

**Tell me a Story**  
**The Most Misunderstood Parable (Luke 10:30-37)**

**Introduction:**

1. Parables are familiar but not always correctly understood
2. This parable is familiar to Christian and non-Christian alike
3. People are familiar with the story, but not so familiar with the point of the story, and to some degree, we expect that because the truth of our Lord's parable teaching is hidden.
4. ***Luke 10: 23, "Turning to the disciples He said privately, 'Blessed are the eyes which see the things you see, for I say to you, that many prophets and kings wished to see, the things which you see and didn't see them, and to hear the things which you hear, and didn't hear them.'"***
5. Parables are really the most direct connection with our Lord revealing truth to His disciples and hiding it from His rejecters.
6. This parable is not about social justice or a form of socialism
7. ***verse 30, "Jesus replied and said, 'A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him, and beat him, and went away leaving him half dead. And by chance a priest was going down on that road, and when he saw him, he passed by on the other side. Likewise, a Levite, also, when he came to the place and saw him, passed by on the other side. But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own animal, his own beast, and brought him to an inn and took care of him. On the next day he took out two denarii and gave them to the innkeeper, and said, 'Take care of him; and whatever more you spend, when I return I will repay you.' Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?' And he said, 'The one who showed mercy toward him.' Then Jesus said to him, 'Go and do likewise.'"***
8. Any time you get into discussions with people who talk about poverty and the alleviation of poverty and the reallocation of wealth and taxing the wealthy to provide for the poor and social justice and all forms of socialism, you will find somewhere in their emphasis the story of the Good Samaritan.
9. I believe in compassion and care, and I believe in meeting the needs of poor people, but that has absolutely nothing to do with this story.

**Love God – love people:**

1. Remember all stories, all parables – there are 40 of them or so – all of them are about salvation in one form or another.
2. ***Luke 10:25 "...a lawyer stood up ..."*** This was a religious scholar
3. Asks Jesus the same question the rich young ruler and Nicodemus asked, ***"Teacher what shall I do to inherit eternal life?"***
4. This is the most important question all of us must face and ask
5. ***Verse 27 – "what does the law say?"***
6. The lawyer combines two Old Testament scriptures - ***Deuteronomy 6:4-5 and Leviticus 19:18.***

7. ***"You shall 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 your neighbor as yourself."***
8. Effectively Jesus is saying – half the 10 Commandments is about loving God the other is about loving your neighbor
9. Jesus then says – ***"do this and you will live"*** - but who is his neighbor?
10. In ***Matthew 5. Jesus said, "The rabbis have taught you, 'Love your neighbor and hate your enemy.' But I say to you, love your enemy."***
11. This man had no understanding of his true condition

#### **The Parable:**

1. A man was journeying from Jerusalem to Jericho and was robbed and beaten
2. Went through the Pass of Adummim (Joshua 18 – the "pass of blood")
3. ***Micah 6:6-8 "What shall I come to the Lord with? What shall I bring, and what shall I bring to bow myself before the Lord on high? Shall I come with burnt offerings, yearling calves?" "Does the Lord take delight in thousands of rams and ten thousand rivers of oil? Shall I present my first born for my rebellious acts, the fruit of my body for the sin of my soul?" Verse 8 "He has told you, O man, what is good. What does the Lord require of you? Do justice, love kindness, walk humbly with your God."***
4. You would expect a priest, who represents God and represents the people to God, to love God enough to do what God said and love people enough to stop and help
5. Now Jesus introduces a hated person into the dialogue, ***"A Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion."***
6. 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.
7. He brought him to an inn- an inn in those days was like a roadside lodging – rough
8. Inn is the word *Pandocheion* – *Pan* means all
9. Next day – two denarii – two months wages
10. The point is that this was lavish – ***"and take care of him and whatever more you spend, when I return I will repay you"***
11. ***Verse 36 – this is not about who your neighbor is – it is about this – are you a neighbor?*** There is a difference
12. Everyone in your path, all the time, with a need is to be loved, loved lavishly, loved sacrificially, loved generously, loved tenderly, loved limitlessly, loved kindly, loved as long as the need exists.
13. ***Go and do the same"***
14. Social justice is not the issue – it is about righteousness before God
15. Here was Jesus, the personification of heavenly mercy and forgiveness, ready to give it lavishly to that lawyer if the man would simply admit his wretched condition.
16. **THAT is the Message of this parable**
17. It is not about making people feel guilty
18. This story is designed to make people examine their own hearts for not loving God perfectly and loving others perfectly, and then running to the One who alone can provide forgiveness – not only for that sin but the only one who can provide eternal life.
19. How can we call ourselves Christians if we do not love God with all that is in us and how we call ourselves Christians if we do not love others as ourselves?

