



The Good
Samaritan
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I AM NOT UTTERING A FINAL PRONOUNCEMENT NOR EXPRESSING AN ESTABLISHED DOCTRINE, BUT I AM RESEARCHING TO THE LIMIT OF MY ABILITY, I AM DISCUSSING THE MEANING OF THE SCRIPTURES AND I DO NOT CLAIM TO HAVE UNDERSTOOD THAT MEANING WHOLLY OR PERFECTLY, ON MANY POINTS I HAVE A PRELIMINARY IDEA

This article by WAESHAEL, is an introduction to an understanding of the meaning of the story of the Good Samaritan as described by The Master

More information on how to live the virtuous life of Jesus as illustrated in this story which is both Truth and The Faith of Jesus can be found at the web site of HWYLCOM.ORG

The “Good Samaritan”

You may have been taught as a child that this story is about an injured man who has been robbed and beaten and needs help, and two priests walk by him without stopping to help - bad people, you might think! And along comes a Samaritan who takes care of the injured man - good Samaritan! People think that we should behave like the good Samaritan who helped his neighbor. The pity of it is: that people hardly ever behave like the good Samaritan; they behave more like the priests in the story.

As an experiment to illustrate this good Samaritan parable, I carried out a survey in one of my adult education classes, and asked each person who they thought was

their neighbor. Many said: “everyone”, “the entire world” etc.. No-one said it was the person sitting next to them.

The next Sunday, I handed each person three small cards to personalize. On the front was a picture of the good Samaritan by a famous artist. The text on the front was “I am your neighbor, call me at this number if you need help.” Each person was to print their phone number and name. There was a space for the name of the person they were issuing the card to. I asked them to report back next week with the names of people they had given the card to. I told them that if they hadn’t given any cards out, they should think about why they hadn’t done so.

The following week only two people in a class of 25 had issued any cards at all. In 90 days, 72 of the 75 cards were still unissued. (There were three priests in my class and two Sunday school teachers).

So what did that show?

- That people are very choosy about who they wanted as a neighbor?
- That church members are very private people who don't want to become involved?
- That people say things that are politically correct, but don't follow through?

Whatever the reason, it was obvious from the experiment that the people didn't know who was their "neighbor". It was this

experiment that made me re-think the Good Samaritan story. This was in 2007. It has taken me nine years to finally recognize what The Master was teaching.

First: What is the meaning of the word parable.

“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”
Mt 13:34-35.

Parables are stories which can convey spiritual understanding to those who have ears to hear. The

word *parable* includes the idea of throwing.

Jesus could have said to his listeners:

“I will throw something to you that has been kept a secret from the foundation of the world, try and catch it.”

You might say “why not just tell me instead of throwing it? ”

“My Father does not allow me to tell you the secret. I can only throw you ideas. You must make the effort to catch them.”

When did the word parable first appear in our Bible?

The Master tells us this story via a translator, who in our case was William Tyndale, a Roman Catholic Priest responsible for

83% of the King James Version of 1611.

William Tyndale was born around 1494 in Gloucestershire and educated at Oxford and Cambridge University where he became a strong supporter of church reform. He was ordained as a Catholic priest in around 1521 and returned to Gloucestershire to serve as a chaplain to a member of the local gentry. Tyndale's controversial opinions began to attract the attention of the church authorities. In 1524, Tyndale left England for Germany with the aid of London merchants. He hoped to continue his translation work in greater safety and sought out the help of Martin Luther at Wittenberg. Just one year after his English New Testament was completed and printed in Cologne in 1525, copies were being smuggled into England – the first

ever Bibles written in the English vernacular.

Tyndale's work was denounced by authorities of the Roman Catholic Church and Tyndale himself was accused of heresy. He went into hiding and began work on a translation of the Old Testament directly from Hebrew into English. The emissaries of the King Henry VIII and Cardinal Thomas Wolsey were unable to track him down and the location of Tyndale's hiding place remains a mystery to this day.



But Tyndale did not explain to us how to we should understand the word *parable*.

In 1890 James Strong, a professor at Drew Theological Seminary published Strong's Concordance in which every word

in the KJV Bible was given a number and an English meaning. Here is the entry for *parable*.

παραβολη parabole par-ab-ol-ay'; from [3846](#); a similitude ("parable"), i.e. (symbol.) fictitious narrative (of common life conveying a moral), apoth gm or adage:-- comparison, figure, parable, proverb.

3846. **παραβαλλω** paraballo par-ab-al'-lo; from [3844](#) and [906](#); to throw alongside, i.e. (reflexively) to reach a place, or (figuratively) to liken:-- arrive, compare. 3844. **παρα** para par-ah'; a primary preposition; properly, near 906. **βαλλω** ballo bal'-lo; a primary verb; to throw



If you are following this definition by Strong, you will see that *parable* has to do with throwing something near you. **Parable** is an **action**.

Now we are going to try to “catch the ideas” that The Master has told in the story we call *The Good Samaritan*, the name has become attached to the story though this phrase is nowhere in the New Testament. And as The Master has said: “no one is good except God.” Perhaps the parable

ought to have been called “How to inherit Eternal Life.”¹

In the telling of the story, The Master throws one idea after another to us. Most people fail to catch even one of the ideas. I am going to show that you too have missed all the “ideas” The Master has thrown at you.”

¹ Note: I always capitalize Eternal Life, even when it is written in lower case in the KJV, to remind you that Eternal Life is a condition of a soul in this life and is not the same condition as life eternal after death.

The lawyer ² in the story may have been as confused as were my students about who was his neighbor.

*“Who is **my** neighbour”, he said.*

It sounds to me as if he were looking for a special someone i.e a person who was not also a

² The Pharisees were also called lawyers, as they were tasked by God (they were ordained for the job) to teach the people the Oral Law of Moses. The lawyers had taken on this job from the Levite priests (Read Apocrypha for how this transfer happened.) The Oral Law was not written down until c 400, but it comprises 2/3 of the Mosaic Law. The Sadducees refused to acknowledge the Oral Law, so they were forbidden to teach the people. Pharisees taught from memory. and when they “sat in Moses seat,” whatever they decided became law.

member of his community, nor was sitting with the disciples here, who as far as he was concerned could not be his neighbor, for according to law only those people who shared the cleanliness laws as he did were covered under **the law of neighbor** (see NOTES at the end.)

And the lawyer asked:

What must I do to inherit Eternal Life?

Strangely only a few people who listen to this parable recognize how The Master has answered the lawyer's two questions. Did *you* recognize that the parable contains ideas about what we must do to inherit Eternal Life?

The disciples sitting in Jesus's classroom already knew it.³ But as we shall see, the lawyer didn't "catch" the ideas.

But as you have been invited to become disciples, you have probably been chosen to know the meaning of the text. With the help of the Church Fathers, we are here to pass it on to all who have "ears to hear."

³ They are sitting in the Synagogue after their return. It is then that the Lawyer enters the room and asks his two questions. Lu 10:1 - 10:17 "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Lu 10:17.

What is Eternal Life?

Here are some quotations and we begin with the sayings of Jesus and John.

Joh 6:54* Whoso eateth my flesh, and drinketh my blood, hath Eternal Life; and I will raise him up at the last day.

See here that Jesus taught that Eternal Life is something that can be obtained while alive by doing something which has a significance of eating The Master's flesh, and drinking His blood. Many of His followers rebelled against the sacrilege of drinking blood and so abandoned Jesus. Orthodox Christianity ⁴ teaches that this is somehow related to partaking in

4 Roman Catholic, Eastern Orthodox, Russian and Greek Orthodox, Anglican-Catholic.

the Eucharistic celebration by those **already declared righteous**. The bread and wine are to remind the righteous person who has no evil but only goodness in his heart, that the Son and the Kingdom of God is within him.

Joh 6:68* Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of Eternal Life.

But Peter remained, for Peter understood that Eternal Life came from being in the company of Jesus.

Joh 10:28* And I give unto them Eternal Life; and they shall never perish, neither shall any man pluck them out of my hand.

Joh 17:2* As thou hast given him power over all flesh, that he should give Eternal Life to as many as thou hast given him.

Here, The Master has been given authority to offer Eternal Life to those previously chosen by The Father.

1Jo 1:2* (For the life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us;)

And here John implies that The Word who was with The Father in the beginning is equated with Eternal Life. i.e. when the Word is within you, you have Eternal Life. and Jesus has said in other places “If you keep my words, I and The Father will make our abode in you.” This was the Word speaking, of course.

["Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning **shall remain in**

you, ye also shall continue in the Son, and in the Father.” [Jo 2:24.]

1Jo 2:25* And this is the promise that he hath promised us, even Eternal Life.

Here again, Eternal Life is equated with remembering all of Jesus’s teaching, and doing it i.e living the Faith of Jesus.

1Jo 5:11* And this is the record, that God hath given to us Eternal Life, and this life is in his Son.

Eternal Life has already been given to the disciples by God, and it is the result of having The Christ in each of them.

1Jo 5:13* These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have Eternal Life, and that ye may believe on the name of the Son of God.

What a man can experience of Eternal Life in ordinary life, is a confidence that Jesus was the Son of The Father, and that he lives in the Kingdom of God.

Now we look at **what the Church has said**, followed by the Pauline teaching on the subject.

Ac 13:48* And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to Eternal Life believed.

Here **the disciple may be ordained to Eternal Life** (a Church ritual which authorizes a layman chosen by God, to become a priest.) The Church wrote Acts (3rd. cent.) in order to to give

scriptural support to various Church dogmas.

Ro 2:7* To them who by patient continuance in well doing seek for glory and honour and immortality, Eternal Life:

Here Paul teaches that Eternal Life is **a reward for seeking for glory and honor**. He distinguishes between immortality (which comes after death,) and Eternal Life which will come in this life

Ro 5:21* That as sin hath reigned unto death, even so might grace reign through righteousness unto Eternal Life by Jesus Christ our Lord.

And here Eternal Life **comes from God** who declares a person righteous (by His grace,) when a man lives by the Faith of Jesus

Christ (i.e. manifests the virtues of Jesus Christ.)

Ro 6:23* For the wages of sin is death; but the gift of God is Eternal Life through Jesus Christ our Lord.

Again Eternal Life is **a gift of God which comes through The Christ.**

1Ti 6:12* Fight the good fight of faith, lay hold on Eternal Life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1Ti 6:19* Laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.

Here Eternal Life is something to hold on to i.e **it can slip out of a man's grasp.**

**Tit 1:2* In hope of Eternal Life,
which God, that cannot lie,
promised before the world began;**

Eternal Life was **made**
available for future
generations before the world
began.

**Tit 3:7* That being justified by his
grace, we should be made heirs
according to the hope of Eternal
Life.**

Here is the idea of **inheriting**
Eternal Life from God.

So, you see that Eternal Life is described in these verses as a response to a spiritual relationship with The Master. Eternal Life is a gift from the “Son of God,” authorized by The Father. In order to live in this Eternal Life a person must love The Father with **all** his heart, soul and strength, and that

person must accept the seven gifts of the H.S. from The Father, and then live a virtuous life similar to the life Jesus demonstrated to the disciples.

Now, on the other hand, if someone commits breaks the commandments of Jesus he will suffer the consequences of his own misdeeds and his behavior will show his friends that the he is no longer alive in Eternal Life, and has fallen from that state of holiness that is associated with living a virtuous life.

Eternal Life is offered only by the Son of The Father to disciples - the Apostles , the seventy disciples, and all who since those days have accepted the gifts of the Holy Spirit, and live according to The Faith of Jesus. A lifetime

spent manifesting the seven virtues will bring a Christian to a level of holiness that upon death leads to life everlasting in the presence of The Father.

A Virtuous life lived by a Gentile is parallel to that of a good Jew, or good Muslim. A virtuous life in Christ demands the same type of repentance, and sacrifice that Jews and Muslims do, when they do wrong. If you study the rules of Teshuva—which is the Jewish name for repentance—you will find that they are the same as Jesus's rules for living a virtuous life. Any Jew who repents in this way, will be just as virtuous as a good Christian who lives the virtuous life of Christ. Both will be offered life everlasting in the world to come.

The crucifixion redeemed all mankind. All people have benefited from this event. Salvation is offered to all people, yet they must live a virtuous life as described in various religions. As Pope Francis has said: even Atheists have been redeemed and as long as they do good, they will meet with the Pope in heaven. This also was an opinion of Origen in the 3rd. cent. who went even further and suggested that The Father would save everyone, even Satan, because all bad souls were to be refined in fire until they became righteous.

Why do Christians accept Jesus as their personal savior, whereas Muslims do not?

Muslims are required to live a life that is submissive to Allah

(Islam.) Their salvation is dependent upon how they submit to Allah.

Paul said that the Jews had many advantages.

Jews are expected to live according to the laws of the Talmud, but if they don't they are still saved because they have a Covenant with Hashem through Abraham, which was a one-sided agreement in which Hashem guarantees to hold up his end of the contract regardless of how Jews live. That is why Paul and Jesus both say that salvation is of the Jews. Unless a gentile can claim to be under this covenant of Abraham, there is not the same **guarantee** of salvation (Anglicans only "hope" for salvation.) According to rabbis and

Talmud, gentiles living under the Noachide Laws are also guaranteed a place in *the world to come* the same as a Jewish High Priest.

Under the Abrahamic Covenant prosperity and a homeland are **guaranteed** to Jews in this life. And this is proven, for anyone who is born of a Jewish mother has the right to live in the land of Israel, which is a land flowing with milk and honey. No Christian has any right to live in Israel. Displaced Christians without a passport have no homeland to return to.

Jesus did not guarantee a homeland for his disciples. He said a disciple had no place he could call home, and Jesus took away all their possessions and sent them

out into the world with no guarantees, and no promise of a permanent home.

Eternal Life in this life is the way to become joyful, to remain happy throughout life, to be free of worry about the future.

Salvation is just like a ticket to get on the train to Paradise. It is given to all good people through the various Covenants.

In this story of the Good Samaritan, The Master tells us what must occur in our own life to be rewarded with Eternal Life.

At the beginning of the story each of us must understand we are the man half dead. And after we choose who is to save us, we are to learn from Jesus what to do to

obtain healthy souls i.e to be saved (the Hebrew word has both meanings.) We understand that we are saved by an act of God and God has chosen us (we were not selected *by chance*) and we are to demonstrate to others the benefit of choosing Jesus as “the neighbor.”

In the story Jesus demonstrates, through the Samaritan’s behavior, seven virtues that are the mark of those who have the Christ within them. And this behavior is evidence of Eternal Life within the person.

Eternal Life

When we choose Jesus to save us, we not only agree to becoming His disciple, but we agree to live Eternal life, should it be offered to

us. Here is an RC interpretation of this state:

*“Eternal Life” is a term sometimes applied to the state and **life of grace, even before death**; this being the initial stage or seed, as it were, or the never-ending life of bliss in heaven, which, by a species of metonymy, is regarded as being present in its first stage, that of grace. This, if we are true to ourselves and to God, is sure to pass into the second stage, the life eternal. The Catholic Encyclopedia*

Notice here that Eternal Life (caps.) is described as a state of life, and is differentiated from life eternal (lower case,) which occurs after death.

Jesus guides us in this life of grace, and leads us gently to the Father, for:

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Joh 14:6.

Jesus also said that, in this Eternal Life, we might come to know both the Father and the Son.

“These words spake Jesus, ... As thou hast given him power over all flesh, that he should give Eternal Life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:1-3, KJV.

Here *life eternal* is something that occurs **after** death in which one comes to know God - something not possible before death as Jesus said: “no man has seen God nor

can know God.” And the promise is made that those good people who enter into *life eternal* will then **know** Jesus Christ, even if they did not know Christ before (because he had died.)

Again we see that *Eternal Life* is not given to all, yet all will enter into *life eternal*. Orthodoxy teaches that those who have died respond to the prayers of others, and may be preached to by Christ, just as those descendants of Cain who died in the great flood of Noah were preached to by Christ.

“By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”
1Pe 3:19 -20.

Prayers for the dead is orthodox liturgy. Scriptural support for this comes from the Apocrypha (these books are ignored by Protestants.)

Now I am going to show you how the story of the Good Samaritan contains many of these ideas.

The good Samaritan (Luke 10:25 - 37, KJV)

And, behold, a certain 5 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?

5 Certain could mean “this could be you - put yourself in this man’s place”

Jesus was asking the Pharisee for his interpretation of Oral Torah,⁶ for there is no mention of “Eternal Life” in the Hebrew Torah scroll. But this is typical of Torah, for example it says “honour thy father and mother”, but there is no description of what one has to do to fulfill this law. It was the job of the Pharisees to remember the Oral Law, and to interpret those laws and provide directions to individuals on what to do. There is a quote from Daniel referencing everlasting life, but this refers to life after death.

“AND MANY OF THEM THAT SLEEP
IN THE DUST OF THE EARTH
SHALL AWAKE, SOME TO
EVERLASTING LIFE, AND SOME TO

6 Oral Torah constitutes 2/3 of the Mosaic laws. Not in our Bible, they are in Talmud. (see wiki.)

SHAME AND EVERLASTING
CONTEMPT.” DA 12:2.

The lawyer has no answer - he guesses.

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”.

The lawyer was referring to these verses in Torah that relate to the command to love God.

“AND THOU SHALT LOVE THE LORD
THY GOD WITH ALL THY MIND,
AND WITH ALL THY SOUL, AND
ALL THY STRENGTH.” DE 6:5.
BLXX

“THEREFORE THOU SHALT LOVE THE
LORD THY GOD, AND SHALT
OBSERVE HIS APPOINTMENTS,
AND HIS ORDINANCES, AND HIS
COMMANDMENTS, AND HIS
JUDGMENTS, ALWAYS.” DE 11:1.
BLXX

“AND THE LORD SHALL PURGE THY
HEART, AND THE HEART OF THY

SEED, TO LOVE THE LORD THY
GOD WITH ALL THY HEART, AND
WITH ALL THY SOUL, THAT THOU
MAYEST LIVE.” DE 30:6.BLXX

AND TO THESE VERSES ABOUT
“NEIGHBOUR”:

LEVITICUS 19:11-18

“YE SHALL NOT STEAL, YE SHALL
NOT LIE, NEITHER SHALL ONE
BEAR FALSE WITNESS AS AN
INFORMER AGAINST HIS
NEIGHBOUR. AND YE SHALL NOT
SWEAR UNJUSTLY BY MY NAME,
AND YE SHALL NOT PROFANE THE
HOLY NAME OF YOUR GOD: I AM
THE LORD YOUR GOD. THOU
SHALT NOT INJURE THY
NEIGHBOUR, NEITHER DO THOU
ROB HIM, NEITHER SHALL THE
WAGES OF THY HIRELING REMAIN
WITH THEE UNTIL THE MORNING.
THOU SHALT NOT REVILE THE
DEAF, NEITHER SHALT THOU PUT
A STUMBLING-BLOCK IN THE WAY
OF THE BLIND; AND THOU SHALT
FEAR THE LORD THY GOD: I AM
THE LORD YOUR GOD. THOU
SHALT NOT ACT UNJUSTLY IN
JUDGMENT: THOU SHALT NOT
ACCEPT THE PERSON OF THE
POOR, NOR ADMIRE THE PERSON
OF THE MIGHTY; WITH JUSTICE

SHALT THOU JUDGE THY
NEIGHBOUR. THOU SHALT NOT
WALK DECEITFULLY AMONG THY
PEOPLE; THOU SHALT NOT RISE
UP AGAINST THE BLOOD OF THY
NEIGHBOUR: I AM THE LORD
YOUR GOD. THOU SHALT NOT
HATE THY BROTHER IN THINE
HEART: THOU SHALT IN ANY WISE
REBUKE THY NEIGHBOUR, SO
THOU SHALT NOT BEAR SIN ON
HIS ACCOUNT. AND THY HAND
SHALL NOT AVENGE THEE; AND
THOU SHALT NOT BE ANGRY WITH
THE CHILDREN OF THY PEOPLE;
AND THOU SHALT LOVE THY
NEIGHBOUR AS THYSELF; I AM
THE LORD.” LE 19:11 -18. BLXX

And he said unto him, “Thou hast answered right: this do, and thou shalt live.” 7

Jesus said that obedience to these two precepts would fulfill the law De 30:6. The lawyer knew this

7 “And the Lord shall purge thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.” De 30:6.. Mt 22:40 On these two commandments hang all the Law and the Prophets.

was no reference to *Eternal Life*, so perhaps there was something about loving your neighbor the The Master's way, that guaranteed Eternal Life.

**But he, willing to justify himself
8 , said unto Jesus, “And who is my
neighbour?”**

But the lawyer was again guessing, because nothing in Torah said that “love of neighbor” would guarantee Eternal Life. He wanted to hear Jesus's idea.

Jesus had already told his disciples that parables contain answers to questions that have been hidden since the world began, and he cannot reveal them to any but those chosen by The

⁸ 1344. δικαιοω *dikaioo dik-ab-yo'-o*; from 1342; to render (i.e. show or regard as) just or innocent:-- free, justify(-ier), be righteous.

Father. He does not always know who has responded to the call, so He can only point to these hidden truths. Only those who have *ears to hear*, will get the underlying message.

“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.

Jesus throws you the first four “ideas” Did you catch them?

- **A certain man**
- **went down from Jerusalem to Jericho**
- **fell among thieves**
- **stripped him of his raiment**
- **leaving him half dead**

Each statement has specific spiritual significance. He is giving you ideas. Why did The Master pick these words? Remember he is creating this story to feed the lawyer, and us, with ideas which will help him/us recognize what he/we must do to inherit Eternal Life.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Why by chance? Because God had not chosen the Priest to save the man. Be careful not to think badly about the priest. The Master does not judge his behavior, neither should you. What is in your heart - The Master probably knew what was in the heart of the lawyer. You are required to love one another, especially those

chosen by God to carry out his ordinances, and to instruct the children. As you will see, the priest is placed in the story for a reason.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

The same for the levite. God did not equip the Levite to save the man. Don't judge him. You must love him. He is in the story for another reason.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

What did the Samaritan **see**? A relative, a friend, a business partner? Why do most people think the half dead man was a Jew? It is much more likely that he was a Samaritan who did not live

the Faith of Moses. In any case
The Master gave no information
about him, for a specific reason.
He was **a certain man** who was
losing his faith in God (that is what
going from Jerusalem to Jericho
means - it is a metaphor.)

**34 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.**

The Samaritan was a physician.
He had his medical bag with him,
and an ambulance (his beast.) But
even a physician requires
permission from the patient before
he can help him. You see now that
the patient had rejected the priest
and the Levite because they were
not medically qualified to help
him, and the man half dead knew
that a physician would be coming

to help him because he prayed for one. And the physician came.

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.

The Church Fathers have revealed to us in their writings that the *host* was a metaphor for a *Bishop*, the *Inn* was the *Church*, and the two pence are the Eucharist. The Fathers understood the story to be an allegory for any man who is spiritually half dead and on the way to hell (Jericho.) The Priest represented the prophets, and the Levite, the Law. The certain man is you. You must place yourself in the story as the injured man.

**36 Which now of these three,
thinkest thou, was neighbour unto
him that fell among the thieves? 9**

**37 And he said, He that shewed
mercy on him.**

**Then said Jesus unto him, Go, and
do thou likewise.” 10**

How did this answer the
lawyers’s specific questions?

- **what shall I do to inherit
Eternal Life?**
- **who is my neighbour?**

9 “All that ever came before me are thieves
and robbers: ...” Joh 10:8.

¹⁰ “Thus speaketh the LORD of hosts, saying,
Execute true judgment, and shew mercy and
compassions every man to his brother:” Zechariah
7:9, KJV. Notice that the lawyer failed to catch the
ideas thrown by Jesus, and therefore Jesus does not
invite him to sit down with the disciples. He tells
him to leave and to be a just lawyer.

The standard interpretation

Many readers consider the point of the story is about helping others who are in need. The Samaritan is called “good” by teachers, but not called good by Jesus. Most teachers criticize the two priests for their behavior. You may feel angry about the behavior of the priests, yet love the Samaritan. Perhaps you feel confident in your opinion. Perhaps you feel sure that as a “good” Christian you would behave like the “good” Samaritan.

But this is not the message of the story, which must be spiritually discerned.

If you condemn the priests as unworthy of their calling, you have misunderstood God’s Will, for God wants you to love the Priest and levite.

“Judge not according to the appearance, but judge righteous judgment.” Joh 7:24.

“Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:” Lu 6:37.

Hopefully you were not prejudiced towards the two priests. The two priests were probably being obedient to their calling - Jesus did not condemn them.¹¹

The Interpretation of the Church Fathers

Now, most readers imagine that the injured man represents “the neighbor”, but Jesus did not ask the lawyer whether or not the Samaritan considered the injured man to be his neighbor, nor did he

¹¹ Compassion is a grace from God. Compassion is not a natural habit of man, and man cannot become compassionate unless he accepts this grace from God. We must not condemn someone who lacks compassion, but should help them to receive this grace. In any case, in this story the priests are metaphors for people in authority who ignore the spiritual needs of the poor.

say, “who was being neighborly here, the Priest, the levite or the Samaritan”.

He asked the lawyer who did he think the injured man accepted as his neighbor? Which of the three men did the injured man choose to save his life?

For it is an essential idea in this parable that the man who fell among thieves must make the choice of who he would accept as his savior.

Imagine now, that you are that wounded man, in the gutter of the Jericho road, praying for help to arrive. You need urgent medical care. Suppose the passing Priest on the other side of the road called out to you:

“Do you need any help?”

You reply “ Are you a physician?”.

“No, sorry, I am a Priest.”

“Then I’ll wait for a physician to come by.”

Shortly along comes a Levite who comes over to look at your wounds.

“Are you a physician?”, you ask.

“No I am a Levite, can I help? “

“No, I need a physician, I am praying for one.”

Very soon a man appears on the scene, and asks if he can help.

“Are you a physician?”

“Yes. I am Jesus Christ.”

Thanks be to God. I have prayed for a physician. Please save me.”

***The Church Fathers Augustine,
Bishop of Hippo, and Ambrose,
Bishop of Milan, were agreed that
the Samaritan was a metaphor for
Jesus Christ.***

The wounded man represents anyone who is spiritually “wounded”, including any one of us. The phrase “going down from Jerusalem to Jericho” is a metaphor for losing faith. The man has to make the choice who he wants to save him from his fall. Is it to be the Law, represented by a Priest (Sadducee); the prophets, represented by a Levitical Priest, or the Samaritan who is Jesus Christ the great physician.

Jesus was saying to the lawyer:

You choose who you want to be your neighbor, but choose carefully because only one of them can save your life. The injured man chose Jesus Christ as his neighbor and savior. All he had to do was ask.

When Jesus asked the lawyer who was neighbor to the wounded man, the lawyer realized that the wounded man must have chosen the (Samaritan-physician) to be his neighbor.

You see, whether or not the physician was neighbor to the injured man depends on the injured man's response to his offer, not on the actions of the physician. The physician had to get the wounded man's okay, before he became his neighbor.¹²

Remember the lawyer's question - "who is my neighbor?"

The answer:

¹² *And this is in fact how the good samaritan law is written in most States. You cannot help unless invited. To force your services on an injured person is assault. Only if the person is unconscious or unable to speak to you, can you proceed to help (but there are other restrictions).*

Jesus Christ is my neighbor.

Now, you also can choose who will be your neighbor. No-one can claim to be your neighbor unless you accept them. Your neighbor must be Jesus Christ. Every believer's neighbor should be Jesus Christ. But they must first ask Him.

Loving your neighbor means loving Christ.

“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 with him.”

Joh 14:23.

“As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love;.” Joh 15:9

If you love Christ selfishly, that is above all other loves, Jesus promised He and the Father would make his “abode” with you. You will adopt His virtues, as Jesus said in the Beatitudes.¹³

The Samaritan in the story manifested the virtues of Christ, for He was Christ.

We can behave like the Samaritan when Christ is in us - when we have the virtues of Christ.

More understanding

This story is an example of how we will behave when we are righteous. Jesus said that at the final judgement He will judge

¹³ Mt 5. These sayings represent the qualities of people who have the virtues that are Jesus Christ. For Jesus Christ is virtue. If you have Christ abiding in you, you will exhibit all His virtues.

believers¹⁴ on whether they have helped his brethren¹⁵ or not. Specifically He says if you give a cup of water to his brethren, clothe them, feed them, visit them in prison, visit them when sick, you will be judged a righteous person.

Here in this story you see the Samaritan (played by Jesus Christ,) helping a man by dressing his wounds (spiritual healing), probably covering him with his own coat (sharing), taking him to the Inn (Church), providing food (the eucharist), and staying at his bedside while he recovered

¹⁴ Mt 25:35 - 44 Read this to see how Jesus will judge each person.

¹⁵ “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Matthew 12:50, KJV.

(spiritual support). This is an example of how we will treat Christ's brethren when we also have inherited Eternal Life. But we cannot do these things before we have received the grace of God which prepares us for all good works.

It is a doctrine of the Anglican Faith that good works are always preceded by grace from God (prevenient grace¹⁶), so that any good work is the result of God's grace working within man. Anglicans call such behavior, a **“true and lively faith”**.

Do you hear what Jesus is saying to you?

¹⁶ Prevenient grace is divine grace which precedes human decision. It exists prior to and without reference to anything humans may have done. *Wikipedia Encyclopedia*

If God has offered you this particular grace, and you have accepted His grace, then you will feel qualified to help, and compelled to help. Your conscience - which is guided by the spirit within you - will reassure you that what you are about to do is truly God's Will.

Here are quotations from the Church Fathers on this story.

Here the Samaritan is going down. Who is he except he who descended from heaven, who also ascended to heaven, the Son of man who is in heaven? EXPOSITION OF THE GOSPEL OF LUKE 7.74
AMBROSE

He [the Lord] teaches that the man going down was the neighbor of no one except him who wanted

*to keep the commandments and
prepare himself to be a neighbor to
every one that needs help.* ORIGEN:
HOMILIES ON THE GOSPEL OF LUKE
34.2

*Ambrose: Since no one is closer
than he who tended to our
wounds, let us love him as our
Lord, and let us love him as our
neighbor. Nothing is so close as the
head to the members.¹⁷ Let us also
love him who is the follower of
Christ, let us love him who in
unity of body has compassion on
another's need.* EXPOSITION OF THE
GOSPEL OF LUKE 7.84 AMBROSE

¹⁷ “Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.” 1 Corinthians 6:15, KJV. i.e don't join your body to any neighbor but Christ.

Augustine: God our Lord wished to be called our neighbor. The Lord Jesus Christ meant that he was the one who gave help to the man lying half-dead on the road, beaten and left by the robbers. The prophet said in a prayer, “As a neighbor and as one’s own brother, so did I please¹⁸. Since the Divine nature is so far superior and above our human nature, the command from which we are to love God is distinct from the love of our neighbor. He shows mercy to us because of his own goodness, while we show mercy to one another because of God’s goodness. He has compassion on us so that we may enjoy him completely, while we

¹⁸ PS 35:14 BLXX

have compassion on another that may completely enjoy him.

CHRISTIAN INSTRUCTION 33 FC 2:51

Ambrose: "And bound up his wounds, pouring in oil and wine." That Physician has many remedies with which he is accustomed to cure. His speech is a remedy. One of his sayings binds up wounds, another treats with oil, another pours in wine. He binds wounds with a stricter rule. He treats with the forgiveness of sins. He stings with the rebuke of judgement as if with wine.

EXPOSITION OF THE GOSPEL OF LUKE

7.75 AMBROSE

the Samaritan is Christ. ... The Samaritan, "who took pity on the man who had fallen among

thieves”, is truly a “guardian”, and a closer neighbor than the Law and the Prophets. he showed that he was the man’s neighbor more by deed than by word. According to the passage that says, “Be imitators of me, as I too am of Christ¹⁹ it is possible for us to imitate Christ and to pity those who have “fallen among the thieves”. We can go to them, bind their wounds, pour in oil and wine, put them on our own animals and bear their burdens. The Son of God encourages us to do things like this. He is speaking not so much to the teacher of the law as to us and everyone when he says, “go and do likewise”, if we do we will receive Eternal Life in

¹⁹ 1 Co 11:1

*Christ Jesus, to whom is glory and
power for ages and ages. Amen*

ORIGEN: HOMILIES ON THE GOSPEL
OF LUKE 34:3,9.

WAESHAEL Wednesday, October 12, 2016

Notes:

You have seen how, through the parable of the good Samaritan, that Jesus introduced the spiritual truth that we must choose Him as our neighbor, because only He can save Christians. Obedience to the Law and the prophets alone cannot save Christians.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Joh 14:6.

Before Jesus came to interpret the law, “love thy neighbour as thyself” had a different meaning. The Mosaic law states:

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, so thou shalt not bear sin on his account. And thy hand shall not

*avenge thee; and thou shalt not be angry with the children of thy people; and thou shalt love thy neighbour as thyself; I am the Lord.” Le 19:11 -18.
BLXX*

Now this was not just a moral obligation; it was a law that had to be obeyed in order to avoid punishment. This law was interpreted by the Priests so that people would know how to avoid breaking the law. In the OT, there are more than a hundred descriptions of relationship between neighbours that fall under this law.

For example:

“If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:” Ex 22:26.

“When thou comest into thy neighbour’s vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not

put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.”
De 23:24 -25 (23:25-26 Torah - a workers right to eat).

“If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the

judges shall condemn, he shall pay double unto his neighbour.

If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.” EX 22:7 -15.

“Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.” Le 19:13.

The law of course was specific to *Israel* - (who are the descendants of Jacob). Just as US laws do not apply to people who live in other countries, this law did not apply to Gentiles²⁰. Gentiles were not neighbours. Only other Israelites were neighbours - in fact only those Israelites who were observant of the cleanliness laws would be considered neighbours. Non-neighbours were called “goi/goy”, and were given none of the consideration shown to fellow Israelites.

²⁰ Gentiles is a latin translation of the Hebrew Goyim, or Minim

The rabbis interpreted the law to mean that “Goy” could be cheated, robbed, and so on. For example: it was considered wrong to rob a Goy; but if found out, the stolen goods did not have to be returned, because the law did not protect Goy, only “neighbours”.

gentiles (etymology)

This word in our English Bible was a translation of the Hebrew word “goy” גוי.

The first time a word similar to “gentiles” appeared in any Bible was when St. Jerome translated the original Aramaic/Hebrew in c. A.D. 350. He applied Latin Gentilis meaning “of the same family or clan”, to translate Gk. ethnikos, from ta ethne "the nations," which translated Heb. ha goyim "the (non-jewish) nations."

The phrase ha goyim, and ta ethne always meant a Nation, and at least during the O.T. times, applied to those Nations surrounding the Hebrews. Ha Goyim were Asia, Syria, Aram, Egypt, into which many of the Judean tribes and other Israelites (“God’s Chosen”) were dispersed. Jesus included these people among “the lost sheep of Israel.”

In the KJV

*L. Gentiles is translated: – **nation** 374 times, **heathen** (people/tribe/nation) 143 times, **Gentiles** 93 times (with 73 of those occurrences in Paul’s writings). In the Torah ha goyim was never applied to Greek or Roman nations.*

A Josephus

Now, when this original Mosaic law is quoted in the NT,

the Jewish legal interpretation of that law were assumed to be included.

In the Palestine of Jesus was “love your neighbour as thyself” considered to be a law, or a moral directive.

Here *“love your neighbor”* is being treated as a Mosaic law like *“thou shalt do no murder”*.

“And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. ” Mt 19:17 -20.

And Paul also referred to *“love thy neighbour”* as a saying with the power of Mosaic law:

“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.” Ro 13:9.

James also treated it as a law:

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:” Jas 2:8.

Here the royal law *“do unto others as you would have them do unto you”* is equated by James with the *“love thy neighbour ...”* law. In the earliest records that we have from first century Christianity, the *Didache* OR *Teaching of the Twelve Apostles* (A.D. 70), the *royal law* and the *love thy neighbour*

law, were separate commandments.

Didache 1:2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another (the “Royal law”).

Here *neighbour* is different to *another*. The law applies to neighbour. To anyone else the law did not strictly apply, but for those people, the “Royal law” was suggested as proper behavior. Note that in the *Didache* the royal law is stated in a negative way. James said, if you treat those people who are outside the circle of “observant Jews ²¹”, as if they were *neighbours, you do well*.

²¹ the term “Jews” was not in use before the 14th century - I use it here because the KJV uses this term when it really means Hebrews.

Pharisees called one another Chaberim, that is, neighbours. The greatest difference between a Chaber or Neighbour and one of the People of the Land (as the Pharisees called people who did not obey the same strictness) was that the Pharisees obeyed the ceremonial traditions about cleanness.

Note that neighbours in Torah implies people you interact with, people who's name you knew, or soon would. Neighbours were not people who were outside the community.

Let's look at some of the OT reference to neighbour. The words highlighted are translations of the Hebrew word which means neighbour.

*and they said one to **another**, let us make brick; when we are absent one from **another**; he and his **friend** Hiram; by the hand of his **friend**; And they sat before him...and the men marvelled one at **another**; wherefore smitest thou thy **fellow**?; let every man borrow of his **neighbour**, and every woman of her **neighbour** of silver and jewels and gold; Moses..and his father-in-law asked each **other** of their welfare; I judge between one and **another**, and I do make them know the statutes of God; Thou shalt not bear false witness against thy **neighbour**; thou shalt not covet thy **neighbour's** house, thou shalt not covet thy **neighbour's** wife, nor his... nor anything that is thy*

***neighbour's**; but if a man come upon his **neighbour** to slay him with guile; if one man's ox hurt another's... they should sell the live ox and divide the money; if a man shall deliver unto his **neighbour** money or stuff to keep; and if a man borrow ought of his **neighbour**; every man his **companion**; The Lord spake to Moses face to face as a man speaketh unto his **friend**; Thy **neighbour** ... shall not abide with thee all night until the morning; he that commiteth adultery with the **neighbour's** wife; neither shalt thou bear false witness against thy **neighbour**; killed his **neighbour** unawares that hated him not in times past; or thy friend which is thine own soul; every friend that lendeth unto his **neighbour** shall release; a man*

goeth into the wood with his
neighbour to hew wood; you shall
stone him..for he

they shall teach no more every man
his **neighbour**; they kissed one
another; to his **friends**;

I will take thine wives and give
them unto thy **neighbour**; but
Amnon had a **friend**; Absalom said
to Hushai, is this thy kindness to thy
friend? If any trespass against his
neighbour and an oath be laid
upon him and cause him to swear;
nor of his **friends**; four leprous
men...said to one **another**; Hushai
was... the King's **companion**; If a
man sin against his **neighbour** and
an oath be laid upon him and cause
him to swear; everyone helped to
destroy **another**; feasting...and

*sending portions one to **another**; to him that is afflicted pity [should be shewed] from his **friend**; ye dig [a pit] for your friend; My **friends** scorn me; He that speaketh flattery to [his] **friends**; I am ... a **companion** to owls; when he prayed for his **friends**; speak peace to their neighbours; **Lover and friend** hast thou put far from me; for my brethren and **companions** sake; Devise not evil against thy **neighbour** seeing he dwelleth securely by thee; into the hand of thy **friend**, make sure thy **friend**; the righteous is more excellent than his **neighbour**; **the poor is hated even of his own neighbour**; a **friend** loveth at all times: A man that hath **friends** must show himself friendly; Be not a witness*

*against thy **neighbour** without cause; Debate thy cause with thy **neighbour** himself; withdraw thy foot from thy **neighbour's** house lest he be weary of thee and hate thee; he that blesseth his **friend** with a loud voice, rising early in the morning, it shall be counted a curse to him; a man sharpeneth the countenance of his **friend**; a man that flattereth his **neighbour**; her husband; the neighbour (07934) and his **friend** (07453) shall perish; woe be..that uses his **neighbour's** service without wages;*

The word neighbour seems to apply only to Jews. So where does that leave us “Goyim”?

This is where Jesus comes in. The Mosaic law “love thy neighbour ... ” may be for observant Jews,

however, if a Goy accepts Jesus as his neighbor, The Father considers the law fulfilled.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 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.”
Mt 5:17 -18.

Once you have accepted Jesus as your neighbour the Holy Spirit goes to work infusing grace into your spirit. If you respond to these graces, you will begin to live a virtuous life and will become like Jesus and you will love anyone who also loves The Father. Jesus was neighbor to all who chose Him as their neighbor - you will also respond this way when you have His virtues within you. You will be doing the Will of God and not

your own will. It will be Jesus doing the work through you. It will be Jesus who is neighbor to your friends who also choose to follow Him. You will be His voice, and you will follow your intuition - your conscience - and you will be guided by Him. You will be doing God's Will, and not following your own ambitions.

Now, you must love your neighbor (Jesus Christ) **as** yourself. Not as much as you love yourself, for Jesus said:

**If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”
Luke 14:26**

When you love Him as yourself, you will no longer think of yourself apart from Jesus - as

someone distinct from Jesus. And when believers watch you, they see God at work.

Thou shalt love the Lord thy God with all thy mind, soul, body and strength, and Jesus Christ as thyself. On these two commands hang all the Law and the Prophets.

Enemies of God

Your own “enemies”

Jesus said we must love our enemies - those people who have loved us and have done something to separate from our love - those who have trespassed against us. And perhaps those who would prevent us from doing something we want to do which would go against God’s teaching.

Why Jesus spoke in parables to the multitudes

Jesus explained to his disciples why it was that he only spoke in parables to outsiders. But even His explanation is a mystery to many readers of the NT.

“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is

**fulfilled the prophecy of Esaias,
which saith,**

BY HEARING YE SHALL HEAR, AND SHALL NOT UNDERSTAND; AND SEEING YE SHALL SEE, AND SHALL NOT PERCEIVE: FOR THIS PEOPLE'S HEART IS WAXED GROSS, AND THEIR EARS ARE DULL OF HEARING, AND THEIR EYES THEY HAVE CLOSED; LEST (IF) AT ANY TIME THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND SHOULD UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM. (*Isaiah 6:9 BLXX*)

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” Matthew 13:10-17, KJV.

The Apostles had been prepared by God for their mission, but the Holy Spirit - the

Comforter - was not yet given to them. Until such time as they received it, Jesus Christ was their interpreter of the parables. When He spoke to them His spirit communicated heavenly ideas to their spirit.

“THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES,” LUKE 24:45, KJV.

But still they had to verbalize what their soul learned from the spirit, and for some apostles this was very difficult. There was some attempt to put into words the meaning of the parables in the NT.

Until we receive the heavenly ideas into our own soul, we will not know the hidden meaning of the parable. So, reading someone else's idea of the meaning is a

help, but even that meaning may not be understood by us, and we may not believe it i.e. put the idea into action.

Let's try to understand what the writer of The Gospel of Jesus according to Matthew was trying to tell us.

First Jesus tells the apostles that they have been blessed to know the mysteries of the kingdom of heaven, but outsiders are not so blessed. How were the apostles blessed? In Matthew chapter five, Jesus explains:

“And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall

separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.” Luke 6:20-22, KJV.

But blessed are your eyes, for they see: and your ears, for they hear. Mt 13:16

So they: are poor, hungry; weep; hated by men; separated from other men's company; and are called evil by men who do not see what they see.

Then He says: to his disciples, more understanding will be given, but to those outside He will take away whatever understanding they might have. Why?

Because they are rich; they don't want to change; they are loved by their brethren; they flatter one another. Neither do they hear the truth nor detect the presence of God among them. They

understand nothing that is told them by Jesus.

This behavior was prophesied by Isaiah, and the prophecy has come to pass - and except they begin to hear and see and understand and be converted, they cannot be healed. And this is decided by God. Paul later explains that this condition will continue until the “fullness of the Gentiles be come in”, then God will release them and they will hear and see.

Isn't my neighbor living next door to me?

If you still think that Jesus meant your next door neighbor, or someone in the Church, or indeed the President, try substituting a name for the word neighbor. For example:

“And the second is like, namely this,
Thou shalt love George Bush as thyself.
There is none other commandment
greater than these.”

“For all the law is fulfilled in one word,
even in this; Thou shalt love Jimmy D.
as thyself.”

“If ye fulfil the royal law according to
the scripture, Thou shalt love Phyllis L.
as thyself, ye do well:”

Paraphrase

Now substitute Jesus for the
word neighbor.

**“And the second is like, namely
this, Thou shalt love Jesus Christ
as thyself. There is none other
commandment greater than
these.”**

**“For all the law is fulfilled in one
word, even in this; Thou shalt love
Jesus Christ as thyself.”**

**“If ye fulfil the royal law according
to the scripture, Thou shalt love
Jesus Christ as thyself, ye do well:”**

**if there be any other
commandment, it is briefly
comprehended in this saying,
namely, Thou shalt love Christ
Jesus as thyself. Love worketh no
ill to(wards) Christ Jesus:
therefore love is the fulfilling of
the law.”**

Paraphrase

Now from your own intuition.
Which did Jesus mean?

Good Samaritan Law

Something you should consider before you leap in to help.

The good samaritan law in many states protects the person who goes to the help of another who is in immediate danger, against liability for his actions. But note that the person must be in immediate danger. Trying to help a child under 18 can be assault unless the parent gives approval (there are exceptions). Even an adult who is not unconscious can file an assault charge against you, if you touch him.

This law is primarily to protect emergency personnel, and others who are attempting to pull people out of a burning building, or from drowning.

Today it would be foolhardy for you to try to help a naked man lying in the gutter (such as the injured man in the good Samaritan story) unless you are trained and authorized to do such work, and your assistance has been requested. For a passing layman to touch the man, woman or child who is **not** in immediate danger is fraught with legal complications.

If you have caused the injury - do not touch the person, for you are not protected from liability by any law. Call the authorities.

In most jurisdictions, Good Samaritan laws only protect those that have had basic first aid training and are certified by the American Heart Association, American Red Cross, St. John Ambulance, American Safety and Health Institute or other health organization.

South Carolina Good Samaritan Law

SECTION 15-1-310.

Liability for emergency care rendered **at scene of accident.**

Any person, who in good faith gratuitously renders emergency care at the scene of an accident or emergency to the victim thereof, shall not be liable for any civil damages for any personal injury as a result of any act or omission by such person in rendering the emergency care or as a result of any act or failure to act to provide or arrange for further medical treatment or care for the injured person, except acts or omissions amounting to gross negligence or willful or wanton misconduct.

The law today may not protect you from being sued by an injured

man unless you are a doctor or trained professional. In California recently a layman who pulled another to a safer place, injured him, and he was sued for this. The court ruled that since pulling the man to safety was not a medical procedure, the good samaritan law did not apply, and the man was liable.

If you caused the initial injuries, such as through a car accident, you are, in any case, not protected by the good samaritan law.

The best way to protect yourself from possible liability when helping others is to always act on behalf of the victim. That may sound obvious, but if your motivation is to be a hero and not to help out a fellow human, then you risk making the types of

mistakes not covered by good Samaritan laws.

Here are some good tips for staying out of court:

- * Take a CPR and first aid class
- * Follow your training
- * Use common sense
- * **Don't do anything you're not trained to do**

- * Get professional help for the victim
- * Do not accept gifts or rewards

Good Samaritan laws do not protect you from everything. It is human nature to make mistakes. Good Samaritan laws take this into account and protect helpful citizens if the mistakes made are reasonable.

Since defining "reasonable" is so difficult -- even those covered under the good Samaritan law may find themselves defending a lawsuit. Luckily, most lawyers make judgments about when to file lawsuits based on an examination of their return on investment. Since the plaintiff doesn't usually pay up front, the lawyer must decide

to take the case on contingency. That means "reasonable" is defined by the lawyer. Believe it or not, that's good. It means those lawsuits that will most likely lose in court won't ever get there.