

**[102217-1] Luke Series, 10, 25-37, A Lawyer's Test – Craig Thurman**

After our Lord has appointed the twelve apostles (Lk.9.1, 2) he appointed seventy others to go before the Lord Jesus to prepare more of the cities and villages for His coming there. (Lk.10.1) The account reveals that they met with success and returned rejoicing because even the devils were subject to them through Jesus' name. It was on this particular occasion, and there is no other record in Scripture stating, that our Lord rejoiced. (Lk.10.21) The cause of that joy was that it was the Father's good pleasure to reveals *these things* (v.21) to his special laborers.

These things related to the Father's provision to preach Christ, to experience the power of Christ's kingdom over all of the enemy, and above all, to know that their names were written in heaven. (Lk.10.4, 19, 20)

Though the Word of God does not record subsequent excursions by the seventy they apparently do go out and suffer opposition. (cf. vss.10, 11, 16) And now we continue reading Luke's account of the history of our Lord Jesus' earthly ministry.

**25 ¶ And, behold, a certain** νομικός **lawyer** **stood up,**  
a practitioner of the law

*stood up*, ἀνέστη, 3ps. aor. of ἀνίστημι, ἀνά above, again, re- + ἵστημι, to stand, establish, set; ἀνίστημι, KJV, *to arise, rise, rise up, rise again, stand, stand up*; ἀνέστη, is used 16 times in the N.T., and the idea is clearly *to rise up* or stand up (Mk.3.26; 5.42; 9.27; Lk. 4.16; 8.55, 9.8, 19; 10.25; Jn.11.31; Acts 5.36, 37; 7.18; 9.34, *arose*, Acts 26.30; Ro.14.9; 1Thes.4.14.)

This is the only record of this particular lawyer in the gospels. That he stood up means that *he took a stance*. There are times to stand and be heard, and there are times when we should sit down, be quiet, and listen. This was not the time to stand.

***and tempted him, saying, Master, what shall I do to inherit eternal life?***

*tempting, ἐκπειράζων, nom. sing. masc. part. pres. act. of ἐκπειράζω, ἐκ, from, forth, of, out, out of + πειράζω, KJV, to tempt, prove, assay, examine, & try.*

Have you ever known anyone to ask a question that that they weren't really looking for an answer. The question was a *gotch* moment. The question was for making a point. That's this question.

Think about what he is asking. When he has his answer he should be able to say positively, Master, I shall do [whatever it is] to inherit eternal life.

From the outset we know this much. This man is evilly motivated. He asks question to tempt or to put our Lord Jesus to the test. He is *trying* to discredit Christ. From what we have read, and what we shall read it is clear that this man and those religious leaders around him thought that Jesus was against the Law of Moses. Many of the things that Jesus did seemed to contradict the Law of Moses *as they* understood it through their traditions.

*Lu 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.*

*Mr 2:23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.*

*24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?*

*Mk.3.1 ¶ And he entered again into the synagogue; and there was a man there which had a withered hand.*

*2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.*

*3 And he saith unto the man which had the withered hand, Stand forth.*

*4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.*

5 *And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

*Lu 14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.*

2 *And, behold, there was a certain man before him which had the dropsy.*

3 *And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?*

4 *And they held their peace. And he took him, and healed him, and let him go ...*

*Joh 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.*

10 *The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.*

11 *He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.*

...

16 *And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.*

17 ¶ *But Jesus answered them, My Father worketh hitherto, and I work.*

18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*

*Joh 9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.*

15 *Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.*

16 *Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man*

*that is a sinner do such miracles? And there was a division among them.*

This lawyer supposes that he has devised a means to prove once and for all that Jesus is against the Law of Moses. If successful they could justly reject Him as the Messiah.

*De 18:15 [Moses said] The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken ...*

But Jesus Christ was not against the Law of God. He is the personification of His own Law, and He would fulfil it in behalf of His people. This is His Law!

*Lev.18.4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.*

He would not set aside His Law, and He could not. But rather, He will keep it.

*Mt.5.17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.  
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

25 Καὶ ἰδοῦ, νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων, Διδάσκαλε τί ποιήσας ζωὴν αἰώνιον κληρονομήσω

**26 He said unto him, What is written in the law? how readest thou?**

*readest thou, ἀναγινώσκεις, 2ps. pres. ind. act. of ἀναγινώσκω, ἀνά above, re-, again, up + γινώσκω, I know; always tss. in the KJV with the English read; meaning recollection.*

How do you recollect that which is written in the Law? So now the lawyer is tested.

26 ὁ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται πῶς ἀναγινώσκεις

**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 neighbour as thyself.**

*all, ὅλης, gen. sing. fem. of ὅλος, holos; KJV, all, whole, altogether, every whit (every fiber – to the least, littlest bit).*

Jesus will say as much in an answer to another:

*Mk.12.29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:  
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*

*31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*

27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν

**28 And he said unto him, Thou hast answered right:**

*right, ὀρθῶς, adv. of ὀρθός, orthos; the adv. is found 4 times, tss.  
plain, rightly, right; the noun, only twice, upright, straight.*

**this do, and thou shalt live.**

*do, ποίει, 2ps. pres. imper. act. of ποιέω, to do.*

*shalt live, ζήση, 2ps. fut. ind. mid. of ζάω.*

And so, a straight answer to a straight question.

The imperative of Christ places emphasis upon the whole law of God. this! do. *This* is singular. It refers to the whole rule, not just some part of it. Do it all with every fiber of your being.

*Ga 3:12 And the law is not of faith: but, The man that doeth*

*ποιήσας*, nom. sing. masc. part. aor. act of *ποιέω*, to do;  
*ποιήσας*, is used 22 times in the N.T.: *did, did commit, made, which had made, had shewed, after had spent, that made, abode, who hath made, which doeth.*

*them* (that is, all things that are written in the book of the law, **v.10**)

*ἐν*  
*shall live in them.*  
or, by

*shall live, ζήσεται*, 3ps. fut. ind. mid. of *ζάω*; *ζήσεται*, is used 13 times in the N.T. and always tss. *shall live.*

It is not that a man has life for showing some favorable bias to some issue of the law. No, he is to have an unwavering love for every precept, every issue, to *all* of the commandments, to the whole law. Either he keeps every commandment and therefore the whole law or if he stumbles in any one point he breaks the whole law. James says as much.

*Jas 2:10 For whosoever shall keep the whole law, and yet offend in one point,*

*offend, παίσσει*, 3ps. fut. ind. of *παίω*; KJV, *to stumble, offend, fall.*

*he is guilty of all.*

become entangled in it's condemnation & cannot be released of it by his own merit.

he is, γέγονεν, 3ps. **perf.** ind. of γίνομαι, to become; this perfect verb is found 35 times, and is tss. in the KJV, and appears in this order: as *was done, was, was done, was made, came, is done, were made, is preferred, hath been done, is become, is happened, are become, is, are.*

‘Its [\*the perfect tense verb’s] basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product.’ *A Manual Grammar of the Greek New Testament*, p. 200, Dana and Mantey; \*added

*guilty, ἔνοχος*, noun in the nominative case, tss. as *in danger, guilty of, subject to*; means *liable or answerable to*; the verb, ἐνέχω, ἐν among, by, with, in, (sense of duration) + ἔχω, to have, hold, possess – **Gal. 5.1 entangled!**

28 εἶπεν δὲ αὐτῷ Ὁρθῶς ἀπεκρίθης τοῦτο ποίει καὶ ζήση

**29 But he, willing to justify himself, said unto Jesus,**  
to be righteous,  
to free

*to justify, δικαιοῦν*, pres. infin. act. of δικαιοῶ; KJV, *justify (oft), to be righteous (1), to free (1)*

The lawyer attempts to clear or free himself from any blame by Jesus. This is usually how a guilty conscience manifests itself. Whenever a person resorts to self-justification, not always, but very likely a vulnerability, a sore spot, some weak point has been touched upon. So what do we do? We try to soothe our conscience giving some reason why we were justified for doing what was not right. I was angry because ... I was hateful because ... I don't love him because ... I didn't help her because ... We do this because we really know in our heart of hearts that we should have done differently.

***And who is my neighbour?***

[the one] *near* of me?

*neighbor*, πλησίον, is an adverb always tss. as an adjective neighbor.

Isn't it interesting that the lawyer has no perception of any error in his love to God, but stoops to the issue of his neighbor? The natural man's view of God is that He is like another man. He figures that if he does alright with some of the guys that he hangs out with then he must be alright with God. You see, God is just one of the guys. He's a *good ole boy*. Blasphemy!

What is the justification saying? The lawyer believes that he doesn't have an obligation or a duty to act in love to all men; not having the duty to do right by every man. But the New Testament says,

*Ro 12:18 If it be possible, as much as lieth in you, live peaceably with all men.*

*1Th 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.*

*Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

The New Testament and the Law of Moses are not contradictory on these points. How men *read* these, How readest thou was the question Jesus asked this man. How he read this was a perversion of God's Word. The traditions of Judaism had perverted the law of God so much so that the that it made Christ appear to be a lawbreaker of His own law. But what did the Law teach?

*Ex.23.4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.*

*5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.*



This is the principle of the law which says, *love thy neighbor as thyself*. In Matthew chapter 5 Christ reset what had become perverted by the traditions of Judaism. Notice here that our Lord says *ye have heard ....* He did not say, 'it is written.'

*Mt 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*

*De 23:6 Thou shalt not seek their peace nor their prosperity all thy days for ever.*

This was to the nation of Israel, not to involve themselves with their ways. This in no way justified personal hatred and malice to others. (Gill is very good on this point.)

There is no Scripture which states any such thing. There is one place in all of the word of God which refers to a holy hatred of another. (Ps.139, 121, 122)

*44 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;*

This does not erase nationalism. It does not tear down borders. But it does dictate how we should relate to others personally. We might have to bear arms in defense of our country. We do not do this because of hate, but for the love of the country of which we are a citizen; in obedience to those who are in authority over us, appointed of God. Christianity is not globalism, it is not for a one-world order. Her only hope is the second coming of Jesus Christ.

*45 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 on the just and on the unjust.*

46 *For if ye love them which love you, what reward have ye? do not even the publicans the same?*

47 *And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

*perfect, τέλειοι, nom. pl. masc. of τέλειος, KJV, perfect, full age (He.5.14), men (1Co.14.20); τέλειοι, is in Mt.5.48; 1Co.14.20; Phl.3.15; Col.4.12; Ja.1.4; the idea of **completion, being a complete person without defect in any thing or in any way.***

The citizenry of Israel was to love others, yet maintain their purity and devotion to the LORD.

*Le 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*

*Le 19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*

Loving our neighbor seeks the well-being all of all men. It constitutes a part of our subjection to the higher powers, (1-5) and supports those in authority by giving tribute, custom, fear and honor to those to whom it is due. (6, 7) And so, Ro. 13 continues:

*Ro 13:8 Owe no man any thing (not to lack paying taxes, not to lack to regard custom, and fear), but to love one another; for he that loveth another hath fulfilled the law. (It is Christian to promote the welfare of our society...)*

*9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly*

comprehended in this saying, namely, **Thou shalt love thy neighbour as thyself.**

**10 Love worketh no ill to his neighbour:** therefore love is the fulfilling of the law.

This rule applied would eliminate strife in a church.

*Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*

Notice the principle is not what I can get from my brethren, but what I can contribute to their welfare. This comes with maturity, not age.

**14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.**

**15 But if ye bite and devour one another, take heed that ye be not consumed one of another.**

*be ... consumed, ἀναλωθήτε, 2ῃ pl. aor. subj. pass. of ἀναλίσκω, ἀνά + ἀλίσκω LXX, to be captive, caught; and always tss. with the English, consume.*

The idea is that by this behavior they have become captivated, captured again by the works of the flesh. In this way the works of the Spirit is forsaken, and they have become *entangled* (held in [tow]) with the yoke of bondage again.

**Mt 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**

The whole law hangs on these these points, loving God and our neighbor:

**Mt.22.40 On these two commandments hang all the law and the prophets.**

Loving our neighbor is very practical.

*Lu 6:31 And as ye would that men should do to you, do ye also to them likewise.*

*32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.*

*33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.*

*34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.*

*35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*

*1Th 5:15 See that none (none of you of this church) render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.*

*see, ὁρᾶτε, horate, 2ppl. pres. imper. of ὁράω, horao, to see; that which is perceivable through the eye, ocular. Be aware of this so that when it is seen in anyone of us, chasten it.*

Jesus showed us who His neighbor was.

She was the Samaritan woman.

*Jo.4.5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.*

...

*9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

...

*15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

...

*25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.*

*26 Jesus saith unto her, I that speak unto thee am he.*

He was the Roman centurion.

*Lk.7.2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.*

...

*10 And they that were sent, returning to the house, found the servant whole that had been sick.*

She was the woman of Canaan.

*Mt.15.22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.*

...

*25 Then came she and worshipped him, saying, Lord, help me.*

...

*28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

Christ did for these *strangers* what His own brethren in Israel would not allow Him to do in so many places. (Bethsaida, Chorazin, and Capernaum) And by this He fulfilled the Law of Moses and the Law of God.

So, Jesus now begins to relate to the lawyer an instance that perhaps had recently transpired in Israel. This had probably been a recent run on the front page of the Jerusalem Post.

29 ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου πλησίον

***30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves,***

*thieves, λησταῖς, lēistais, dat. pl. of ληστής; KJV, thief (11), robber (4).*

πληγὰς ἐπιθέντες  
*which stripped him of his raiment, and wounded him, and departed,*  
laid on [him] stripes

πληγὰς, acc. pl. of πληγή; KJV, *wound, stripe, plague,*.

ἐπιθέντες, nom. sing. masc. part. aor. of ἐπιτίθημι, ἐπί upon,  
among, on, at + τίθημι, to appoint, ordain, put, set, lay down, lay  
up; KJV, to *lay on, to set on, to put on, to add unto*

τυγχάνοντα  
*leaving him* – *half dead.*  
forsaking [Wigram marg: being]

τυγχάνοντα, acc. sing. masc. part. pres. of τυγχάνω; KJV, *to obtain, enjoy, may be, may chance.*

*half dead*, ἡμιθανῆ, acc. sing. masc. of ἡμιθανής, hemithanēs; ἡμι  
half + θνήσκω to die; this once only in the N.T.; LXX in 4Macc.4.11,  
and tss. the same, *half dead.*

ἡμι half, cf. Mk.6.23 *half* of my kingdom; Lk. 19.8, *half* of my  
goods; Re.11.9, 11, *half* a day; Re. 12.14, *half* a time.

This band of criminals almost killed the man. It doesn't say a rich man or a poor man. The fact is, he was a man just like you and me, and one day, as we went about our business some group of thugs were wait at this particular moment, and we walked into their trap.

30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ  
εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς  
ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχάνοντα

κατὰ συγκυρίαν δὲ ἐν τῇ ὁδῷ ἐκείνῃ  
**31 And by chance there came down a certain priest that way:**  
Wycliffe (1380) And it befell in that way  
Gr. could be read, 'But as it fell,' 'And the happenings merged'  
Wigram, As coincidence [would have it]

*by chance*, συγκυρίαν, sugkurian, acc. sing. of, συγκυρία; σύν  
fellow, together, with + κυρέω, to happen;

O.E.D. meaning, the falling out of events; the particular way  
things fell out.

ἀντιπαρῆλθεν  
**and when he saw him, he passed by on the other side.**  
he came against [the side] (v.32) [to avoid him]  
he came near the opposite [side]

[he] passed by on the other side, ἀντιπαρῆλθεν, 3ps. aor. ind.  
ἀντιπαρέρχομαι, ἀντί against + παρά by, beside + ἔρχομαι to  
come, light.

The place where the man lay was obvious. It was *in the way* of this priest.

31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν  
αὐτὸν ἀντιπαρῆλθεν

ἐλθὼν καὶ ἰδὼν

**32 And likewise a Levite, when he was at the place, came and looked on him,**

And like the priest, this sorely wounded man was *at the place* where he  
came. His state was obvious and he needed help.

ἀντιπαρῆλθεν  
**and passed by on the other side.**  
(same as v.31)

And the Levite once taking a look decided to disassociate himself with anything about this poor man and, like the priest, took to the other side of the road.

32 ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν

ἦλθεν κατ' αὐτὸν

**33 But a certain Samaritan, as he journeyed, came where he was:**

journeying                      came at him

*as he journeyed*, ὁδεύων, nom. sing. masc. part. pres. of ὁδεύω; once in the N.T. at this place; related to the noun ὁδός, *way, highway, journey*.

‘No doubt the priest and the Levite had their excuses for passing by their wounded brother. – “Tisn’t safe to be lingering here; besides, he’s past recovery; and then, mayn’t suspicion rest upon ourselves?” So might the Samaritan have reasoned – *but did not*. Nor did he say, “He would have had no dealings with me (John iv. 9), and why should I with him?” *J-F-B Bible Commentary*, vol. 3, p.267

This really strikes at the attempt of the lawyer to justify himself about his conduct toward his neighbor.

**and when he saw him, he had compassion on him,  
was moved with compassion**

*had compassion*, ἐσπλαγχνίσθη, 3ps. aor. ind. pass. of σπλαγνίζομαι, and always tss. with the English word *compassion* (12). Six times this verb is found (Mt.9.36; 14.14 *moved with compassion*; Mk.6.34 *was moved with compassion*; Lk.7.13; 10.33; 15.20, *had compassion*).

33 Σαμαρείτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη



**34 And went to him, and bound up his wounds, pouring in oil and wine,**

*bound up*, κατέδησεν, 3ps. aor. ind. of καταδέω, κατά down + δέω to bind, tie.

*pouring in*, ἐπιχέων, nom. sing. part. pres. of ἐπιχέω, ἐπί among, on, upon, at + χέω to pour (cf. ἐκχέω, to run out, pour out, shed forth; so here, to pour upon).

Wine to cleanse and oil to soothe. The Samaritan took what he had and began to minister to this one in need.

ἤγαγεν

**and set him on his own beast, and brought him to an inn, and took care of him.**

*set him*, ἐπιβιβάσας, nom. sing. masc. part. aor. of ἐπιβιβάζω, ἐπί + βιβάζω, to ascend; KJV, to set on (3) & only by Luke.

*brought*, ἤγαγεν, 3ps. aor. of ἄγω; KJV, to bring, keep, lead, go, lead away.

*inn*, πανδοχεῖον, noun, only by Luke; related to πανδοχεύς, tss. host; πᾶς all, whatsoever, whosoever + δέχομαι to take or receive; so, a place that receives all.

*took care*, ἐπεμελήθη, 3ps. aor. ind. (deponent, occurring with passive and middle voice forms but with active voice meanings) ἐπιμελέομαι, ἐπί + μελέομαι (μέλει, always tss. with the English care); three times in the N.T. and tss. to take care of.

34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ

**35 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.**

*pence, δηνάρια, pence, penny;*

It isn't necessary to find the value of a δηνάριον at the time of the writing of the Greek N.T., or the value of a *pence/penny* at the time of the writing of 1611 KJV Bible. The value is universally understood to be equal to what a laborer was paid for a day's work.

*Mt 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.*

The expense laid out by this Samaritan was equal to two days' labor. That is how much he *initially* put out for the care of a complete stranger. He assumed the care of this man. There is nothing said about his going to a synagogue and asking for a collection, or set aside a *helps* fund. He assumed his care. I saw a brother some years ago who knew someone had a need, and rather than meetin that need, which he could so easily have done, he didn't, but chose to bring the matter before the church so that the church could attend to the need. We have a personal responsibility to help our neighbor. If we can meet that need we should. And that should be the end of it. More often than not, in the Bible, help is the personal assistance that you and I give to another.

*1Jo 3:17 But whoso hath this world's good (βίον, acc. sing. of βίος; living, substance, or better 'subsistence'), and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

I'm not sure that the nature of this story changes much if we said that the priest came upon the injured man and then saw the Levite coming and asked that he help him instead; and then perhaps the Levite saw the Samaritan coming and asked him to help him. Who really helped the injured man? Was it the priest, the Levite, or the Samaritan? The answer is obvious. Who fulfilled the law?

35 καὶ ἐπὶ τὴν αὐρίον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ καὶ ὅτι ἂν προσδαπανήσης ἐγὼ ἐν τῷ

ἐπανέρχου με ἀποδώσω σοι

**36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**

36 τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές

**37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.**

The Lord Jesus did not accuse the lawyer of sin. He didn't come to condemn men, but to save them. Christ didn't come to prove that men were sinners.

*Jn.3.16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

*17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

*18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

*19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

The law proves men are sinners before God.

*Ro 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

What shall I do to inherit eternal life? And the answer for this wicked man is. Do all the law. We do not know what became of this man. We do not know whether he ever perceived by the Spirit of God that Jesus Christ was the end of the law for everyone that believes.

*Ro 10:4 For Christ is the end of the law for righteousness to every one that believeth.*

Hear this: Jesus Christ, the blessed Son of God, sent of the Father, came for His own people, the elect of God. He stood representatively before the Father when He came and was born of a virgin. The Scriptures call Him the last Adam. (1Co.15.45) That means, that like the first Adam stood representatively for all of humanity, when he sinned all men fell in him. So Jesus Christ stands representatively for all of His people. All of those in Him He represents to the Father. When he demonstrated His righteousness under the law of God in His flesh He did it for us (certainly not for Himself, because He had no sins). So that when He died on the cross that righteousness resolved the sin problem in His people and we became reconciled, not when we believed, but when He died on the cross.

*Ro 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

That means Christ's righteousness was imputed to us.

*Ro.4.6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,  
7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.  
8 Blessed is the man to whom the Lord will not impute sin.*

And when He raised from the dead we were raised with Him to walk in newness of life. And because He lives forever we shall also live with Him before the Father forever.

If I have learned anything since Christ brought me to Himself it is this: that I am a sinner saved by grace, and how I need the Savior. I needed His grace then, and I need it now. He has promised to keep me. I am His. He died for me, and He lives for me in glory at this very moment. And by His grace I'm going to live for Him until He comes again from the throne of the Father. That's my hope. He's my hope. Are you trying to keep the law and make a

way for yourself to life for eternity? There just might be that little slip of a chance I might make it. You're deceived if that's what you think. Believe on the Lord Jesus Christ and you shall be saved. He is the only hope of eternal life.

37 ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως