



## Daily Verse and Comment

### [Luke 10:25-37](#)

(25) And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" (26) He said to him, "What is written in the law? What is your reading *of it*?" (27) So he answered and said, "*You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,*" and '*your neighbor as yourself.*'" (28) And He said to him, "You have answered rightly; do this and you will live." (29) But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" (30) Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. (31) Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. (32) Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. (33) But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. (34) So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. (35) On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' (36) So which of these three do you think was neighbor to him who fell among the thieves?" (37) And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

*New King James Version*

The Parable of the Good Samaritan is a story of selflessness in preparation for the future. In it, [Jesus](#) shows how the last six of God's commandments—expressing [love](#) and fulfilling our obligation to our fellow man—are put into

action. The Good Samaritan was traveling somewhere and doing something, yet he took time out of his busy life to assist someone whom he had probably never met before and may never see again.

The victim was most likely a Jew, and the Jews and the Samaritans were notorious for their hatred for each other. Despite the hurt man being an enemy, the Samaritan expressed the Golden Rule, doing unto others as he would have others do unto him ([Matthew 7:12](#); [Luke 6:31](#)). And he did it with compassion. The Greek used in [Luke 10:33](#) indicates "his heart went out to him." He immediately opened his first-century first-aid kit and shared his supplies with the injured man—in fact, the parable says that the man had been left half-dead ([Luke 10:30](#)).

But the very act of offering assistance put the Samaritan in danger. The seventeen-mile route from Jerusalem to Jericho was rugged and rife with robbers. Working in groups, these highwaymen inflicted excessive and even gratuitous bodily harm as they deprived their victims of their possessions. They could easily have returned to the scene of their crime. Even today, particularly in Chicago with its high crime rate, paramedics trying to save lives end up fighting to stay alive themselves. Whether it be by the injured parties, distraught family members, assaults by angry mobs, or just criminal behavior, things can quickly turn dangerous for caregivers.

Not done yet, the Samaritan put the injured man on his own animal and brought him to an inn. Doing this not only required more of his time and labor, but also put them at greater potential danger. But despite exposing them to more bandits prowling the road to Jericho, the noble Samaritan did not forsake the injured man.

Finally, after all of this sacrifice, he provided generously for the injured man's recovery. [Matthew 20:2](#) states that a denarius is equivalent to a day's wage for a worker. The Samaritan gave the innkeeper two denarii, or two day's wages. For a full-time worker, it was a third of what he made in a week! And he pledged to give the innkeeper even more, if needed.

The Samaritan's compassionate intervention provided the wounded man with a future and a hope, paving the way for him to "pay it forward" and treat someone else in a similar manner. He is an example of someone "in

lowliness of mind . . . esteem[ing] others better than himself" and looking out "for the interests of others" ([Philippians 2:3-4](#)).

God's way of giving is our only example of true altruism, and while we will never attain to such a perfect standard, He exhorts us to develop this characteristic by being gracious, generous, and lending to the needy without regret. When we practice being altruistic, we learn, in a small way, to be like both the Father and the Son. Of the Father, [John 3:16](#) reads, "For [God](#) so loved [the world](#) that He gave His only begotten Son." The Son likewise "did not come to be served, but to serve, and to give His life a ransom for many" ([Matthew 20:28](#)). They are our finest examples, setting the standard for Christian conduct.

Our calling is not really about us. We have been given a job to do, which Jesus summarizes in [John 15:13](#): "Greater love has no one than this, than to lay down one's life for his friends." The apostle later writes, "By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren" (I [John 3:16](#)). We have been called to a life of godly love seen in sacrificial giving.

In business, they speak of a much different "golden rule," called WIIFY, or "What Is in It For You?" So what is in it for us? Recall that Jesus gave the Parable of the Good Samaritan in response to a lawyer's question about inheriting eternal life. Eternal life is the life that God lives, both in quality and duration, and He is graciously and generously providing us with both the opportunity and the means to share in His glory.

To have eternal life, we must live as God does, the way of giving, which is the epitome of altruism. That perfect, selfless way of life is our goal, which God exhorts us to practice now. As Paul writes in [II Corinthians 9:6-7](#):

But this I say, He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

— John Reiss

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