



"THE 41 PARABLES OF JESUS CHRIST"

28 general parables and 13 kingdom of heaven parables

Parable #26 – "THE GOOD SAMARITAN"

[Luke 10:30-33,34-37](#)

The 13th of the 28 general parables

The misinterpretation of this parable may have sent untold millions to hell!

BACKGROUND:

In 445BC, with **one Bible week** equating to **seven years** (a prophetic year being 360 days), God commanded that **seventy weeks** each of **7 years**, would be determined upon Israel, that is ... **70 weeks x 7 years = 490 years** ([Daniel 9:24-27](#)).

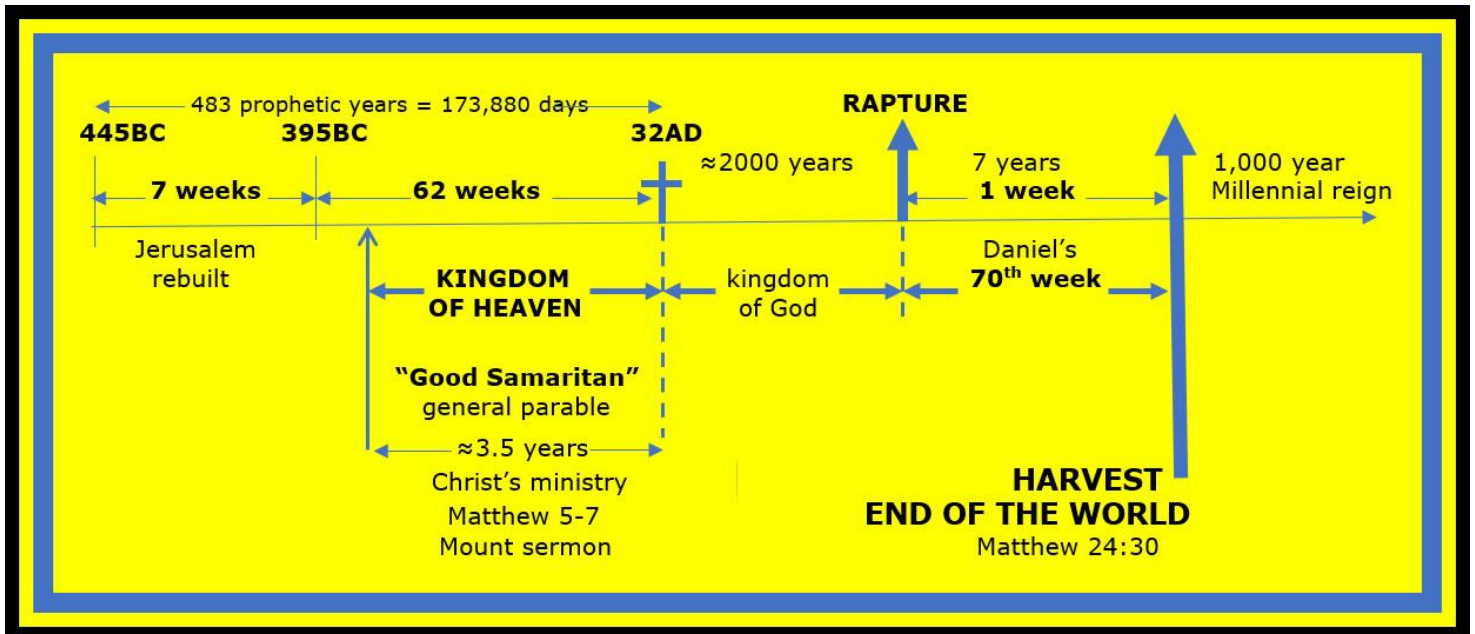
This time frame is broken into **four** time periods of (a) **7 weeks** + (b) **62 weeks** + (c) the mystery church age of about 2,000 years + (d) **1 week = 70 weeks** and is explained as follows:

- #1. **Seven** weeks of years is **7 x 7 = 49** years ... the time it takes to restore and build Jerusalem from 445BC to 396BC.
- #2. **Sixty two** weeks of years is **62 x 7 = 434** years ... the time from the building of Jerusalem in 396BC to Christ being cut off at the cross in 32AD.
- #3. The church age of approximately 2,000 years
- #4. **One week** of years is **1 x 7 = 7** years ... this is the seven years of tribulation of God's wrath upon the earth, that takes place after the rapture ... called **Daniel's 70th week**.

The following **Timeline** will help (not drawn to scale):

[DANIEL 9:24-27](#)

*"Seventy weeks are determined upon thy people and upon thy holy city ... from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be **seven weeks**, and **threescore and two weeks** ... after **threescore and two weeks** shall Messiah be cut off ... he shall confirm the covenant with many for **one week** ..."*



"THE GOOD SAMARITAN" [Luke 10:30-33,34-37](#)

This parable is set in the context of the previous verses ...

*"And, behold, a certain lawyer 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? 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**. And he said unto him, Thou hast answered right: **this DO**, and thou shalt live."* ([Luke 10:25-28](#))

Christ lets this lawyer know in no uncertain terms what he has to **DO** to inherit eternal life ... be absolutely perfect and sinless by fulfilling the law ... that is **DO** the law.

Now to inherit something, you must be in the family ... correct? ... and this lawyer thought that he was in the family of God ... but he wasn't.

That is, in the mind of this lawyer, in his own estimation, the lawyer was pretty sure he has fulfilled the first law of loving the Lord Jehovah with all his heart ... like the Pharisee ([Luke 18:10-12](#)) ... "I think I'm perfect with fasting and tithing ... and not like the publican beside me ... and also ... I'm not an extortioner, I'm just and I'm not an adulterer!"

But what was tripping up this lawyer was the **DOING** of the second law of "Loving his neighbour as himself."

And like all lawyers, they know how to muddy the waters with asking for the definition ... in this case ... 'neighbour'.

This lawyer in tempting Christ ([1 Corinthians 10:9](#)) should have realised that this was one of the five sins his people committed in the desert ([1 Corinthians 10:9](#)).

Furthermore, this lawyer is about to tangle with **The Lawyer** ... with a capital "L".

EXPLANATION **OF** **PARABLE:**

Dear Reader, as we read, we will see how Christ puts himself into the parable to get the meaning behind the meaning. We will not spiritualize but this parable is a type, a shadow, of Christ himself.

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 =

When the word 'certain' is used, we know it is a real story, like the certain rich man in hell ([Luke 16:19](#)).

This man could have been a Jew or a Gentile ... most likely a Gentile, as a priest and a Levite passed him by.

and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead = Gentiles always had access to God in the Old Testament, and indeed when Christ was on earth, but compared to the Jews, they could be considered stripped, wounded and half dead, having no history of a relationship with God.

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 = These were Jewish and had vast hatred for Gentiles and Samaritans.

But a certain Samaritan = this is Christ putting himself into the parable.

Some points about Samaritans and Christ:

(a) The Jew thought the Samaritans had devils in them ([John 8:48](#)). Jews and Samaritans were like oil and water ... they didn't mix.

(b) Those from Samaria, had built two temples for worship ([2Kings 10:29](#)) ... instead of worshipping at the temple in Jerusalem. They were outcasts. The Samaritans were of the ten tribes not blessed by God.

(c) The lawyer was horrified at Christ calling himself the I AM ([John 8:58](#)) ... Jehovah God!

(d) Indeed, this lawyer saw Christ as a threat, another temple to be worshipped ... Jehovah God himself manifest in the flesh. In essence, Christ had set himself up as another temple up beside the temple in Jerusalem ([Hebrews 8:2](#); [Revelation 21:3](#)).

(e) This lawyer, being a Pharisee, believed that Christ had devil "*Then answered the Jews, and said unto him (Christ), "Say we not well that thou art a Samaritan, and hast a devil?"*" ([John 8:48](#))

(f) Samaritans have always shown themselves to be more grateful and those from Judah ... as in the case of the 'healed from leprosy' Samaritan ([Luke 17:11-14,15-18,19](#)).

(h) The Samaritans were among the first to know and accept Jesus as follows:

"The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." ([John 4:25-26](#))

as he journeyed, came where he was: and when he saw him, he had compassion on him = So with this parable Christ shows the great gulf fixed ([Luke 16:26](#)) between this lawyer and himself. Christ had come as Saviour for the Jews but also died for the sins of the Samaritans, and indeed the world ... with great compassion.

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

Christ is actually using this parable to **tell of himself!**

Christ, as the Samaritan with a devil ... which he hasn't ... is pouring oil and wine into the wounded man. How so?

Christ is the oil and gives and sends the Holy Ghost ... which is the oil ([John 14:16](#); [14:26](#); [15:26](#); [16:7](#))

Christ is the new wine ([Matthew 9:17](#))

and set him on his own beast = Christ himself ... cast your burden on me ([Psalm 55:22](#))

and brought him to an inn = Christ is the inn ... the tabernacle ([Hebrews 8:2](#))

and took care of him = he watched over the wounded man ([Hebrews 13:5](#))

Indeed, Christ fulfilled the God's laws, watching over and caring for ... in the first instance the Jews in the kingdom of heaven, but then the whole world under the kingdom of God dispensation.

And on the morrow when he departed = Christ stayed overnight in the inn with the wounded man. This is the equivalent of a temporary salvation with Christ as the Son of man. There is no eternal salvation at this point. Christ is there for a season (a night) and then leaves.

he took out two pence = Christ is the second person of the Godhead

and gave them to the host = God the Father

and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee ... of course, Christ will shed his blood on the cross for more payment for the whole world ... and not just the wounded man.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him = the Samaritan

Then said Jesus unto him, Go, and do thou likewise = Christ says to the lawyer "Stop being so self-righteous ... be like me – a Samaritan, go and show mercy on the Gentiles and indeed, the Samaritans."

LESSONS:

1. The question from the lawyer was **NOT** "What must I do to get into heaven?" but "What shall **I DO** to **inherit eternal life**?"

The lawyer should have known that entry into heaven was guaranteed via Abraham's bosom ([Luke 16:22-23](#)) ... should he believe in the Lord ([John 3:16](#)) and sacrifice animal blood for the remission of past sins.

No! The Lawyer was asking about his inheritance about getting into heaven. He thinks he is in the family of God already ... which he isn't ... and wants to know what more can he do to get his inheritance when he is in heaven.

This was a question about inheritance not entrance.

Christians today similarly get confused about the following ... and see the word "inherit" as being entry ... which it isn't.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." ([1 Corinthians 6:9-10](#))

Christ was telling the lawyer that should his works be like that of the Samaritans, he shall get some inheritance when he gets ... or should he get ... into heaven. But of course, he had to believe in the Lord Jesus Christ first off ([John 3:16](#))

2. The lawyer's question was also about getting eternal life to which he has been told by Christ about Christ being the "I AM" ([John 8:58](#)).

3. This lawyer wasn't even within a bull's roar of the kingdom of heaven, heaven itself and inheriting in heaven. Strike three You're out! The Samaritan would get there before him. The lawyer was last in line ...

"But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people (Gentiles), and by a foolish nation (Gentiles) I will anger you." ([Romans 10:19](#))

This was a double blow to the Pharisee lawyer, as Christ, firstly, as the Jew hated Samaritan, and secondly, showing compassion for the wounded Gentile, relegated the lawyer to hell ... unless he pulled up his socks ... to believe in Christ and begin showing mercy and compassion to Samaritans and Gentiles.

In answer to the questions "What must I do to have eternal life" and "Who is my neighbour?", Christ showed the lawyer he must **DO**.

IN CONCLUSION ...

This parable has been dreadfully misinterpreted and has sent **how many to hell? You tell me?**

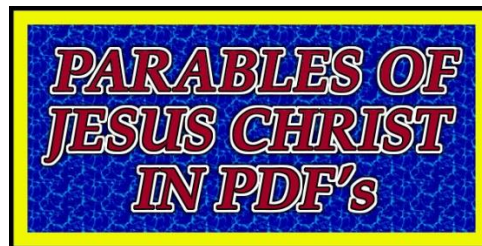
This parable is loved by the Catholics, SDA's, Mormons, the world, the Buddhist, the Hindu, the Muslim, the Jew, and every pretend Christian trusting in themselves.

Why?

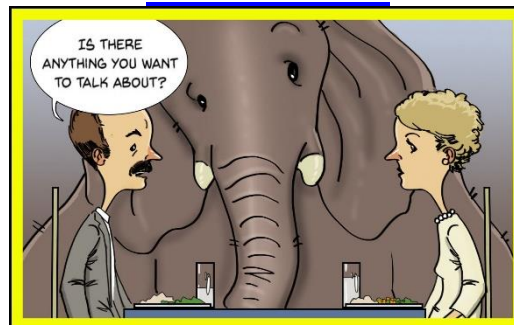
It's crawling with works! Yummy! Yummy!

**Harley Hitchcock
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