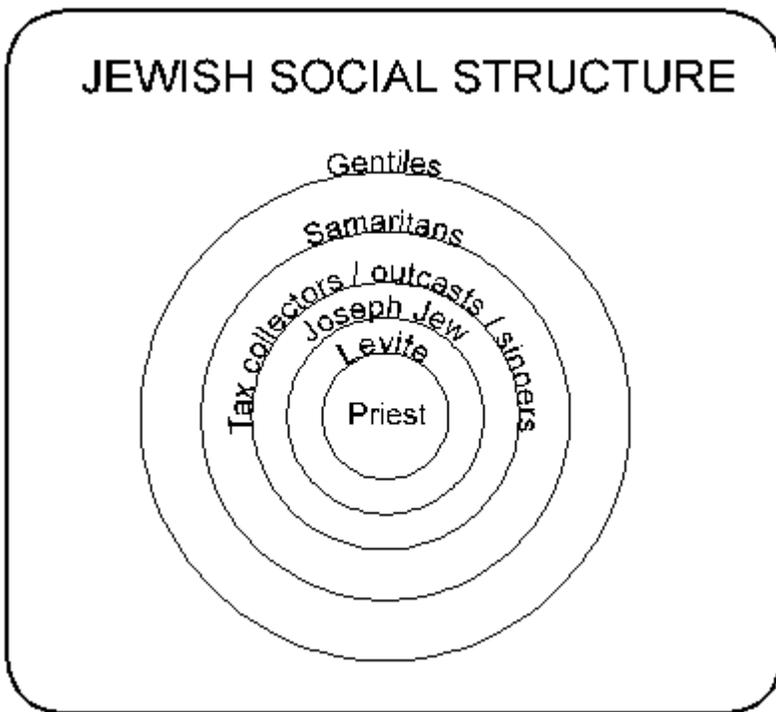
- Jesus compliments him on his answer: "You have answered correctly," and so in the balance of this relationship between expert and supposed lay person,
- **Jesus assumed the role of expert on the Law, commenting on the rightness or wrongness of another's interpretation.** The lawyer who has sought to test Jesus is now himself being tested and evaluated.
- **But when you think about it, Jesus' compliment is remarkable. So often Jesus has to deal with Pharisees whose understanding of the Law is all out of proportion.**

Now Luke gives two examples in answering love God and love neighbor...first love your neighbor...then followed by love God with the narrative of Martha and Mary...

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end

To Gain the Jewish mentality, the diagram represents the social hierarchy within that society.



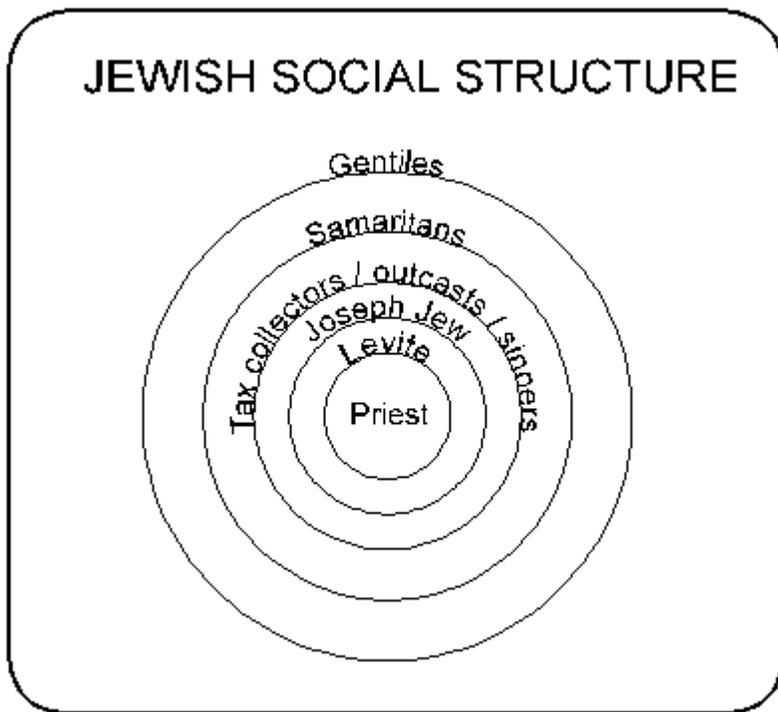
- the priest was first, then the levite and then the regular Jew.
- It is important to understand this, because the lawyer is asking how far out in that diagram do the love priorities of the law extend?

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Who Is My Neighbor? (10:29)

LK 10:29 But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?" By his own words he has correctly stated the heart of the Law: "Love your neighbor as yourself," and is feeling convicted by it.

The historical context is that Samaritans were despised and hated by Jews. The story which follows would have seemed impossible to a Jewish audience.



To the Jew, the above diagram represents the social hierarchy within the society. It was so ingrained in the culture that even in synagogue the priest read first, then the levite and then the regular Jew. It is important to understand this, because the lawyer is asking how far out in that diagram do I have to go? How far do the love priorities of the law extend? We might ask, "Do I have to love street people and boys in the Hood?"

The Progression

The best way to organize the parable is around the major players. In the story there are the robbers, the victim, the priest, the levite, the Samaritan and the innkeeper. Of these, the major players are the victim, the priest and levite (which represent the same attitude) and the Samaritan. Notice that Jesus says, "A certain man, a certain priest, a certain levite." There are no names; parables are representative of real life.

Are the limits of a neighbor defined...one who is like us... "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the Lord."
(Leviticus 19:18)

So, in typical lawyer fashion, he seeks to defend his position by closely defining words. **What is your definition of "neighbor," he asks Jesus.**

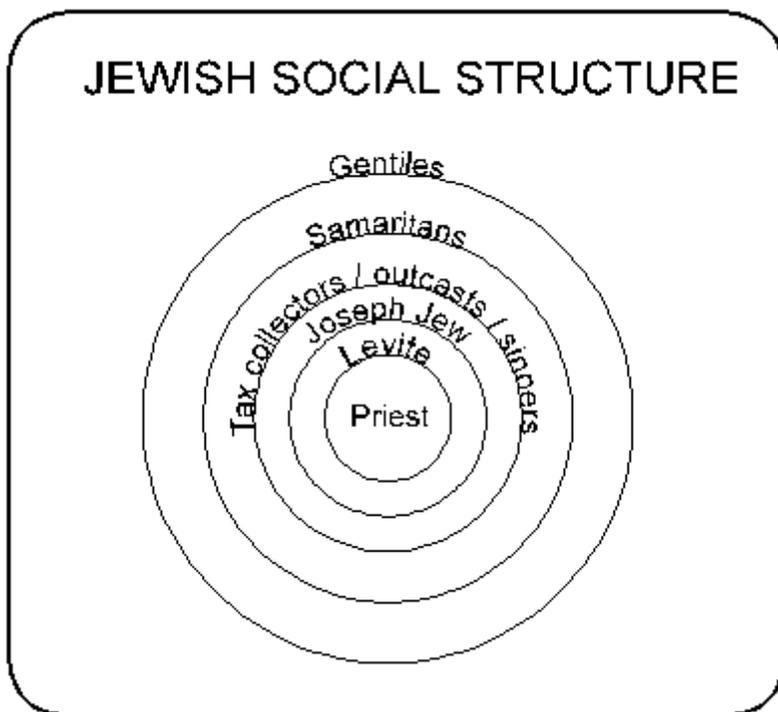
At this point we see an exchange between a pair of rabbis, teachers.

- The Jews typically interpreted "neighbor," meaning "one who is near," in terms of members of the same people and religious community, that is, fellow Jews (as in Matthew 5:43-48).

- ⁴³ "You have heard the law that says, 'Love your neighbor'¹⁴ and hate your enemy. ⁴⁴ But I say, love your enemies!¹⁴ Pray for those who persecute you! ⁴⁵ In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. ⁴⁶ If you love only those who love you, what reward is there for that? Even corrupt tax collectors do that much. ⁴⁷ If you are kind only to your friends,¹⁴ how are you different from anyone else? Even pagans do that. ⁴⁸ But you are to be perfect, even as your Father in heaven is perfect.
- **The Pharisees tended to exclude "ordinary people" from their definition. The Qumran community excluded "the sons of darkness" from their definition of neighbors.**

To the Jew, the diagram below represents the social hierarchy within the society. **It was so ingrained in the culture that even in synagogue the priest read first, then the levite and then the regular Jew.** It is important to understand this, because the lawyer is asking how far out in that diagram do I have to go?

How far do the love priorities of the law extend? We might ask, "Do I have to love street people and boys in the Hood?"



Here is a scholar struggling with integrity between his beliefs and actions. Jesus does not answer with legalese...Jesus answers with a parable. Parables are stories told to make a point.

LK 10:30 In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

- Jerusalem is located along the ridge of coastal mountains running north and south in Palestine. Jericho, on the other hand is located in the plain of the Jordan River in a geological rift zone hundreds of feet below sea level.
- The 17 mile road that connects these two cities descends some 3,300 feet through desert and rocky country that could easily hide brigands or bandits.
- The robbers on the Jericho Road were pretty desperate. Even if a man had little of value, they would attack him for the value of his clothing alone. They stripped him of his clothing and then beat him, probably with wood staffs.
- They beat him in order to incapacitate him from following them, or perhaps to intimidate him from trying to identify them. Apparently they didn't seek to kill him, however.

Priests and Levites (10:31-32)

Luke 10:³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side.

Jesus places in his story two well-known figures in society, priests and Levites. **The priest would be returning to Jericho from service in the temple at Jerusalem –**

Jericho was known as a principal residence for priests. In New Testament times, **Levites were an order of priest officials, inferior to the priests but still a privileged group in society, responsible for the liturgy in the Temple and for policing the Temple.**

While both priests and Levites were from the tribe of Levi (descendants of Jacob's son Levi), **the priests were also descendants of Aaron, the first High Priest.**

In Jesus' story, both the priest and Levite see the wounded man and pass on the other side of the road. They see the man's need but choose not to help.

"Typical!" the hearers are thinking. Jesus' hearers nodding and smiling at the caricature. Hypocritical religious leaders

The Excuse of Religious Purity ... **The priest and Levite might have had some justification for their actions.** After all, as temple officials they were especially concerned about ceremonial cleanness.

The Law stated that the high priest "must not enter a place where there is a dead body. He must not make himself unclean, even for his father or mother" (Leviticus 21:11).

Even a regular priest "will also be unclean if he touches something defiled by a corpse" (Leviticus 22:4; Ezekiel 24:25).

What if the man lying beaten by the side of the road were dead? The man may not have been stirring. One can't be too careful, you know.

On the other hand, the law is pretty clear about helping those who are in need, both man and beast, friend and foe -- even if he is your enemy!

EX 23:4 "If you come across your enemy's ox or donkey wandering off, be sure to take it back to him. ⁵ If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help him with it.

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And, of course, the very verse the lawyer had quoted makes the priest's and the Levite's obligations clear:

Leviticus 19:18 "Love your neighbor as yourself. I am the Lord"

- Placing religious purity over helping a person who was perhaps still alive is gross hard-heartedness and selfishness.
- **And walking on the other side of the road displays a deliberate "I don't want to know!" attitude.**
- The less they saw about the man's condition, the less they would feel obligated to help him.

After all, he might be dead that then there would be nothing they could be obligated to do. Our modern-day equivalent of this attitude is, "I don't want to get involved."

Samaritans, the Hated Step-Brothers A priest, a Levite ... and the hearers would be expecting a Jewish layman to be the third and climatic character. But, no. Jesus introduces a Samaritan into the story.

Luke 10:³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.

The Samaritans They lived in an area south of Galilee and north of Judea, part of the old Northern Kingdom of Israel.

- In 721 BC Israel was conquered by Assyria, and Sargon II conducted a mass deportation of the entire region, carrying off some 27,270 captives and resettling the area with colonists from other parts of the Assyrian empire (2 Kings 17:24).
- Their descendents were looked upon as half-breeds and heretics by the Jews of Jerusalem. Though Samaritans believed in the Torah, they worshipped at Mt. Gerizim rather than Jerusalem (John 4:20-22).
- At times, relations between the Jews and Samaritans had been civil, but in Jesus' day feelings were definitely hostile.

For Jesus to introduce the Samaritan as the caring person, after a priest and a Levite had neglected mercy, must have been intended as an especially biting commentary on what passed for "mercy" among the pillars of Judaism.

The Samaritan traveler doesn't move over to the other side of the road, but when he sees the wounded man he takes pity on him. The word translated "pity" is Greek *splangchizomai*, "have pity, feel sympathy," from *splangchnon*, "literally, 'inward parts, entrails' ... figuratively of the seat of the emotions, in our usage 'heart.'"

Love, sympathy, and mercy are motivated by the need of another, while withholding mercy is essentially an act of selfishness, of self-protection.

Binding Up His Wounds ... *Luke 10:34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. 35 The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'*

- The Samaritan binds up the **wounds** (**Greek *trauma***) of the injured man, perhaps with his own head covering or by tearing strips from his garment.
- **The Samaritan also pours on oil and wine as healing agents they were the medical traveling kit of the day. Olive oil was widely employed to keep exposed parts of the skin supple, to relieve chafing, to soften wounds, and to heal bruises and lacerations**
- **wine, which ferments naturally to about 7% to 15% alcohol, would have had some disinfectant properties**

The Samaritan's love of his neighbor proved costly.

- He used his own supplies to cleanse and soothe the man's wounds, his own clothing to bandage him, his own animal to carry him while the Samaritan himself walked, his own money to pay for his care, and his own reputation and credit to vouch for any further expenses the man's care would require. Love can be costly.
- There wasn't an emergency room where the Samaritan could take the man. Instead, he took him to a "motel" and cared for the man himself that night. This would most likely be a hostel, found by the side of roads, providing lodging to the traveler. They also provided food for both man and beast, for which they would charge
- He trusts the innkeeper enough to advance him money to care for the wounded man. And he promises the innkeeper -- who also seems to trust the Samaritan -- to reimburse him for any additional costs when he returns from his trip.

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LK 10:36 "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

LK 10:37 The expert in the law replied, "The one who had mercy on him."

Jesus told him, "Go and do likewise."

Go and Do Likewise (10:37b)"Jesus told him, 'Go and do likewise.' " (10:37b)

Notice.....The lawyer initially asks the question, what must I do to inherit eternal life? Or "How do I get in?" and Jesus is telling him what one on the inside looks like, then we can assume the lawyer is on the outside. How he gets inside becomes the question.

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