

Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Conservative, Congregational

Lord's Day Worship for
July 19, 2026

*"So you shall keep My statutes and My judgments, by which a
man may live if he does them; I am the LORD." – Leviticus 18:5*



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“*” = Please stand if you are able.

Welcome, Greeting & Announcements

Call to Worship – Ezra 4:1-3a

Leader: *Now when the enemies (Samaritans) of Judah and Benjamin (the two tribes of the restored OT Israel) heard that the people of the exile*

People: **Were building a temple to the LORD God of Israel,**

Leader: *They approached Zerubbabel (Governor of Judah) and the heads of fathers' households, and said to them,*

People: **Let us build with you, for we, like you, seek your God;**

Leader: *And we have been sacrificing to Him since the days of Esarhaddon king of Assyria (who resettled foreigners in Samaria),*

People: **Who brought us up here.**

Leader: *But Zerubbabel and Jeshua (High Priest) and the rest of the heads of fathers' households of Israel said to them, You have nothing in common with us in building a house to our God;*

People: **But we ourselves will together build to the LORD God of Israel**

Prayer of Invocation and Confession

Gospel Absolution Text – Isaiah 53:4-6

***Hymn #529** – “Love Divine, All Loves Excelling”

Scripture Reading – John 4:7-14

Ancient Creedal Proclamation – Apostles Creed (pg#845 in the red hymnal)

Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]

[Gifts labeled “Deacon’s Fund go to aid those in need in the congregation.]

***Doxology #731** (red hymnal)

Praise God from whom all blessings flow; Praise Him, all creatures here below;

Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.

***Prayer of Dedication**

***Sung Psalm #103A** – “O Bless the LORD, My Soul”

Prayers of the Church & Lord's Prayer (sins) – *Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.*

Reformation Creedal Reading – Westminster Larger Catechism, 135.

- Leader:** *The duties required in the sixth commandment (which is “You shall not murder”) are all careful studies, and lawful endeavors,*
- People:** **To preserve the life of ourselves and others** Eph 5:28-29; 1Kgs 18:4
- Leader:** *By resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices,* Jer 26:15-16; Acts 23:12,16-17,21,27
Eph 4:26-27; 2Sam 2:22; Deut 22:8
Matt 4:6-7; Prov 1:10,11,15-16
- People:** **Which tend to the unjust taking away the life of any;** 1Sam 24:12; 26:9-11
Gen 37:21-22
- Leader:** *By just defense thereof against violence, patient bearing of the hand of God,* Ps 82:4; Prov 24:11-12; 1Sam 14:45
James 5:7-11; Heb 12:9
- People:** **Quietness of mind, cheerfulness of spirit;** 1Thes 4:11; 1Pet 3:3-4
Ps 37:8-11; Prov 17:22
- Leader:** *A sober use of meat (food), drink, physick, (medicines)* Prov 25:16,27
1Tim 5:23; Is 38:21
- People:** **Sleep, labor, and recreations;** Ps 127:2; Eccl 5:12; 2Thes 3:10,12
Prov 16:26; Eccl 3:4,11
- Leader:** *By charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable,* 1Sam 19:4-5; 22:13-14; Rom 13:10
Luke 10:33-34; Col 3:12-13; James 3:17
- People:** **Mild and courteous speeches and behavior;** 1Pet 3:8-11; Prov 15:1; Judg 8:1-3
- Leader:** *Forbearance, readiness to be reconciled, patient bearing and forgiving of injuries,*
- People:** **And requiting (repay) good for evil;** Matt 5:24; Eph 4:2,32; Rom 12:17,20
- Leader:** *Comforting and succouring (helping) the distressed*
- People:** **And protecting and defending the innocent.** 1Thes 5:14; Job 31:19-20
Matt 25:35-36; Prov 31:8-9

Ministry of the Word

Prayer of Illumination

***Sermon Text** – Luke 10:25-37

***Gloria Patri #735** (red hymnal)

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen.

Sermon – “The Good Samaritan”

A Sermon Series on Parables

Ministry of the Sacrament of the Lord's Supper

Invitation & Warning

TRC practices guarded open communion. All who profess faith in Christ, have been baptized, have a basic understanding of this sacrament, and are in good standing with a biblical local church are welcome to the Lord's Table. If you are uncertain whether you should partake, it is wise to abstain and speak with the pastor afterward.

Prayer

Words of Institution – Matthew 26:26-28 + Luke 22:19-20; 1Corinthians 10:16-17; 11:26

“While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, ‘Take, eat; this is My body which is given for you; do this in remembrance of Me.’ And when He had taken a cup and given thanks, He gave it to them, saying, ‘Drink from it, all of you; for this is My blood of the new covenant, which is poured out for many for forgiveness of sins.’ . . . Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread. For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

Partaking of the Bread and then the Cup Prayer of Thanksgiving

***Hymn #530** – “*Lord, I Want to Be a Christian*”

***Benediction**

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

Announcements

- **August 8th**, Saturday is the rescheduled date for the **Pool Party / Picnic Pot-Luck** which will start at noon at the Gabelmann’s. Sandwich platters, beverages and an ice cream bar will be provided. If possible, please bring a pot-luck food item. (We will gather rain or shine.)
- The elders would like to take a **new photo of the entire church** sometime in September after church when the majority of members will be in attendance. Please email Pastor Doug what Sunday(s) you will NOT be in church in September.
- The elders are trying to revitalize the **Prayer Chain**. After every Sunday Service pastor Doug will email Sunday’s prayer requests to the Prayer Chain leader who will send it out to the Prayer Chain for that week for prayer. If you have any prayer requests for our prayer chain, you can email them to Donna Ensminger at: **trcnwprayer@gmail.com**. (If you would like to join the Prayer Chain, also see Donna.)
- This church has experienced **cyber-attacks** before. Please be very discerning about any emails you get from the church, Pastor Doug or any church member. We will never ask for money via email or texts. When in doubt *call* Pastor Doug.
- Pastor Doug will be on vacation from August 3rd to 24th.
- **Sunday School** for all ages returns on Sunday, September 13th.
- The next in-person **Elder & Deacon Meeting** will be at Pastor Doug’s house, in the morning, of **October 3rd**.
- **October 10th**, Saturday, there will our annual **Oktoberfest** at the Aldrich’s. If possible, please bring a food item. (*Rain Date*: October 17th)
- The **4th Annual Christmas Party** will be on Friday, December 4th.
- TRC’s **Annual Meeting** is after church, on Sunday, December 13th. The snow-day is December 20th.

Regular Studies & Gatherings (for the summer)

- Sunday School, Tuesday Morning Study & Wednesday Study have stopped for July & August.
 - **Saturday Morning Prayer Group** at the Gabelmann’s. (Please call Sheryl to confirm if the group is meeting that day, 860-309-7250.)
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ONLINE RESOURCES

TRC's Webpage: TrinityReformedCT.org
TRC's Facebook Page: facebook.com/people/Trinity-Reformed-Church/61554974150922/
TRC's Youtube Channel: youtube.com/@TrinityReformedCT
Pastor Doug's youtube.com/simplyreformed
Youtube Channels: youtube.com/@PilgrimsofPlunder

INTERNET PRAYER CHAIN

If you have any prayer requests for our prayer chain, please email them to Donna Ensminger at: **trcnwprayer@gmail.com**. (If you would like to join the Prayer Chain, also see Donna.)

LEADERSHIP

Elders:	Rev. Douglas Aldrich, pastor	860-379-1147	douglas_aldrich@sbcglobal.net
	Bob Ensminger	860-485-8738	robert.ensminger@arthurgrossell.com
	Rich Gabelmann	860-605-7852	rgabelmann0415@gmail.com
	Rev. Jonathan Haulenbeek	203-709-0784	jhaulenbeek@icloud.com
Deacons:	David Mattson (chair), Carl Bierce, Caleb Goodell, Mason Goodell, Dean Winters		
Sunday School:	Verna Aldrich	Music Coordinator:	Cindy Rines
Clerk:	Sheryl Gabelmann	Treasurer:	Cindy Rines

Trinity Reformed Church of Northwest Connecticut

Worship Starts At: 10:30 AM (9:30 AM in the summer)

Sunday Worship At: Winchester Grange (100 Newfield Rd; Winchester Center, CT 06098)

Mailing Address: P.O. Box 343; Riverton, CT 06065 – Phone: (860) 238-7399

Webpage: trinityreformedct.org – Email: trinityreformedct@gmail.com

Sermon Notes

Luke 10:25-37

“The Good Samaritan”

A Sermon Series on Parables

July 19, 2026

Introduction

- 1) What are some of the most famous, but horribly misinterpreted, sections of Scripture?
 - a) We did one last week: The Parable of the Sheep and the Goats in Matthew 25:31-46.
 - b) Today, another frequently misinterpreted Scripture: The Good Samaritan.
- 2) The Good Samaritan is loved by liberals and secularists because, they think, it teaches that silly heretical creedal statement: “Deeds not creeds.”
 - a) Christianity is simply about helping poor people.
 - b) Which is what the heretical theological liberals define as the Gospel, or more correctly the Social Gospel, a late 19th century heresy that completely infected the mainline denominations.
 - c) That the good Samaritan is the enlightened tolerant liberal.
 - d) The priest and the Levite are those meanie fundamentalists.
- 3) We need to be vigilant against false teachings.
 - a) The idols we have grown very accustomed too, which the world approves of, can be the most dangerous.
 - i) The world loves it when Christians just help the poor and ignore the bold proclamation of God’s Law and the Gospel.
 - ii) Thus, the world is defining for us what “love” is and not God.
 - b) However, we should never over-correct and thus fall into a different error.
 - c) We fear the Lord and do what is right.
 - i) A mature theology hears all of Scripture.
 - ii) And rightly orders things according to God’s revelation.
 - iii) Which takes much wisdom and discernment.

Luke 10:25-29 – Background to the Parable of the Good Samaritan

- 1) A “lawyer” stands up to test our Lord. Luke 10:25
 - a) An ancient Jewish “lawyer” is a religious expert in interpreting the Law of Moses.
 - b) The Jews did believe that rigorous debate was important for religious education.
 - i) Proverbs 27:17 – *“Iron sharpens iron, so one man sharpens another.”*
 - ii) The saints must be lovers of the truth. Ps 15:1-2; Zech 8:19; John 8:31-32
1Cor 13:6; 2Thes 2:10-12; 3John 3-4
 - c) However, this “testing” is probably one of arrogance.¹

¹ The three other times in the New Testament the verb used for “test” (ἐκπειράζω) in Luke 10:25 refers to “testing” or “trying” God (Matt 4:7; Luke 4:12; 1Cor 10:9). Also, the Gospels frequently speaks of religious authorities “testing” Jesus, usually in a negative sense (Matt 16:1; 19:3; 22:18,35; Mark 8:11; 10:2; 12:15; Luke 10:25; 11:16; John 8:6).

- 2) The lawyer asks, “*Teacher, what shall I do to inherit eternal life?*” – Luke 10:25b Matt 19:16; Mark 10:17
Luke 18:18
- a) He is basically asking, “*What must I do to share in the resurrection of the righteous at the end?*”
- b) Some Jews during Jesus’ earthly ministry, especially from the Pharisaic party, believed in the resurrection from the dead. Matt 22:23-32; Mark 12:18-27
Luke 20:27-38; John 11:23-24
Acts 23:6-8; 24:14-15
- 3) The Lord Jesus points him back to the Law. Luke 10:26
- a) Luke 10:26 – “*And He said to him, ‘What is written in the Law? How does it read to you?’*”
- b) As the Lord Jesus affirms the final authority of Scripture for His church, throughout the Bible. Matt 5:17-18; **22:29-32**; Mark 7:6-13
Luke 24:25-27,44-47; John 10:34-35; 17:17
- i) To be blunt, the Lord has a “fundamentalist” view of the Bible.
- ii) Therefore, so should we.
- iii) When the Bible speaks, God speaks.
- iv) Though it takes skill to correctly interpret it.
- 4) The lawyer affirms the “*Great Commandment*”: To love God & neighbor. Luke 10:27
- a) Luke 10:27 – “*And he answered, ‘You shall 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 your neighbor as yourself.’*”
- b) This is the summation of the Ten Commandments. Ex 20; Deut 5
- i) Commandments 1-4 are about loving God. (No other gods, no idols, no taking God’s name in vain, remember the Sabbath)
- ii) Commandments 5-10 are about loving one’s neighbor. (Honor parents, no murder, no adultery, no stealing, no false witness, no coveting)
- c) Rightly ordering one’s loves is one of the most important labors we do in this life.
- i) You can love God, church, family, country, friends, learning, helping the poor, the Yankees, and potato chips, however, correctly weighing them out throughout one’s life takes much wisdom.
- ii) As we see in this text, love of God is more important than love of neighbor.
- iii) Though both are critical.
- d) This idea of loving God and neighbor as the summation of the Law was not created by the Lord Jesus during His earthly ministry.
- i) Jewish rabbis taught this before the incarnation.²
- ii) The Law is not new.
- iii) Just like the Golden Rule was not created by Jesus.
- iv) It is the Gospel that is radical.
- e) This love is “agape” love, the most important love.
- i) It is to will the other’s good according to God’s ways and standards.

² The Testament of Issachar 5.2 reads “*But love the Lord and your neighbor, have compassion on the poor and weak.*” While the Testament of Dan 5.3 states “*Love the Lord through all your life, and one another with a true heart.*”

- ii) “Heart” in the Bible generally refers to the whole inner person- especially the mind, will, desires, and affections—and its meaning overlaps with the biblical terms “soul” and “spirit.”

Deut 6:5; 1Sam 16:7
 Prov 4:23; Matt 15:18-19
 Mark 12:30; Rom 10:9-10
 1Pet 1:22; 3:4,15
 - iii) But here in Luke 10:27 “heart” focuses on the will, desires, and one’s affections, as a way of emphasizing one’s entire being, both internal and external.
 - iv) Taken together, “heart, soul, strength, and mind” emphasize that one must love God with one’s entire being, both inwardly and outwardly.
- 5) Jesus responds, “*You have answered correctly; do this and you will live.*” – Luke 10:28
 - a) So we are not justified by faith alone? We are justified by works?!
 - i) The Lord Jesus didn’t say that.
 - ii) He said if you obey the Law perfectly you will live.
 - iii) But that is impossible for fallen man, as the Lord Jesus proves with the following verses.
 - b) Notice the next line: “*But wishing to justify himself*” - Luke 10:29
 - i) He thinks he is already justified by his works.
 - ii) So he asks, “*who is my neighbor?*” - Luke 10:29
 - iii) It implies that he is guessing the answer and that he thinks he is already doing it.
 - iv) Instead, he gets a challenging parable.

Luke 10:30-33 – The Beginning of the Parable of the Good Samaritan

- 1) A man is traveling from Jerusalem (the Jewish capital) to Jericho (a major Jewish city and transportation crossroads), which is about 17 miles northeast of Jerusalem. Luke 10:30
- 2) Robbers, a common problem in the ancient world, attack him, beat him up, strip him and leave him half dead. Luke 10:30
- 3) A priest, and then a Levite “*by chance*” come walking down the road. Luke 10:31-32
 - a) A priest was a descendant of Aaron, from the tribe of Levi, who served in the Temple, God’s OT House, by offering sacrifices and performing sacred duties.

Ex 28:1; 29:1-9
 Num 3:5-10; 18:1-7
 Lev 8:1-36 1Chr 6:49
 - b) A Levite was a member of the tribe of Levi who assisted the priests and served in other religious duties connected with the Temple.

Num 3:5-9; 8:14-19; 18:1-6
 Deut 18:1-8; 1Chr 23:24-32
 2Chr 35:3-6
 - c) So, all OT priests are Levites but not all Levites are priests.

Ex 28:1; 1Chr 23:13,27-32
 Num 3:5-10; 8:14-19; 16:8-10; 18:1-7
- 4) Then a Samaritan comes upon the nearly dead man and “*felt compassion*” for him. Luke 10:33
 - a) We need to stop and think carefully here.
 - b) Because of 2,000 years of hearing this parable of the “*Good Samaritan*” we by default think a “Samaritan” is a very good person.
 - i) Think of “Samaritan’s Purse.”
 - ii) That is not what “Samaritan” means in the context of the New Testament era.
- 5) When you hear “Samaritan” you should emotionally think “Nazi”.
 - a) Not that Samaritans were engaging in genocide.
 - b) Rather, many Jews (rightly) regarded them as heretics, religiously defiled (thus walking on the other side of the road), and hated enemies.

The Samaritans

- 1) The name “Samaritans” comes from the city of Samaria,
the capital city of the northern kingdom of Israel,
founded by King Omri. 1Kgs 16:21-24; 2Chr 18:2
2Kgs 17:24-29; 18:9-10
Ezra 4:10; John 4:4-9
- 2) Remember after King Solomon the Kingdom
of Israel was split into two kingdoms: 1Kgs 11:29-36; 12:16-24,25-33; Hos 4:17
2Chr 10:16-19; 11:1-16; Is 7:2,5,8-9,17
 - a) The southern kingdom of Judah, where God’s House was located in Jerusalem.
 - b) And the northern kingdom of Ephraim, also called Israel.
(Yes, “Israel” can mean a person (Jacob), the whole
kingdom, just the northern kingdom, or even the
church, as the context defines it.) Gen 32:28; Ex 4:22
1Kgs 12:16-20; Is 7:5-9
Rom 9:6-8; Gal 6:16
- 3) The northern kingdom only had evil
kings and was conquered by the
evil Assyrians in 722 BC. 1Kgs 12:25-33; 15:25-26,33-34
1Kgs 16:25-26,30-33; 2Kgs 17:1-23
2Kgs 18:9-12; Hos 13:9-16
 - a) During this time Esarhaddon king of Assyria, from our Call
to Worship, caused many non-Jews to settle in the
northern kingdom, thus corrupting it even more. 2Kgs 17:24-41
Ezra 4:1-2,9-10
 - b) So, the Samaritans became a mixed people, of
compromised Israelites & pagan non-Israelites. 2Kgs 17:24-41; Ezra 4:1-10
Neh 4:1-2; John 4:9,20-22
- 4) The southern kingdom had good and bad kings and
was conquered by the evil Babylonians in 586 BC.
When the Babylonians destroyed the Temple and
sent the people into exile. 1Kgs 15:11-14; 2Kgs 16:1-4
2Kgs 18:1-6; 21:1-9; 25:1-21
2Chr 36:15-21
Lam 1:1-5; 2:6-9
- 5) The Persians, sent by God, defeated the Babylonians
and let the Jews go back home to rebuild the
Temple from 538 to 432 BC. 2Chr 36:22-23
Ezra 1:1-4; 3:8-13; 6:14-15
Is 44:28-45:7; Dan 5:25-31
- 6) During this time the Samaritans rejected God’s new Temple
and Jerusalem and built their own at Mount Gerizim.
 - a) They recognized only the first five books of the OT as being part of the Bible.
 - b) Showing how heretical and evil they were.
 - c) The Lord Jesus clearly affirms this in John 4:20-24.
 - d) John 4:22 – “You (a woman from the north) *worship what you do not know; we*
(from Judah in the south) *worship what we know, for salvation is from the Jews.*”
 - e) Note, for the Jews during Jesus’ time the people of the north, the Samaritans,
were now not even regarded as Jewish.
- 7) There was great hostility between the Israelites and the Samaritans. John 4:9
 - a) The Samaritan temple was destroyed in the early 2nd century BC by the Jews,
which only heightened the tension.
 - b) Many Jews wouldn’t travel through the region, or even say the name “Samaritan”
As we see in this parable. Luke 10:37

- c) The Samaritans refuse to receive Jesus because He is going to Jerusalem. Luke 9:53
 - i) James & John want to call down fire on them for this. Luke 9:54; 2Kgs 1:9-16
 - ii) Jesus rebukes them and they move on. Luke 9:55-56
 - iii) Because judgment would come later. Luke 10:13-16; 17:20-36

8) So when you hear “Samaritan” in the Bible think “evil nazi heretic.”

9) Okay, back to the parable.

Luke 10:33-37 – The Beginning of the Parable of the Good Samaritan

- 1) So, the Nazi/Samaritan feels compassion for the nearly dead man.
- 2) But more than just feeling; True compassion, which produces good works.
- 3) He goes out of his way to help the beaten man. Luke 10:34-35
 - a) He bandages his wounds.
 - b) He pours oil and wine on his wounds. Is 1:6
Oil to soothe and protect and wine to clean. 1Tim 5:23
 - c) He puts him on his own beast, thus causing the Samaritan to walk.
 - d) He takes him to an inn and takes care of the beaten man.
 - e) The Samaritan returns the next day and gives the innkeeper about two days’ wages.
 - i) He tells the innkeeper to take care of the beaten man.
 - ii) And the Samaritan promises to return and repay the innkeeper what ever extra costs might have been incurred.
- 4) Then the Lord Jesus said, “*Which of these three do you think proved to be a neighbor to the man who fell into the robbers’ hands?*” – Luke 10:36
 - a) Please note, He did not say “brother”, He said “neighbor.”
 - b) The people of the covenant (Jews in the OT and Christians in the NT) are not brothers with heretics.
 - c) However, everyone is our neighbor and deserves charity – Which is the point of the parable!
- 5) The lawyer gets it, on some level, and says, “*The one who showed mercy toward him.*” – Luke 10:37b
 - a) Note, he can’t even say “the Samaritan” following the Jewish tradition.
 - b) So our Lord responds and says to the lawyer, “*Go and do the same.*” – Luke 10:37c

Interpreting the Parable of the Samaritan

- 1) How should we interpret this text?
- 2) First, the theological liberal view of the Social Gospel should be rejected out of hand.
 - a) Even the surrounding context of Luke 10 disproves this heresy. Luke 9:18-22; 10:22, 38-42
 - b) Look back to Luke 9, the pivotal part of this Gospel.
 - i) The Lord Jesus explains the mission.
 - ii) It is *NOT* to try to help poor people.

- iii) It IS this: *"The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."*
– Luke 9:22b

3) It is teaching that everyone, and again everyone means everyone is our neighbor and Christians are called to be charitable to all, especially those in need.

a) So, for example:

i) You can think the USA should close its borders to all immigrants.

- That all illegal immigrants should be deported.
- That you really like I.C.E.
- Great, though I hope you have thought out biblical reasons for those thoughts.

ii) Conversely, if you want to have open borders:

- Okay, but I hope you also have biblical arguments for your conclusions.
- However, you cannot use this parable as a dogmatic argument for your views.
- Technically, the beaten-up person in the parable is not an immigrant, nor does it say he is a poor person.
- This parable is not about immigration.

b) This parable is about when you see ANYONE (i.e. your neighbor), in clear need, you help them.

i) By the way, this might *not* include beggars. (That depends on the context.)

ii) So, if you see a neo-Nazi, Communist, homosexual, transvestite, pagan, atheist, illegal immigrant, convict, who is not of your race, and stole from your family last year, lying near death on the side of the road – you help them.

iii) And the more charity and humility you have, the better.

iv) Though, of course, there are limits, as seen in our parable.

- The Samaritan leaves him at the inn.
- He spends a good sum of money but not all his money.

c) Having a strong love for your neighbor is what the Almighty is concerned with.

i) And, in particular, the neighbors He puts in your path in this life.

ii) Crying when seeing hurting people on television, and then not helping the guy you see in a car accident you pass because you are too busy, is of little worth.

iii) That is one of the great lies of the secular left: Virtues are pushed outward in politics, while actual good deeds are ignored.

iv) Christians are concerned about actually practicing good works directly for their neighbors.

v) Remember the Parable of the Two Sons in Matthew 21:28-31.

4) So, the Good Samaritan is the one who practices actual charity.

a) Not that good works, or charity, makes you a Christian: That is only through faith in Christ!

b) But a faithful Christian will do good works.

- 5) This is the classical, direct, reading of this parable, which is the correct one.
- 6) However, the ancient and medieval church fathers heard something different.
 - a) As a meditation, it is helpful.
 - b) The near-dead man, is you.
 - c) The robbers are the wicked, the world, demons, and Satan.
 - d) The priest & the Levite represent the OT Law as a means of justification.
 - e) In this reading, guess who the Good Samaritan is?
- 7) Let's go to the King's Table and taste His kindness.
- 8) And from the grace we receive at the Table, let us "*Go and do the same.*" – Luke 10:37b