

**Luke 10:25-37**  
**Aug 18, 2019**

**Open with Prayer**

**HOOK:**

Q: If someone came up to you and asked, “what must I do to inherit eternal life,” how would you answer that person? [Let people engage]

**Transition:** The question, “What must I do to inherit eternal life?” is easily the most important question any person can ask. It is more important than the question, “Whom shall I marry?” It is more important than the question, “What career shall I pursue?” Life is so uncertain that a person could be in his grave before he marries or enters a career. So where one spends eternity is the crucial issue to settle before all others.

A Jewish lawyer who was well-versed in the study of the Jewish Law asked this very question of Jesus. He knew the answer to the question in his head, but his heart was not right before God. He was not open to the fact that he needed eternal life for himself. He knew the Law far better than the average Jew did. He kept the Law, or so he thought. He was no pagan or Samaritan! He was asking the question about eternal life to test Jesus. Perhaps he wanted to trip Jesus up or to demonstrate his own superior knowledge in front of the crowd.

But Jesus turned the question back on the lawyer and discovered that the lawyer was attempting to justify himself, so He told the parable of the Good Samaritan to show the man what God’s Law really demands. Let’s see what transpires.

**BOOK:**

*The Parable of the Good Samaritan*

<sup>25</sup> On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

<sup>26</sup> “What is written in the Law?” he replied. “How do you read it?”

<sup>27</sup> 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.’”

<sup>28</sup> “You have answered correctly,” Jesus replied. “Do this and you will live.”

<sup>29</sup> But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

<sup>30</sup> 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.

<sup>31</sup> A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. <sup>32</sup> So too, a Levite, when he came to the place and saw him, passed by on the other side. <sup>33</sup> But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. <sup>34</sup> 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. <sup>35</sup> 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.’”

<sup>36</sup> “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

<sup>37</sup> The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

**Process Observations/Questions:**

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn't understand? [Let people engage]

- Why did Jesus commend the lawyer that he had answered correctly, i.e. “You have answered correctly; do this, and you will live” (10:28) [Our Lord sent the man back to the Law, not because the Law saves us (Gal. 2:16, 21; 3:21), but because the Law shows us that we need to be saved. There can be no real conversion without conviction, and the Law is what God uses to convict sinners (Rom. 3:20)]

Q: What do we learn about Jesus in this passage? [Let people engage]

**LOOK:**

The parable of the Good Samaritan shows us that if we have responded to God's grace through Jesus Christ, then we are obligated to show the love of Christ in practical ways toward those who are in need. As Jesus concludes, “Go and do the same.”

**Close in Prayer**

### **Commentaries for Today's Lesson:**

**Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, pp. 211-213). Wheaton, IL: Victor Books.**

### **Neighbors: Imitating the Lord (Luke 10:25–37)**

It was expected that rabbis would discuss theological matters in public, and the question this scribe (lawyer) asked was one that was often debated by the Jews. It was a good question asked with a bad motive, because the lawyer hoped to trap our Lord. However, Jesus trapped the lawyer!

Our Lord sent the man back to the Law, not because the Law saves us (Gal. 2:16, 21; 3:21), but because the Law shows us that we need to be saved. There can be no real conversion without conviction, and the Law is what God uses to convict sinners (Rom. 3:20).

The scribe gave the right answer, but he would not apply it personally to himself and admit his own lack of love for both God and his neighbor. So, instead of *being justified* by throwing himself on the mercy of God (Luke 18:9–14), he tried to *justify himself* and wriggle out of his predicament. He used the old debating tactic, “Define your terms! What do you mean by ‘neighbor’? Who is my neighbor?”

Jesus did not say that this story was a parable, so it could well be the report of an actual occurrence. For Jesus to tell a story that made the Jews look bad and the Samaritans look good would either be dangerous or self-defeating. “You just made that up!” they could say. “We all know that nothing like that would ever happen!” So it is possible that some of His listeners, including the lawyer, knew that such a thing had really happened. Either way, the account is realistic.

The worst thing we can do with any parable, especially this one, is turn it into an allegory and make everything stand for something. The victim becomes the lost sinner who is half dead (alive physically, dead spiritually), helplessly left on the road of life. The priest and Levite represent the Law and the sacrifices, neither of which can save the sinner.

The Samaritan is Jesus Christ who saves the man, pays the bill, and promises to come again. The inn stands for the local church where believers are cared for, and the “two pence” are the two ordinances, baptism and Communion. If you take this approach to Scripture, you can make the Bible say almost anything you please, and you are sure to miss the messages God wants you to get.

The road from Jerusalem down to Jericho was indeed a dangerous one. Since the temple workers used it so much, you would have thought the Jews or Romans would have taken steps to make it safe. It is much easier to maintain a religious system than it is to improve the neighborhood.

Most of us can think up excuses for the priest and Levite as they ignored the victim. (Maybe we have used them ourselves!) The priest had been serving God at the temple all week and was anxious to get home. Perhaps the bandits were still lurking in the vicinity and using the victim as “bait.” Why take a chance? Anyway, it was not his fault that the man was attacked. The road was busy, so somebody else was bound to come along and help the man. The priest left it to the Levite, and then the Levite did what the priest did—nothing! Such is the power of the bad example of a religious man.

By using a Samaritan as the hero, Jesus disarmed the Jews, for the Jews and Samaritans were enemies (John 4:9; 8:48). It was not a Jew helping a Samaritan but a Samaritan helping a Jew *who had been ignored by his fellow Jews!* The Samaritan loved those who hated him, risked his own

life, spent his own money (two days' wages for a laborer), and was never publicly rewarded or honored as far as we know.

What the Samaritan did helps us better understand what it means to “show mercy” (Luke 10:37), and it also illustrates the ministry of Jesus Christ. The Samaritan identified with the needs of the stranger and had compassion on him. There was no logical reason why he should rearrange his plans and spend his money just to help an “enemy” in need, but mercy does not need reasons. Being an expert in the Law, the scribe certainly knew that God required His people to show mercy, even to strangers and enemies (Ex. 23:4–5; Lev. 19:33–34; Micah 6:8).

See how wisely Jesus “turned the tables” on the lawyer. Trying to evade responsibility, the man asked, “Who is my neighbor?” But Jesus asked, “Which of these three men was neighbor to the victim?” The big question is, “To whom can I be a neighbor?” and this has nothing to do with geography, citizenship, or race. Wherever people need us, there we can be neighbors and, like Jesus Christ, show mercy.

The lawyer wanted to discuss “neighbor” in a general way, but Jesus forced him to consider a specific man in need. How easy it is for us to talk about abstract ideals and fail to help solve concrete problems. We can discuss things like “poverty” and “job opportunities” and yet never personally help feed a hungry family or help somebody find a job.

Of course, the lawyer wanted to make the issue somewhat complex and philosophical, but Jesus made it simple and practical. He moved it from *duty to love*, from *debating to doing*. To be sure, our Lord was not condemning discussions or debates; He was only warning us not to use these things as excuses for doing nothing. Committees are not always committed!

One of my favorite D.L. Moody stories illustrates this point. Attending a convention in Indianapolis, Mr. Moody asked singer Ira Sankey to meet him at 6 o'clock one evening at a certain street corner. When Sankey arrived, Mr. Moody put him on a box and asked him to sing, and it was not long before a crowd gathered. Moody spoke briefly, inviting the crowd to follow him to the nearby opera house. Before long, the auditorium was filled, and the evangelist preached the Gospel to the spiritually hungry people.

When the delegates to the convention started to arrive, Moody stopped preaching and said, “Now we must close as the brethren of the convention wish to come and to discuss the question, ‘How to Reach the Masses.’ ” *Touche!*

We may read this passage and think only of “the high cost of caring,” but it is far more costly *not* to care. The priest and the Levite lost far more by their neglect than the Samaritan did by his concern. They lost the opportunity to become better men and good stewards of what God had given them. They could have been a good influence in a bad world, but they chose to be a bad influence. *The Samaritan's one deed of mercy has inspired sacrificial ministry all over the world.* Never say that such ministry is wasted! God sees to it that no act of loving service in Christ's name is ever lost.

It all depends on your outlook. To the thieves, this traveling Jew was a victim to exploit, so they attacked him. To the priest and Levite, he was a nuisance to avoid, so they ignored him. But to the Samaritan, he was a neighbor to love and help, so he took care of him. What Jesus said to the lawyer, He says to us: “Go and *keep on doing it* likewise” (literal translation).

**Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 233-234)**

*d. Jesus' teaching on one's neighbor (10:25–37).*

10:25–37. The Parable of the Good Samaritan is perhaps the most well-known Lucan parable. It must be interpreted on two levels. The first level is the plain teaching that a person, like the Samaritan, should help others in need (v. 37). If one has the heart of a **neighbor**, he will see and help a neighbor. However, in the context of the rejection of Jesus, it should also be noted in this parable that the Jewish religious leaders rejected the man who fell among the robbers. A Samaritan, an outcast, was the only one who helped the man. Jesus was like the Samaritan. He was the outcast One, who was willing to seek and to save people who were perishing. He was directly opposed to the religious establishment. The theme is reminiscent of Jesus' words to the Pharisees (7:44–50). The theme of Jesus' going to those who needed Him became more and more evident.

**An expert in the Law** asked Jesus, **Teacher ... what must I do to inherit eternal life?** This question surfaced on several occasions (Matt. 19:16–22; Luke 18:18–23; John 3:1–15). The question in this case was not sincere, as can be seen from two points in the text: (1) The lawyer wanted **to test Jesus**. (He called Jesus "Teacher," *didaskale*, Luke's equivalent of a Jewish Rabbi.) (2) After Jesus answered the man's question, Luke recorded that the man wished **to justify himself** (Luke 10:29).

Jesus answered his question with two other questions (v. 26), driving the Law expert back to **the Old Testament Law**. The expert answered **correctly** by quoting from Deuteronomy 6:5 and Leviticus 19:18. One must **love ... God** and one's fellowman in order to keep the Law properly. **Jesus** affirmed that if the man did **this**, he would **live**.

The man's response should have been to ask, "How can I do this? I am not able. I need help." Instead, he tried "to justify himself," that is, to defend himself against the implications of Jesus' words. So he tried to move the focus off himself by asking, **And who is my neighbor?**

Jesus answered by telling the Parable of the Good Samaritan. The road **from Jerusalem to Jericho** descends approximately 3,000 feet in about 17 miles. It was a dangerous road to travel for **robbers** hid along its steep, winding way. **A priest**, one expected to love others, avoided **the wounded man**, probably a fellow Jew.

Levites were descendants of Levi but not of Aaron, and they assisted the priests (Aaron's descendants) in the temple.

The Samaritans were scorned by the Jews because of their mixed Jewish and Gentile ancestry. It is ironic, then, that **a Samaritan** helped the **half-dead** man, dressing **his wounds**, taking **him to an inn**, and paying his expenses. By asking **Which ... was his neighbor?** (Luke 10:36) Jesus was teaching that a person should be a neighbor to anyone he meets in need. The ultimate Neighbor was Jesus, whose compassion contrasted with the Jewish religious leaders who had no compassion on those who were perishing. Jesus wrapped up His teaching with the command that His followers were to live like that true neighbor (v. 37).

**Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007).** *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1534). Nashville, TN: Holman Bible Publishers.

**10:25–28** This incident appears from the details to be different from that of Mt 22:34–40. Indeed, the dispute is so basic that it surely occurred more than once in Jesus' ministry. Note, however, that Jesus' commendation of love of God and neighbor as fulfilling the demands for life in the law is not meant to deny salvation by faith or the necessity of a relationship through Christ.

**Stein, R. H. (1992). Luke (Vol. 24, pp. 314-320). Nashville: Broadman & Holman Publishers.**

## **Context**

Following the assertion that the so-called wise lack true understanding (10:21), Luke gave an illustration of just such a lack of understanding. One of the wise, an expert in the law, came to Jesus to ask the most basic of all religious questions, “What must I do to inherit eternal life?” Although the question was not sincere, it nevertheless revealed ignorance. This question and the parable that follows form a unified whole. This is evident in that the questions introducing and concluding the parable (10:29, 36) refer back to the commandment (10:27). While there is considerable debate about whether the question and the parable originally formed a unified event in Jesus’ ministry, they fit well together.

These two commandments (Deut 6:5; Lev 19:18) were no doubt a basic element in Jesus’ teachings, and “great teachers constantly repeat themselves. Furthermore, the question of the great commandment frequently arose in rabbinic discussion. It may even be that the lawyer in Luke 10:27 was repeating what Jesus himself had been teaching for the purpose of presenting his counter question, “And who is my neighbor?” (10:29).

## **Comments**

**10:25 On one occasion.** Luke did not give a setting for this incident.

**An expert in the law stood up to test Jesus.** Both Luke and Matthew (Matt 22:35) saw this question as a hostile one and agreed against Mark in calling the person an expert in the law (see comments on 7:30) rather than a teacher of the law (Mark 12:28).

**What must I do to inherit eternal life?** For “eternal life” cf. Luke 18:18, 30; Acts 13:46, 48. This is a good question, not to be confused with an attempt to earn salvation. It is repeated in 18:18 and with some variation in Acts 2:37 and 16:30. All four passages express the same basic question and reveal that “eternal life” is a synonym for being “saved,” or entering God’s kingdom (cf. 18:18 with 18:24). The four responses should be understood as variant ways of giving the same answer.

**10:26 What is written in the Law?** See comments on 2:22. Jesus’ question revealed that the answer to the lawyer’s question is found in the OT. What “is written” is decisive. Compare 10:28. As in the case of the rich ruler (18:18–23), Jesus affirmed the law. The teaching of the law is definitive. The way to eternal life is the same in both the OT and the NT. It is by grace through a faith that works in love (Gal 5:6). At times the word “faith” may need to be emphasized; at other times, “love.” The answer given in Luke 10:27 involves a faith consisting of love for God and one’s neighbor, for it is inconceivable to love God apart from faith. Furthermore, a faith that does not produce love of one’s neighbor is dead (Jas 2:17). It is no faith; it never was faith.

**10:27 He answered.** In both Mark and Matthew, Jesus gave the following answer. In Luke the expert in the law answered.

**Love the Lord your God ... and love your neighbor.** The expert’s answer consisted of two OT passages. The first (Deut 6:5) was called the *Shema* because it begins “*Hear, O Israel.*” A devout Jew would repeat it twice each day. In the *Shema* three prepositional phrases describe the total response of love toward God. These involve the heart (emotions), the soul (consciousness), and strength (motivation). The Synoptic Gospels all have “heart” and “soul,” Matthew omits strength, and all add “mind” (intelligence). The second OT passage in the lawyer’s answer is Lev

19:18. It is found also in Rom 13:9; Gal 5:14; and Jas 2:8. In Luke the two OT passages are combined into a single command, whereas in Mark 12:31; Matt 22:39 they are left separate. Whether these two OT passages were linked before Jesus' time is uncertain. They appear together in the early Christian literature. That this twofold summary was basic to Jesus' teaching is evident by its appearance in his parables (Luke 15:18, 21; 18:2; cf. also 11:42, where "justice" equals "love your neighbor"). For a similar but indirect connection, see Mic 6:8.

**Neighbor.** For most Jews a neighbor was another Jew, not a Samaritan or a Gentile. The Pharisees (John 7:49) and the Essenes did not even include all Jews. The teaching of the latter stands in sharp contrast with that of Jesus. The Essenes taught that one was to love all the children of light who are part of the community but to hate the children of darkness who stand outside the community.

There appears to be a chiasm between this verse and what follows: God—neighbor—man/neighbor (Luke 10:29–37)—Jesus/God (10:38–42).

**10:28 You have answered correctly.** Jesus' affirmation reveals to Luke's readers that 10:27 is indeed the way to eternal life (cf. 18:20).

**Do this and you will live.** Another way of phrasing this idea is found in Acts 2:38 and 16:31 (cf. Lev 18:5). The verb "do this" is in a present imperative, and Luke emphasized by this the continual nature of the Christian commitment (cf. Luke 9:23).

**10:29 But he wanted to justify himself.** This indicates a less than sincere response on the part of the lawyer, reinforcing his negative attitude in 10:25.

**And who is my neighbor?** This is not the same question as the one asked by Jesus in 10:36. Luke almost certainly was aware of this. It is quite possible that he saw Jesus in the parable twisting this improper question, "Who is my neighbor?" (i.e., what must a person do to qualify that I should love him as a neighbor?) into a proper one ("What must I do to be a loving neighbor?"). See comments on 10:36.

**10:30 A man.** Luke used this expression (literally *a certain man*) only when introducing a parable. See comments on 16:19.

**Was going down from Jerusalem to Jericho.** Because Jerusalem sits on a mountain twenty-five hundred feet above sea level, one always goes down from Jerusalem no matter which direction one takes. Jericho was seventeen miles east of Jerusalem and approximately eight hundred feet below sea level.

**When he fell into the hands of robbers.** Robbers hid in the mountains, rocks, and desert along the road between Jerusalem and Jericho.

**10:31 A priest.** As descendant of Aaron involved in the sacrifices and maintenance of the temple, as well as in various purification rites, a priest could not defile himself by contact with the dead, except in the case of a close relative. Some have suggested that this was why the priest refused any contact with the presumably dead man. Others have suggested that he feared stopping because he might then be attacked by robbers. Still others hypothesize that he had just finished his service in the temple. Luke did not imply anything like this and attempts to ascertain the inner thoughts and motives of the priest are irrelevant because he is a fictional character. This particular priest never existed. It is pointless to discuss what the priest and Levite were thinking as they came upon this man. If an author wants to place particular thoughts in the mind of his fictional character, he may certainly do so, but he must then share them with his readers.

**Happened to be going.** This may have been intended to show that it was a lonely road.

**Passed by on the other side.** This is a colorful way of describing the priest's unwillingness to love his neighbor as himself.

**10:32 So, too, a Levite.** The Levite was a descendant of Levi who assisted the priests in various sacrificial duties and policing the temple but could not perform the sacrificial acts. Luke was not suggesting that since the Levite's duties were inferior to those of a priest he might have been more open to help because the problem of becoming defiled was less acute. Rather he was emphasizing that neither the wise and understanding (10:21) nor the proud and ruling (1:51–52) practice being loving neighbors.

**Passed by on the other side.** The Levite behaved just like the priest.

**10:33 But a Samaritan.** The term “Samaritan” is in an emphatic position in the sentence. Jesus deliberately chose an outsider, and a hated one at that, for his hero in order to indicate that being a neighbor is not a matter of nationality or race. The mutual hatred of the Jews and the Samaritans is evident in such passages as John 4:9; 8:48. The United Kingdom was divided after Solomon's death due to the foolishness of his son, Rehoboam (1 Kgs 12). The ten northern tribes formed a nation known variously as Israel, Ephraim, or (after the capital city built by Omri) Samaria. In 722 B.C. Samaria fell to the Assyrians, and the leading citizens were exiled and dispersed throughout the Assyrian Empire. Non-Jewish peoples were then brought into Samaria. Inter-marriage resulted, and the “rebels” became “half-breeds” in the eyes of the Southern Kingdom of Judea. (*Jews* comes from the term *Judea*.) After the Jews returned from exile in Babylon, the Samaritans sought at first to participate in the rebuilding of the temple. When their offer of assistance was rejected, they sought to impede its building (Ezra 4–6; Neh 2–4). The Samaritans later built their own temple on Mount Gerizim, but led by John Hyrcanus the Jews destroyed it in 128 B.C. (cf. John 4:20–21). So great was Jewish and Samaritan hostility that Jesus' opponents could think of nothing worse to say of him than, “Aren't we right in saying that you are a Samaritan and demon-possessed?” (John 8:48; cf. also 4:9).

**Took pity on him.** This action is like that of Jesus in Luke 7:13 and the gracious father in 15:20.

**10:34 He bandaged his wounds, pouring on oil and wine.** The lovingkindness of the Samaritan is shown in his applying basic first aid and “medicines” to his neighbor (cf. *Sabb.* 19:2; Isa 1:6).

**Put the man on his own donkey.** This shows the desperate condition of the man.

**Took him to an inn.** That this “inn” had an “innkeeper” (Luke 10:35) indicates that it was much closer to a present-day inn than the inn in 2:7.

**10:35 Two silver coins.** An attempt to translate the value of “two silver coins” (literally *two denarii*) into a present-day monetary unit has little meaning. A denarius was the equivalent of a day's wages for a working man (cf. Matt 20:2, 9, 13). This indicates that sufficient money was given to take care of the penniless man. The Samaritan made wise use of his possessions (oil, wine, donkey, money) and thus provides the reader with an example of appropriate use of material goods demanded at Luke 6:32–36 (cf. also 16:9–12), for he gave expecting nothing in return. See comments on 20:24.

**10:36** In his counter question to 10:29 (cf. 7:40–42), Jesus indicated that one should worry less about who a neighbor is than about being a good neighbor. See comments on 10:29. Jesus' counter question reversed the roles, so that just as Jesus answered the lawyer's question (10:29), the lawyer had to answer Jesus.

**10:37 The expert ... replied, “The one who had mercy on him.”** Note the lawyer's avoidance of the term “Samaritan,” which would have been the more natural way of answering the question.



## **The Lukan Message**

Probably no parable has been allegorized more often than this one. The most famous allegory is that of Augustine. The irony of Augustine's and similar allegorical interpretations is that the parable is introduced (10:29) and concludes with (10:36) questions about what it means to be a neighbor, whereas the allegorical interpretations do not deal with this issue at all. Clearly, Luke's main point in retelling the parable must have been what it means to be a neighbor. Jesus and Luke sought to illustrate that the love of one's neighbor must transcend all natural or human boundaries such as race, nationality, religion, and economic or educational status.

Another Lukan emphasis in this passage centers around the lawyer's question, "What must I do to inherit eternal life?" (10:25). Luke made the importance of this question apparent by his frequent repetition of it and related questions in 18:18; Acts 2:37 and 16:30. Ultimately it profits a person nothing "to gain the whole world, and yet lose or forfeit his very self" (Luke 9:25). Whereas the answer given to this question in Acts 16:31 is what most Christians expect and whereas the answer in Acts 2:38 is only a little more uncomfortable, Jesus' two answers in Luke 10:27–28 and 18:22 are disconcerting for many Christians. Yet they need not be. To love God means to accept what God in his grace has done and to trust in him. Faith involves more than mental assent to theological doctrines. Similarly, love is not just an emotion. Both entail an obedient trust in the God of grace and mercy. The response of love to God and of faith in God are very much the same. This intimate association between love and faith is seen most clearly in 7:47, 50. For Luke, as for Paul, salvation was by grace (Acts 13:38–39) through faith (Luke 7:50; 8:48; 17:19; 18:42), but this faith works through love (see Gal 5:6). At times the aspect of faith may need to be emphasized and at other times love.

A third Lukan emphasis in our passage involves his understanding of the OT. In this passage Luke made clear that the OT is the final authority in matters of faith. The answer to the most basic of all religious questions is to be sought in the law (Luke 10:26), and what it teaches is correct (10:28). Luke's view of the law was not unlike that of Matt 5:17–20. Another theme is the wise use of possessions. The Samaritan provides an appropriate example of how one should use material goods. His oil, wine, money, and mount were all used wisely (cf. 6:32–36), for he gave expecting nothing in return.

Finally, we should note the recurrent theme of the great reversal. Those who are fulfilling the scriptural injunctions and entering the kingdom are not the expected ones, for the priest and the Levite demonstrated that they loved neither God nor their neighbor. Strangely enough the outcast, a cursed Samaritan, satisfied the requirements of the law. Once again the last became first and the first last.

**The Holy Bible: New International Version. (1984). (Lk 10:25-37). Grand Rapids, MI: Zondervan.**