

# Manna

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## **The Good Samaritan applied prophetically**

This message was inspired by one of the emails which I received from those regularly visiting this website, Andrew who was used by God to deliver a prophetic word during worship at the International House of Prayer (IHOP) in Dublin, California.

The gist of the prophecy was as follows:  
*I found you by the roadside, abandoned, beaten, robbed, and left for dead. I picked you up and ministered to you, bound your wounds and carried you to those who would care for you. I said that I would pay the debt. I paid the debt. I said that when I returned, if there be more debt, I would pay that too.*  
*The Samaritans were despised in their time. Well, the world hates me. But you are in my heart, and I have a heart of love for you. Do not look to the world that has beaten and robbed and left you for dead. When I rescued and healed you and placed you in the care of those who would minister to you, I promised to pay the debt. I have paid the debt. And when I return, if there be additional debt, I'll pay that too.*

What struck me in this unique prophetic word was the application of the parable of the Good Samaritan to the provision of God. That there is a story of redemption from debt is an important aspect as well for many modern Christians who need help in their finances. In an analysis of this parable found in Luke 10:25-37 from the perspective of the Lord's provision in the last days, the following is of interest:

The priest: represents the high religious class. Those who supposedly know the word, know the ceremonies and know the law but do not practice them. Included in this category are the Pharisees which the Bible declare to be

“lovers of money’ (Luke 16:14). Since the love of money is the root of all evil (1 Tim 6:10), we can conclude that all the works and evil of the Pharisees were for money and its relationship (eg. power, position, recognition, etc.). In this analysis from the provision point of view, we will figuratively represent the priest as those who love money.

The Levite: in the Old Testament, they represent those who serve in the temple and are related to the priests who are the chosen line from the Levites to be priests. In this interpretation, if the priest represents the religious class, then the Levite represent Christians in general who are caught up in the religiosity of churchianity. Further in our contextual interpretation, if the priest represents those who are ‘lovers of money’ then the Levite would represent ‘worldly Christians.’ The very worst case of Matthew 6:24-34. Those who serve mammon and are mastered by money. If the priest represents those who are ‘lovers of money’ the Levites represent those who are ‘servants to money.’

The Samaritan: he represents the outcast from the religious class and from the “accepted Jewish class.” He would represent a person outside the church system who has a loving and kind heart. In our context, he would represent one who is “generous with money.” He showed this when he freely provided for the wounded and even offered more money to the innkeeper.

The man on the road to Jericho: he represents the suffering masses. The robbers, of course, represent the devil – ‘robbers of money.’ In our context, he represents one who is in debt and financial need. We must also remember that the point to the whole parable is in Jesus’ words of ‘Go and do likewise.’ (Luke 10:37.

Thus in the application of the Good Samaritan to financial provision we have the following groups: lovers of money, servants to money, those generous with money, those in need of help and money and those who steal and rob others of money. We were exhorted to be like the Good Samaritan.

In these last days of the Laodicean church age, we should examine our relationship with money. Are we lovers of money, servants to money or generous with our money? We should examine why we are doing what we do. Are we making decisions on our job based purely on money or spiritual growth? When a minister travels to preach, does he do it merely to fill up his itinerary for financial provision or truly do it for pure altruism to those he feels the need to help spiritually? When a pastor chooses to stay and not move into the travelling ministry, did he make that decision based on financial provision or God's call to leave all and follow Him? When we hold tightly to our surplus cash while a genuine need is in front of us, are we any better than the priest or the Levite?

We do not mean that one should be irresponsible and neglect providing for one's own family and loved ones nor of neglecting savings to provide for one's own family. Like Paul says, it should be based on what one has and not what one does not have, thus any

minister who tells you to get into debt to help another is being unscriptural (2 Corinthians 8:12). I believe the key is the word 'abundance' (2 Corinthians 8:14). I don't think it is possible to help everyone for Jesus said the poor you will always have (Matthew 26:11) but when we have abundance, we should always help those who are within our circle of relationship. Like the Samaritan, if it is along your path of life.

From the Spiritual World perspective, it is not what we have and acquired that matters but how we use it. The two greatest commandments are to love God and to love our neighbour. Whether in small ways or in big ways, we should everyday establish and put to practice these two commandments. Don't just have mental assent but everyday, do something that releases your intent to love God and to love your neighbour. Do something to release your love for God. And do something loving for someone along your path of life. Don't shut out the love of God flowing in your heart (1 John 3:17). We don't grow spiritually in one big leap but rather by small increments. If we will, from our heart, perform a work of love everyday, you would have done this 365 times in one year and this would surely build into your character and spiritual transformation into the higher planes of glory in the next life.

Those who would like to contribute to the ministry of Pastor Peter Tan may send their contributions crossed to:

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