**had compassion**] This was *the  
great difference* between the Samaritan  
and the others;—the actions which follow  
are but the expansion of this compassion.

{34} **oil and wine**] These were usual  
remedies for wounds in the East; Galen,  
cited by Wetstein, prescribes thus for a  
wound in the head. “*Rub down the tenderest leaves of the olive,—pour in oil  
and red wine, and make a plaster:*”—see  
also Isa. i. 6.

**on his own beast**,  
thereby denying himself the use of it.

This is the only place where *an  
inn*, as we understand the word, *a house  
for reception of travellers kept by a host*,  
as distinguished from an empty caravan-serai, is mentioned. The Rabbinical writers frequently speak of such, but under a name  
adopted from this Greek word. Bleek remarks that this serves to shew, that there  
*were* such inns in, that neighbourhood,  
though certainly they were not frequent.

{35} **two denarii**] Some see in this, *two  
days’ wages*. See note on Matt. xx. 2.

**36.**] It will be observed that our  
Lord not only elicits the answer from the  
questioner himself, but that it comes *in an  
inverted form*. The lawyer had asked,  
*to whom* he was to understand himself  
obliged to fulfil the duties of neighbourship? but the answer has for its subject  
*one who fulfilled them to another*. The  
reason of this is to be found,—partly  
in the relation of neighbourship being  
*mutual*, so that if this man is my neighbour, I am his also;—but chiefly in the  
intention of our Lord to bring out a  
strong contrast, by putting the hated and  
despised Samaritan in the *active* place,  
and thus to reflect back the **likewise** more  
pointedly. “Observe, that the **was** *neighbour*, is literally **became** neighbour. The  
neighbour Jews became strangers, the  
stranger Samaritan became neighbour, to  
the wounded traveller. It is not place,  
but love, which makes neighbonrhood.”  
Wordsworth.

**37.**] The lawyer does not  
answer—‘The Samaritan:’ he avoids this;  
but he cannot avoid it in conviction and  
matter of fact.

**do thou likewise**, i.e.  
‘count all men thy neighbours, and love  
them as thyself.’

The student accustomed to look at all below the surface  
of Scripture, will not miss the meaning  
which lies behind this parable, and which  
—while disclaiming all fanciful allegorizing  
of the text—I do not hesitate to say that  
our Lord Himself had in view when He  
uttered it. All acts of charity and mercy  
done here below, are but fragments and  
derivatives of *that one great act of mercy  
which* the Saviour came on earth to perform. And as He took on Him the nature  
of us all, being ‘not ashamed to call us  
brethren,’ counting us all His kindred,—  
so it is but natural that in holding up a  
mirror (for such is a parable) of the truth  
in this matter of duty, we should see in  
it not only the present and prominent  
group, but also Himself and His act of  
mercy behind. And thus we shall not (in  
spite of the scoffs which are sure to beset  
such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller,  
going from the heavenly to the accursed  
city (Joab. vi. 26: 1 Kings xvi. 34),—*the  
race of man, the Adam who fell*;—in the  
robbers and murderers, *him who was a  
murderer the beginning* (John viii.  
44);—in the treatment of the traveller,  
the deep wounds and despoilment which  
we have inherited from the fall;—in the  
priest and the Levite passing by, the in-efficacy of the law and sacrifice to heal