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Serving Neighbors, Serving God

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **February 8, 2015**

Luke 10:25-34

Introduction: The parable of the good Samaritan is one of the best-known and best-loved of Jesus' stories. Jesus' parable has made the **"Samaritan"** a mark of **caring** and **concern**. A quick search on the Internet will reveal that the term is used in the names of hospitals, health services, Christian relief organizations, and many other ministries.

Such honorable uses of the name today tend to obscure the **hatred** it raised in the **minds** of Jewish people of Jesus' day. To them, the Samaritans were despised apostates (applied to one who has abandoned his religion). So great was the **animosity** between Jews and Samaritans that a Samaritan woman reminded Jesus that "Jews" have no dealings with the "Samaritans" (John 4:9). Yet, it was the **good Samaritan** that Jesus used to teach an invaluable truth. (Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

Luke 10:25-26, *And, behold, a certain lawyer (expert in the Mosaic law) stood up, and TEMPTED him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou?*

NOTE: A number of important **deductions** (conclusion) are mandatory from this response of Jesus. **FIRST**, there is the **premise** (proposition (statement of religious doctrine) antecedently [before in time] supposed [received as true] 1913 Webs.) that one may **find** in the **sacred Scriptures** the true answer to the question of what must be done to inherit eternal life. **SECOND**, there is the **deduction** (conclusion) that every man is responsible for reading the answer himself. **THIRD**, there is the **implication** (plain meaning) that the sacred Scriptures give the same answer to all who **faithfully read** them. This verse has the impact of saying, "Look, Lawyer; God has told men what to do to be saved; it is **written** in the **Scriptures**; and you, like every other man, may surely read it. What does the Bible say?" This is still the only way to receive the correct answer to so important a question. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Thought 1. Even though Jesus knew this was just a test of his knowledge of God's word, he was **RESPECTFUL** to the lawyer in spite of the scheme. He's **SHOWING** the love about which he had taught his own disciples. Jesus' goal was to help the **truth** go forth, spoken in **LOVE** by the people his Father has sent.

Luke 10:27, *And he answering said, Thou shalt LOVE the Lord thy God with all thy HEART, and with all thy SOUL, and with all thy strength, and with ALL thy MIND; and thy neighbor as thyself.*

Love, agapao, defined 25, to love (in a SOCIAL or MORAL sense).

Social, relating to men (people) living in society; as social interests or concerns; social pleasures; social benefits; social happiness; social DUTIES. True self-love and social are the same.

Moral, In general, moral denotes something which respects the conduct of men (people) and their relations as social beings whose actions have a bearing on each other's RIGHTS and HAPPINESS, and are therefore right or wrong, virtuous or vicious; as moral views; moral justice; moral obligations.

Heart defined 2588, i.e. (figuratively) the THOUGHTS or feelings (MIND).

Soul defined 5590, psuche pronounced *psoo-khay'*, (the ANIMAL sentient (that perceives) principle (source) only;

ANIMAL, pertaining to the merely sentient (that perceives) part of a creature, as distinguished from the intellectual, rational, or spiritual part; as, the animal PASSIONS or APPETITES. (1913 Webster's Dictionary)

Passion, The FEELING of the mind, or the sensible effect of impression; excitement, perturbation (disquiet) or agitation of mind; as desire, fear, hope, joy, grief, hatred LOVE (1. a FEELING of strong attachment induced by that which delights or commands admiration; 2. Affection; kind feeling; friendship; fondness).

Appetite, noun 1. The natural desire of pleasure or good; the desire of gratification, either of the body or of the mind. 2. Strong desire; eagerness or longing.

Mind defined 1271. dianoia pronounced *dee-an'-oy-ah*; deep thought, properly, the faculty (mind or its disposition), by implication, its exercise:-- imagination, understanding.

Thought 1. You did notice that to LOVE means there are social duties and moral obligations toward God that should be in line with his morals. As you saw from the definition of "SOUL", is where the FEELING of affection, friendship, etc. toward God is found. And there should be no part of the their heart, soul, and mind (deep thought, etc.) that is reserved for someone/ something else. And if they did this would DESIRE his WORD, receive it, and then OBEY it. and ends with the command to perform the social duties and moral obligations toward their neighbors as they do "themselves."

Psalms 119:2-3, Blessed are they that keep his testimonies, and that SEEK him with the whole **heart**. They also do **NO iniquity**: they walk in his ways.

Psalm 111:10, The **fear** (**reverence**) of the Lord is the BEGINNING of wisdom: a good understanding have all they that DO his commandments

Luke 10:28, And he said unto him, Thou hast answered **right**: this **DO**, and thou shalt **live**.

Thought 1. One truth we must be aware of is that what God has commanded man, can be accomplished with God's help. As we saw in Psalm 111:10, reverence is what's needed to obey God's commandment. Other verses in scripture also express this truth.

Proverbs 14:2, He that walketh in his uprightness (conformity to rectitude and justice in social dealings) **FEARETH** (**reverence**) the Lord: but he that is **perverse (to turn aside)** in his ways **DESPISES** him.

Despiseth defined 959, to disesteem (to slight [neglect: forbear { stop, PAUSE, refuse} to treat with RESPECT])

Luke 10:29-32, But he, willing to **justify** himself, said unto Jesus, And **WHO** is my **neighbour?** And Jesus answering said, A certain man went down from **Jerusalem** to Jericho, and fell among thieves, which stripped him of his raiment, and WOUNDED him, and departed, **leaving him**

HALF DEAD. And by **chance** there came down a certain **priest** that way: and when he SAW him, he **passed by** on the other side. And likewise a **Levite**, when he was at the place, came and looked on him, and **passed by** on the other side.

NOTE: Dr. Lightfoot tells us that many of the courses of the priests had their **residence** in Jericho, and thence came up to Jerusalem, when it was their turn to officiate there, and so back again, which occasioned abundance of passing and repassing of priests that way, and Levites their attendants. They came this way, and **saw** the poor wounded man. It is probable that they heard his groans, and could not but perceive that if he were not helped he must quickly perish. The Levite not only saw him, but came and **looked on him** v. 32. But they passed by on the other side; when they saw his case, they got as far off him as ever they could, as if they would have had a pretence to say, Behold, we knew it not.
(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Luke 10:33, But a certain **Samaritan**, as he journeyed, came where he was: and when he SAW him, he had **compassion (pity)** on him...

NOTE: The Samaritans, both in blood and religion, were mongrel (of mixed breed) Jews, the posterity of those colonies which the king of Assyria planted there after the captivity of the ten tribes, with whom the poor of the land left behind, and many other Jews afterwards, incorporated themselves. They **worshipped** the **God** of Israel only, to whom they erected a temple on mount Gerizim, in COMPETITION with that at Jerusalem. There was **great enmity** (hostility) **between them** and **the Jews**; the Samaritans would not admit (receive) Christ, when they saw he was going to Jerusalem (**Luke 9:53**); the Jews thought they could not give him a worse name than to say, he is a Samaritan." (**John 8:48**)
(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

NOTE: But a certain Samaritan ...By whom Christ may be meant; not that he was really so, for he was a Jew, a son of Abraham, and of David, according to the flesh, but he was so called by the Jews, (John 8:48) and was treated as such by them: and since it is the design of the parable in general to show, that he that does **ACTS** of **kindness** and **mercy** to persons in **distress**, is a **neighbour** in the truest sense, though he is not an Israelite, but even a Samaritan, who was, above all men, hated by the Jews; why may it not be thought to be the view of Christ in particular, to prove himself the **best neighbour** and **FRIEND** of men, though he was traduced (misrepresented) by the Jews as a Samaritan?
(Source: *biblestudytools.com/commentaries/gills-exposition-of-the-bible/*)

Luke 10:34-35, And **went to him**, and bound up his wounds, pouring in oil and wine, and set him on his **OWN** beast, and brought him to an inn, and **took care** of him. And on the morrow when he departed, he took out **two pence**, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, **when I come again**, **I will REPAY thee**.

NOTE: Pouring in oil and wine. These were often used in **medicine** to heal wounds. Probably they were mingled together, and had a highly sanative (healing) quality. How strikingly is his **conduct** contrasted with the priest and Levite! and how particularly as well as beautifully by this does our Saviour show what we ought to do to those who are in circumstances of need! He does not merely say in general that he showed him **kindness**, but he told how it was done. He stopped--came where he was --pitied him--bound up his wounds-- set him on his own beast--conducted him to a tavern--passed the night with him, and then secured the kind attentances of the landlord, promising him to pay him for his trouble--and all this without desiring or expecting any reward. If this had been by a Jew, it would have been signal kindness; if it had been by a Gentile, it would also have been great kindness; but it was by a **Samaritan** --a man of a nation **most hateful** to the **Jews**, and therefore it most strikingly shows what we are to do to **FRIENDS** and **FOES** when they are in **distress**.

(Source: *Barnes' Notes on the New Testament classic.studylight.org/com/bnn/*)

Matthew 5:43-48, Ye have heard that it hath been said, Thou shalt love thy neighbour, and HATE thine **enemy**. But I say unto you, **LOVE** your **enemies**, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth **rain (moisten especially by a shower)** on the just and on the unjust. For if ye **love** them which LOVE you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye **more** than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Galatians 6:9-10, And let **US** not be **weary in well doing**: for in due season we shall reap, if we **faint** (give up labor) not. As we have therefore **opportunity**, let us **do good** unto ALL MEN, especially unto them who are of the household of **faith**.

Luke 10:36-37, Which now of these THREE, thinkest thou, WAS **neighbour (friend)** UNTO him that **FELL** among the thieves? And he said, He that shewed **mercy** on him. Then said Jesus unto him, **Go**, and **DO thou** likewise.

Thought 1. Some Christians have thought Jesus asked, "Which one was a neighbor to the Samaritan? And in their haste to answer, they say the man that was hurt is MY neighbor. But what he asked who was BEING a neighbour to the man who was robbed and hurt. A person being a neighbor loves socially and morally: performing his social duties and moral obligations to others, as they have the opportunity.

And since this is the case, first, Jesus was teaching this lawyer that he had to LOVE like this Samaritan according to God's word. And rather than despise this man because he is a Samaritan, who worshipped the same God he did, he was commanded to LOVE him, as he loved himself.

Today, being Christians by FAITH in Jesus, we have OBEYED the command from God to all humans, which is to BELIEVE on Jesus in order to have eternal life. And now, we also KNOW we have passed from death unto life because we LOVE (in a social and moral sense.) the brethren: the family of God: 1 John 3:14. And it should be shown regardless of the nation in which we live, and regardless of the color of our skin.

1 John 3:23, And this is his commandment, That we should **BELIEVE** on the name of his Son Jesus Christ, and **LOVE (in a socially and morally)** one another, as he (*Jesus*) gave us commandment.

John 13:34-35, A new commandment I give unto you, that ye **LOVE (in a socially and morally)** one another; AS I have **LOVED** you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have **LOVE** one to another.

1 John 4:19, We **love (socially and morally)** him, because he **FIRST loved** us.

John 14:21-24, He that hath my commandments, and **keepeth them**, he it is that **loveth** me: and he that **loveth** me shall be **loved** of my Father, and I will love him, and we will come unto him, and make our abode with him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our **abode (residence)** with him. He that **loveth (socially and morally)** me NOT keepeth NOT my sayings: and the word which ye hear is not mine, but the Father's which **SENT ME**.

NOTE: By such a command, Jesus enjoined (ordered) upon all who would be his followers that they should go and **BE a neighbor to all men**; and, in this, there is sharp divergence from the question of the lawyer, who seemed to be asking who was a neighbor to himself; whereas, Jesus focused on the converse of it, "**What kind of neighbor are you?**" (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)