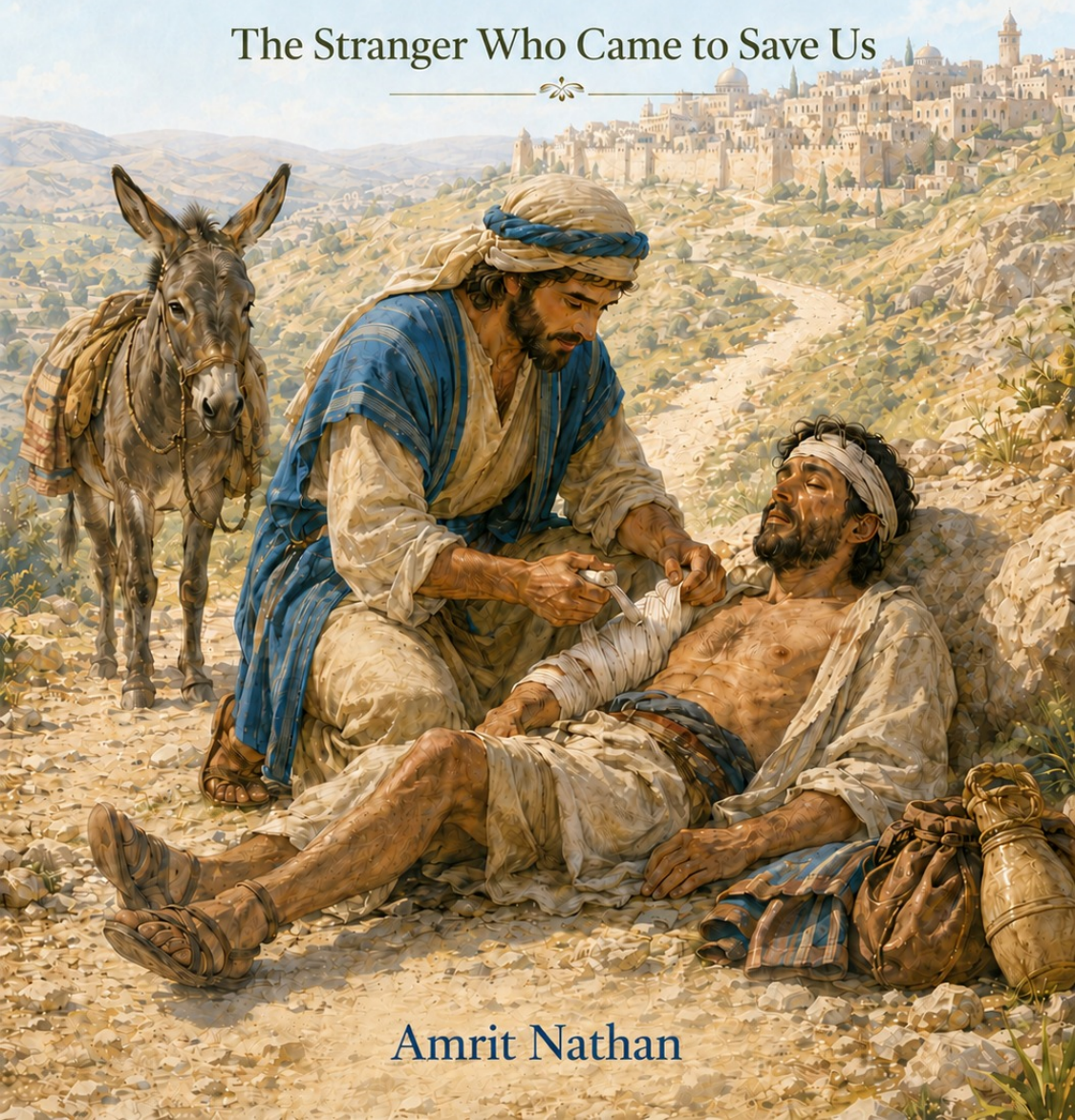


GREAT ~~THE GOOD~~ SAMARITAN

The Stranger Who Came to Save Us



Amrit Nathan

PSALM 119:105

*Your word is
a lamp to my feet
And a light to my path.*

— Psalm 119:105, NKJV



WHO IS MY NEIGHBOUR?

*“Teacher, what shall I do
to inherit eternal life?”*

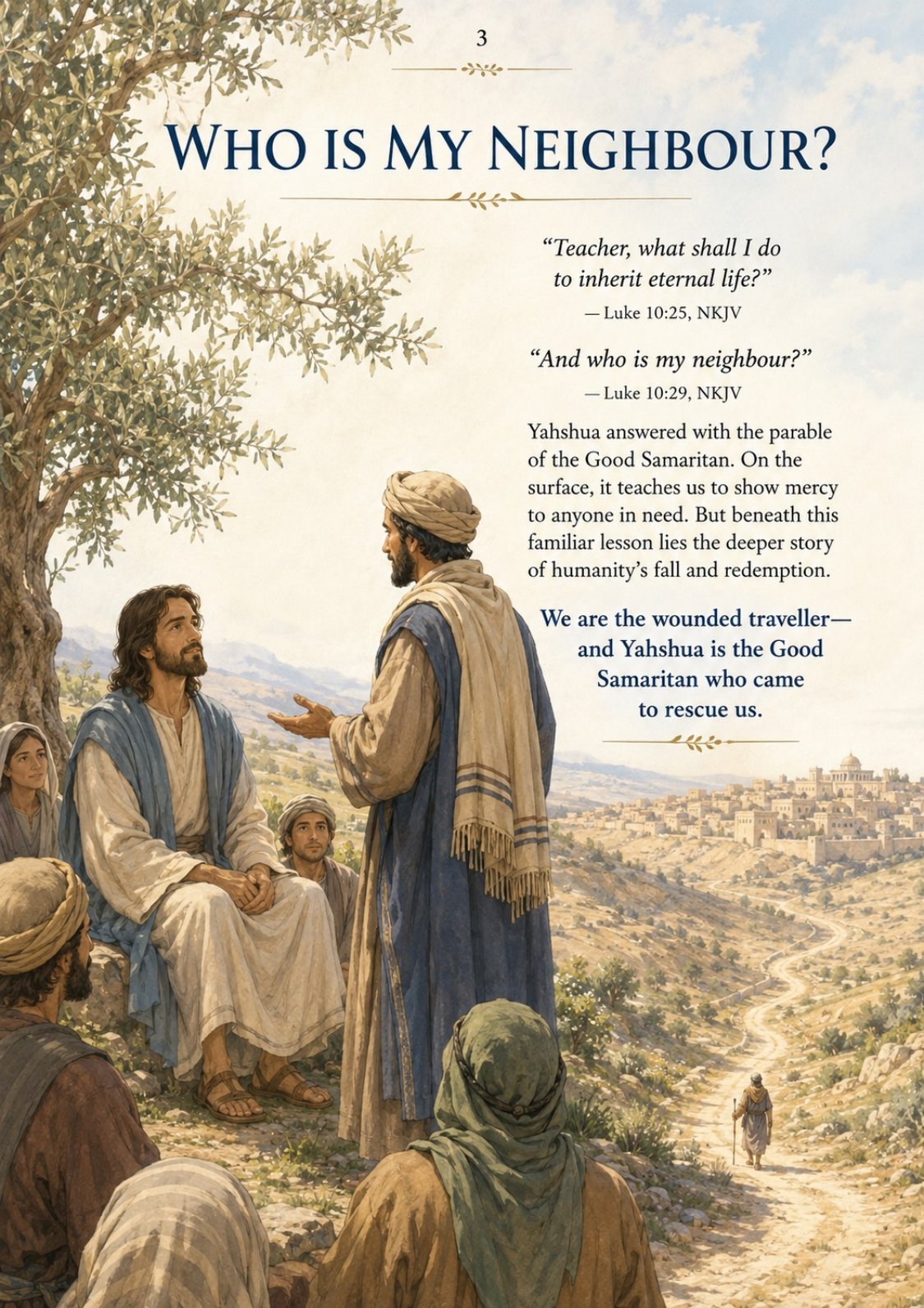
— Luke 10:25, NKJV

“And who is my neighbour?”

— Luke 10:29, NKJV

Yahshua answered with the parable of the Good Samaritan. On the surface, it teaches us to show mercy to anyone in need. But beneath this familiar lesson lies the deeper story of humanity’s fall and redemption.

**We are the wounded traveller—
and Yahshua is the Good
Samaritan who came
to rescue us.**



THE ROAD DOWNWARD

*“A certain man went down
from Jerusalem to Jericho...”*

— Luke 10:30, NKJV

Jerusalem stood upon the heights. In Scripture, it represents the holy city—the place of God’s presence and the life humanity was created to enjoy.

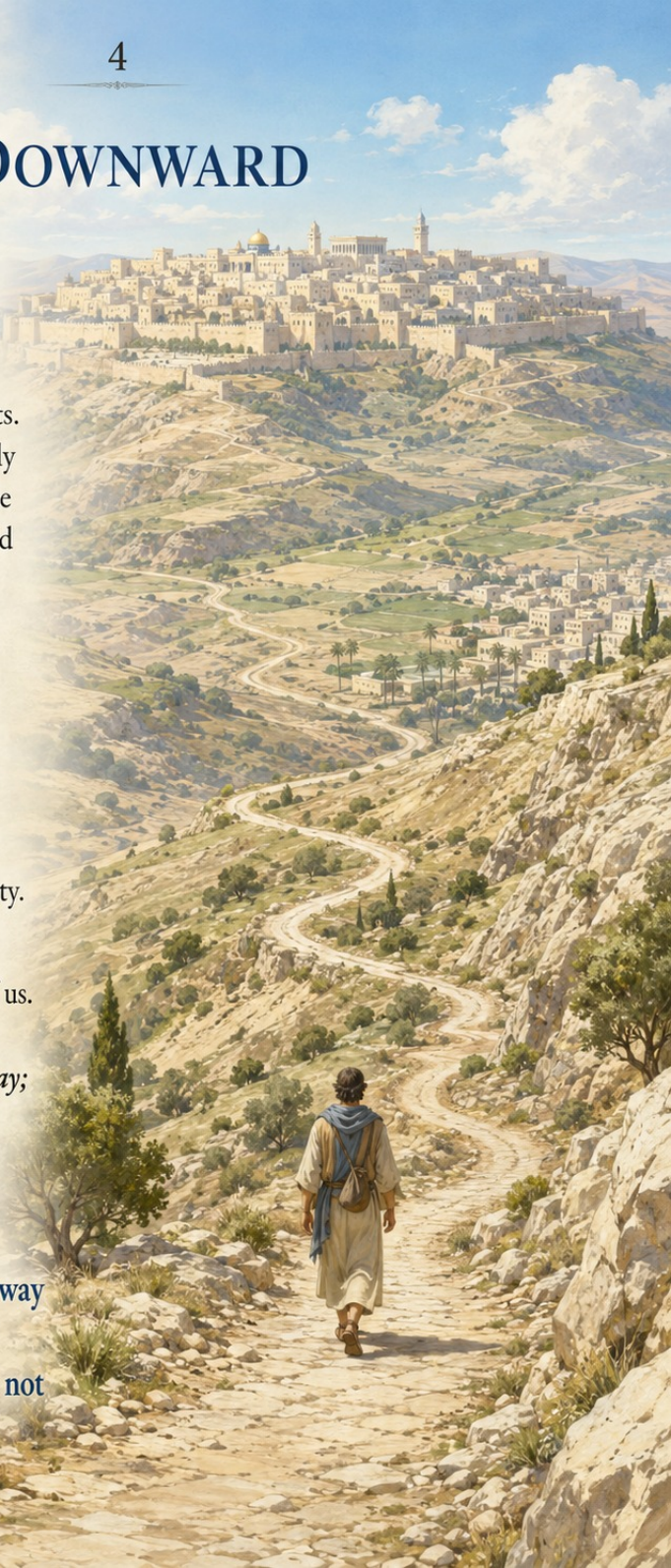
Jericho lay far below it. The traveller was therefore not merely going to another city. He was travelling downward. This descent pictures the fall of humanity: from fellowship with God into sin, bondage and mortality.

The traveller is not given a name because he represents every one of us.

*“All we like sheep have gone astray;
We have turned, every one,
to his own way.”*

— Isaiah 53:6, NKJV

Humanity departed from the way of life and descended into a condition from which it could not return by itself.



STRIPPED, WOUNDED AND HELPLESS

"...and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead."

— Luke 10:30, NKJV

The thieves represent the power behind humanity's fall—Lucifer, the ancient serpent, who is revealed in Revelation as Satan and the Great Red Dragon.

"So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world..."

— Revelation 12:9, NKJV

Through deception and sin, the enemy robbed humanity of its covering, wounded the soul and brought creation under the power of death.

"The thief does not come except to steal, and to kill, and to destroy."

— John 10:10, NKJV

The traveller could not heal his wounds, recover what had been stolen or carry himself back to safety.

The Great Red Dragon wounded and robbed humanity—but Yahshua came down the same road to rescue and restore us.



THOSE WHO PASSED BY

Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.

— Luke 10:31–32, NKJV

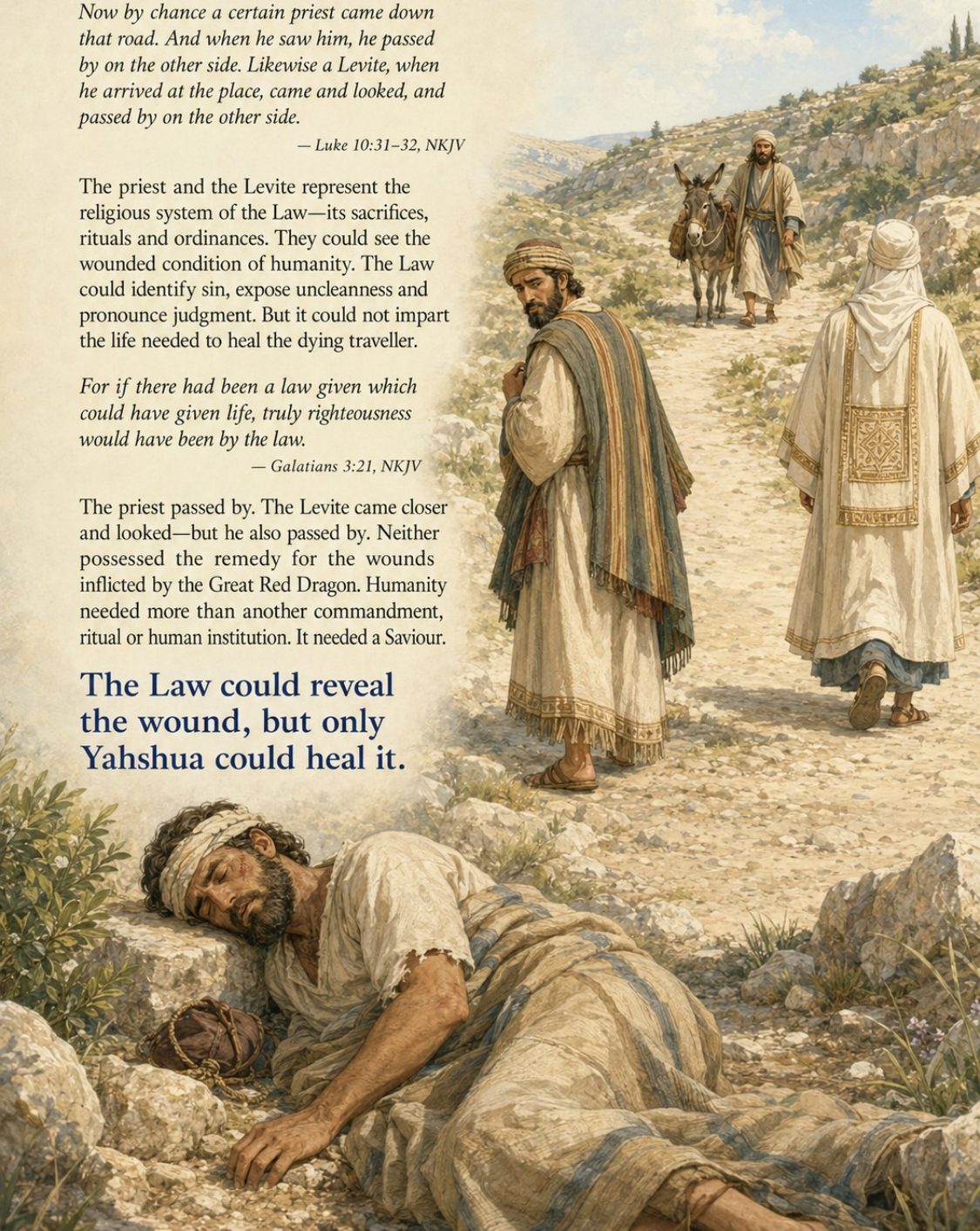
The priest and the Levite represent the religious system of the Law—its sacrifices, rituals and ordinances. They could see the wounded condition of humanity. The Law could identify sin, expose uncleanness and pronounce judgment. But it could not impart the life needed to heal the dying traveller.

For if there had been a law given which could have given life, truly righteousness would have been by the law.

— Galatians 3:21, NKJV

The priest passed by. The Levite came closer and looked—but he also passed by. Neither possessed the remedy for the wounds inflicted by the Great Red Dragon. Humanity needed more than another commandment, ritual or human institution. It needed a Saviour.

The Law could reveal the wound, but only Yahshua could heal it.



THE DESPISED STRANGER

But a certain Samaritan, as he journeyed,
came where he was. And when he saw
him, he had compassion.

— Luke 10:33, NKJV

The one who stopped was a Samaritan—
someone despised and rejected by many
of Yahshua's hearers. In this stranger we
see a prophetic picture of Yahshua.

*He is despised and rejected by men,
A Man of sorrows and acquainted
with grief.*

— Isaiah 53:3, NKJV

The Samaritan arrived with a donkey.
Yahshua also entered Jerusalem riding
upon a donkey, presenting Himself as
its humble King.

*Behold, your King is coming to you,
Lowly, and sitting on a donkey.*

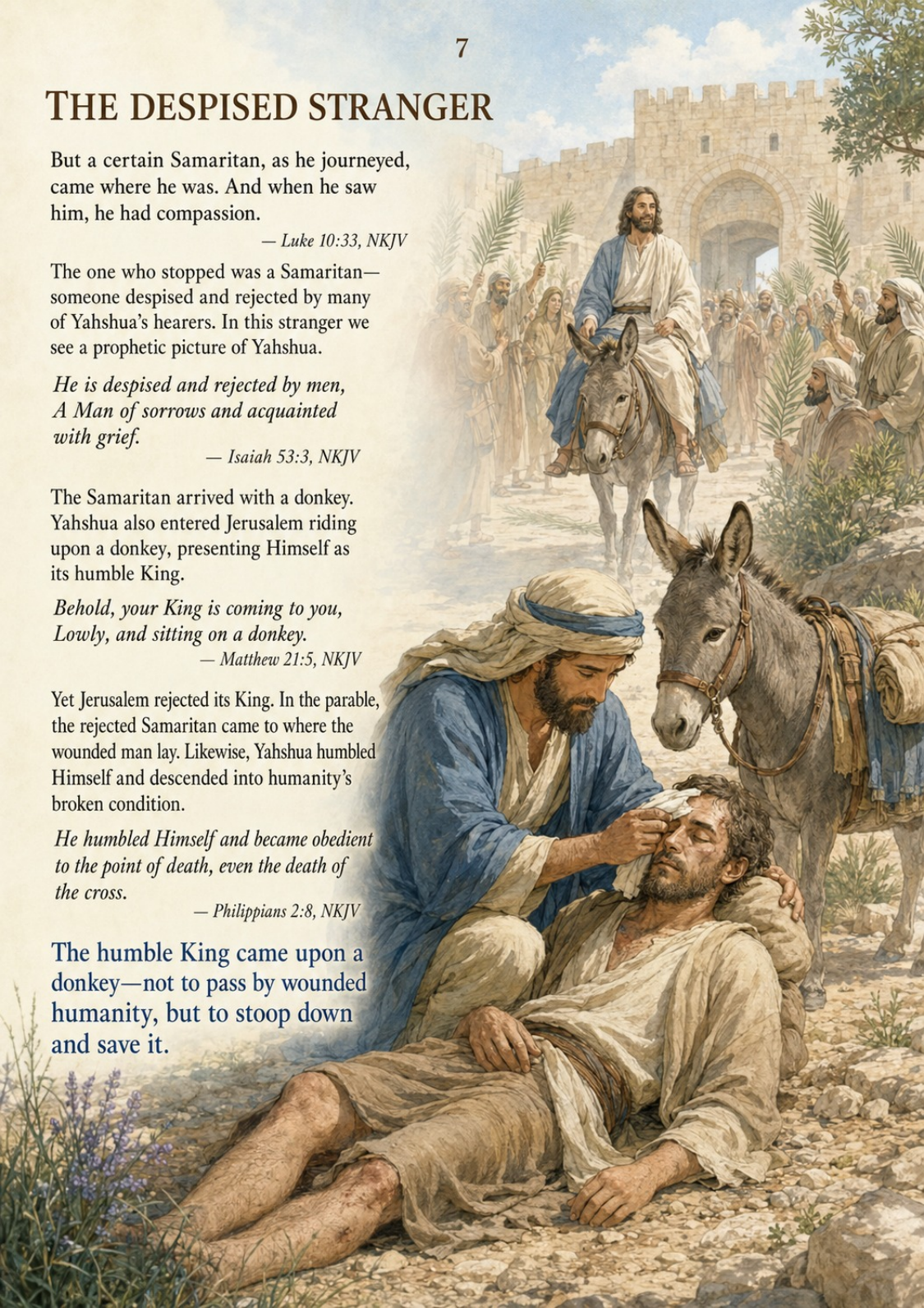
— Matthew 21:5, NKJV

Yet Jerusalem rejected its King. In the parable,
the rejected Samaritan came to where the
wounded man lay. Likewise, Yahshua humbled
Himself and descended into humanity's
broken condition.

*He humbled Himself and became obedient
to the point of death, even the death of
the cross.*

— Philippians 2:8, NKJV

The humble King came upon a
donkey—not to pass by wounded
humanity, but to stoop down
and save it.



OIL AND WINE FOR THE WOUNDS

“...and bandaged his wounds, pouring on oil and wine...”

— Luke 10:34, NKJV

The Samaritan did not merely feel compassion. He touched the wounded man, cleansed his injuries, poured in oil and wine, and carefully bound his wounds. Each action reflects the redemptive work of Yahshua.

THE OIL

Oil represents the healing, comforting and anointing presence of the Holy Spirit.

*The Spirit of the Lord GOD is upon Me,
Because the LORD has anointed Me...
to heal the brokenhearted.*

— Isaiah 61:1, NKJV

THE WINE

The wine points towards Yahshua's blood—the blood of the New Covenant, poured out to cleanse us from sin and restore our fellowship with God.

*The blood of Jesus Christ His Son
cleanses us from all sin.*

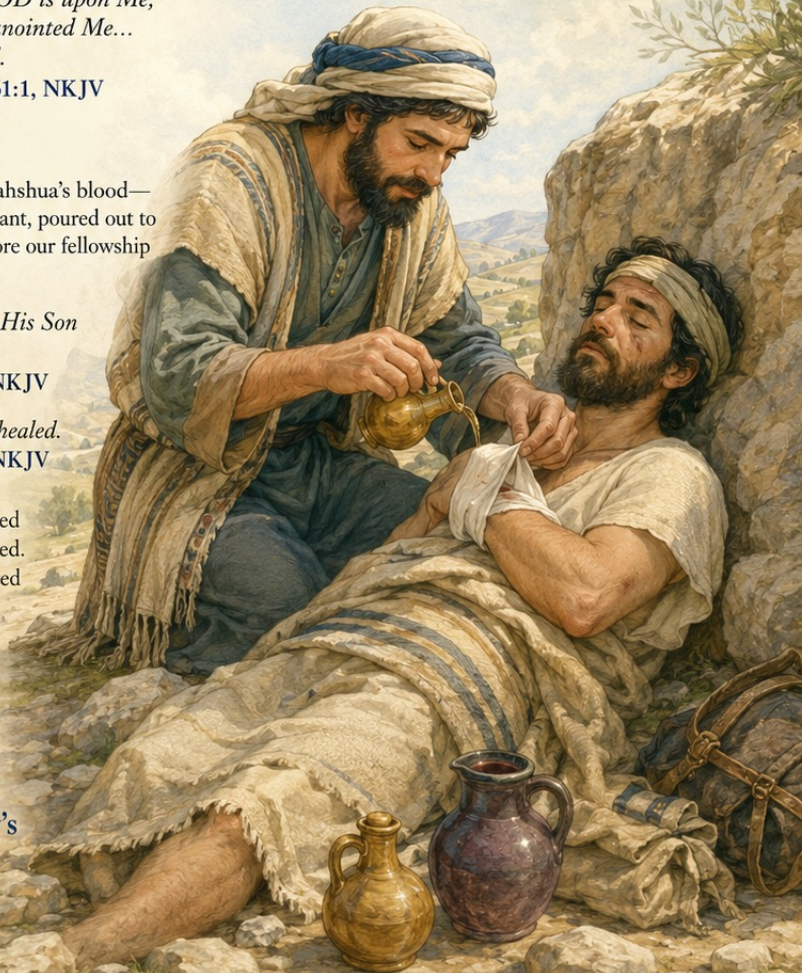
— 1 John 1:7, NKJV

And by His stripes we are healed.

— Isaiah 53:5, NKJV

The Good Samaritan supplied everything the traveller lacked. The wounded man contributed nothing except his need.

Yahshua came with the oil of His Spirit and the wine of His blood—the complete remedy for humanity's wounds.



THE GREAT SAMARITAN

*“...and he set him on his own animal,
brought him to an inn, and took
care of him.”*

— Luke 10:34, NKJV

The wounded traveller was still too weak to walk. The Samaritan therefore lifted him and placed him upon his own animal. The donkey that had carried the Samaritan now carried the wounded man. Here we see a beautiful redemptive exchange. The humble King surrendered His place so that fallen humanity could be lifted into it. The Samaritan walked while the rescued man was carried.

The traveller did not complete the journey by his own strength. He reached safety because the Samaritan carried him.

“He will gather the lambs with His arm, And carry them in His bosom.”

— Isaiah 40:11, NKJV

The Samaritan did not leave the traveller beside the road after treating his wounds. He brought him into an inn—a protected place where healing and restoration could continue. The inn represents the **Household of Faith**: a refuge where those rescued by Yahshua receive truth, fellowship, nourishment and patient care.

He is the GREAT SAMARITAN—the One who assumes full responsibility for humanity’s redemption and restoration.



WHEN I COME AGAIN

*“Take care of him; and whatever more you spend,
when I come again, I will repay you.”*

— Luke 10:35, NKJV

The Great Samaritan gave the innkeeper two denarii, entrusted the wounded traveller to his care and promised to return. A denarius represented the ordinary wage for one day. Two denarii therefore suggest provision for two days.

**Two denarii. Two days of care.
Then the promise: ‘When I come again...’**

*After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.*

— Hosea 6:2, NKJV

Scripture also teaches that God’s measurement of time is not the same as ours.

*With the Lord one day is as a thousand years,
and a thousand years as one day.*

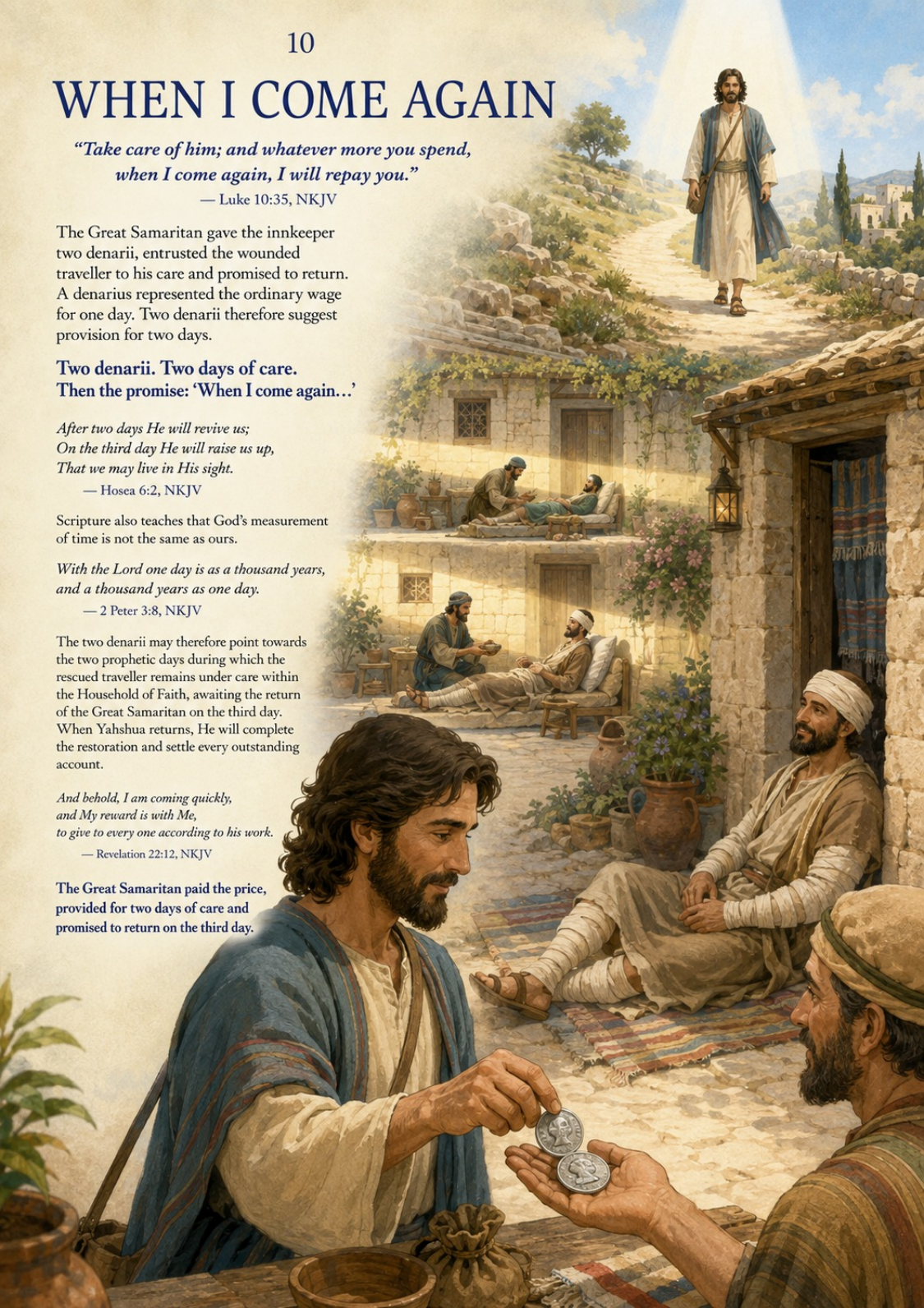
— 2 Peter 3:8, NKJV

The two denarii may therefore point towards the two prophetic days during which the rescued traveller remains under care within the Household of Faith, awaiting the return of the Great Samaritan on the third day. When Yahshua returns, He will complete the restoration and settle every outstanding account.

*And behold, I am coming quickly,
and My reward is with Me,
to give to every one according to his work.*

— Revelation 22:12, NKJV

**The Great Samaritan paid the price,
provided for two days of care and
promised to return on the third day.**



WHERE DO YOU FIT IN THIS DRAMA OF LIFE?

Are you still travelling down the road?
Are you lying wounded and helpless?
Have you received the healing of the Great Samaritan?
Are you recovering within the Household of Faith?
Or are you caring for someone whom He has entrusted to you?

THE PARABLE REVEALED

1. The downward road—Humanity's fall.
2. The thieves—The Great Red Dragon who steals, kills and destroys.
3. The wounded traveller—Humanity unable to save itself.
4. The priest and Levite—The Law could expose the wound but could not impart life.
5. The rejected Stranger—Yahshua, the humble King who stopped where humanity lay.
6. The oil and wine—The healing Spirit and the blood of the New Covenant.
7. The redemptive exchange—The Great Samaritan lifted and carried the wounded man.
8. The Household of Faith—A protected place of continuing care.
9. The two denarii—Provision for two prophetic days.
10. The promised return—On the third day He returns to complete the restoration and settle every account.

*After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.*

— Hosea 6:2, NKJV

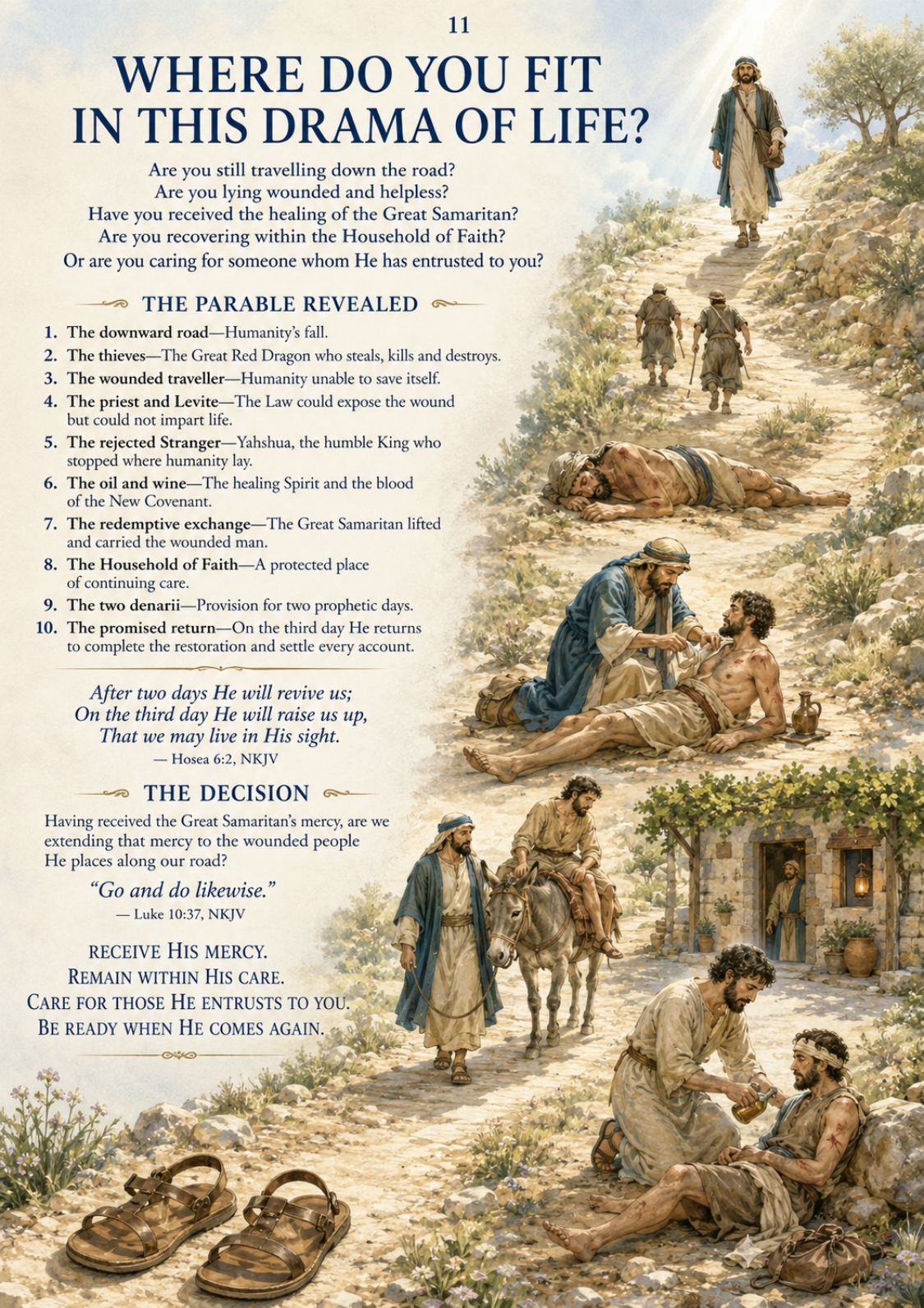
THE DECISION

Having received the Great Samaritan's mercy, are we extending that mercy to the wounded people He places along our road?

"Go and do likewise."

— Luke 10:37, NKJV

RECEIVE HIS MERCY.
REMAIN WITHIN HIS CARE.
CARE FOR THOSE HE ENTRUSTS TO YOU.
BE READY WHEN HE COMES AGAIN.



EZEKIEL 36:26–27

*I will give you a new heart and
put a new spirit within you;
I will take the heart of stone
out of your flesh and give you
a heart of flesh.*

*I will put My Spirit within you
and cause you to walk in My
statutes, and you will keep My
judgments and do them.*

— Ezekiel 36:26–27, NKJV

