

## 2nd & 3rd Quarter 2021 Bible Study Outline



### THE PARABLES OF JESUS CHRIST - STUDY 20

#### The Good Samaritan - Lk 10:25-37

##### INTRODUCTION:

1. One of the more well-known parables that of "**The Good Samaritan**" - **Lk 10:30-37**
  - a. Hospitals have been named after the person in this story (e.g., Good Samaritan Hospital)
  - b. "Good Samaritan" laws have been passed to encourage passers-by to help those in need
2. It has been common to apply allegorical interpretations to this parable; for example...
  - a. The traveler represents man, who has left the heavenly city (Jerusalem) for the worldly one (Jericho)
  - b. The robbers are representative of the devil and sin, who leave man dying in sin
  - c. The priest and the Levite refer to the Law and its sacrifices, which are unable to help
  - d. But the good Samaritan is Jesus, who provides the help needed
  - e. The wine represents the blood of Christ; the oil, the anointing of the Holy Spirit
  - f. The inn is the church, the inn-keeper representative of the apostles; the two coins representing baptism and the Lord's Supper
3. As interesting as such interpretations may be...
  - a. Is it really what Jesus is teaching in this parable?
  - b. Or does Jesus have some other lesson that He wants us to glean from it?

In this study we shall review the setting of the parable, and then offer some lessons that I believe are more in keeping with Jesus' original purpose in telling it...

##### I. THE PARABLE AND ITS SETTING:

###### **A. The Conversation Between Jesus And A Lawyer...**

1. A lawyer stands up to "test" Jesus - **Lk.10:25**
  - a. A "lawyer" in this context would be one well-versed in the Law of Moses
  - b. The word "test" doesn't have to imply negative connotations; it may simply mean the man was seeking to ascertain Jesus' faithfulness to the Law

- c. But there are some implications that he was seeking to trick Jesus...
  - i) He "stood" up, perhaps to draw attention to himself
  - ii) Later, he sought to "justify" himself with another question; implying he was interested in more than just a simple answer to his question
- d. His question was similar to that asked by the rich young ruler (**Lk.18:18**):  
"Teacher, what shall I do to inherit eternal life?"
- 2. Jesus answers the question by pointing him back to the Law - **Lk.10:26**
  - a. In so doing, Jesus shows His own confidence in the Law
  - c. In a similar manner Jesus pointed the rich young ruler to the Law - **Lk.18:20**
  - b. Keep in mind that at this time the Law was still in force, so the answer was still to be found in it - **Matt.5:17-19**
- 3. The lawyer replies with a proper understanding of what the Law taught concerning eternal life - **Lk.10:27-28**
  - a. He quotes from **Deut.6:5** and **Lev.19:18**
  - b. Both which Jesus quoted to another lawyer on a later occasion - **Matt.22:34-40**
  - c. Upon these two laws, one to love God, the other to love your neighbour...
    - i) The entire Law was based
    - ii) Those living while the Law was still in force could "live" (i.e., be saved)
- 4. But the lawyer is not finished... - **Lk.10:29**
  - a. He desires to "justify" himself (was he embarrassed Jesus answered him so easily?)
  - b. He asks the question which precipitates the parable: "**And who is my neighbour?**"

## **B. The Parable Itself...**

- 1. A man travels from Jerusalem to Jericho, and is beaten - **Lk.10:30**
  - a. A distance of about 20 miles
  - b. A dangerous road, known as "The Way of Blood" because of the robbers
  - c. Stripped of his clothing and wounded by thieves, he is left half dead
- 2. Two pass by, doing nothing - **Lk.10:31-32**
  - a. The first was a priest, the second was a Levite
  - b. Both of these were of the religious elite in Israel at that time
- 3. A Samaritan comes by and shows compassion - **Lk.10:33-35**
  - a. Samaritans were despised by the Jews - **Jn.4:9**
  - b. They were the descendants of those imported at the time of the Assyrian captivity (**2Kg.17:24-41**)
  - c. Yet this Samaritan who would have been despised by the Jews shows compassion
    - i) He bandages the wounds, applying oil and wine (first aid in those days)
    - ii) He puts the wounded man on his own animal and takes him to an inn
    - iii) He gives the innkeeper two denarii (two days' wages) to provide care
    - iv) He tells the innkeeper to spend whatever it takes, and he will repay him when he comes again

## **C. Jesus' Follow-Up To The Parable...**

- 1. He poses the question: Which of the three proved to be a neighbour? - **Lk.10:36**
- 2. The lawyer replies with the obvious answer: "**He who showed mercy on him.**"

3. Jesus then admonishes the lawyer to do likewise
4. Notice that Jesus turned the focus of the original question...
  - a. From "**Who is my neighbour?**" to "**Who was the one that was neighbour to the one in need?**"
  - b. This indicates that Jesus sought to draw attention to what it means to "**Love your neighbour as yourself**"

The purpose of the parable, in view of the context and the manner in which Jesus applied it, is clear: **Jesus teaches who our neighbors really are, and what it means to love your neighbour as yourself.**

Here are some lessons that can be gleaned from the parable when its purpose is kept in mind...

## **II. LESSONS FROM THE PARABLE:**

### **A. A Neighbour Is One In Need Whom We Can Help...**

1. One might think that a neighbor is one with whom we share affinities
  - a. Such as being of the same race, nationality, or religion
  - b. I.e., anyone who is not considered your enemy
2. Yet Jesus put such a concept to rest by using the Samaritan as an example
  - a. The Samaritans were different in race, nationality and religion from the Jews
  - b. There was animosity between them - **Jn.4:9; Lk.9:52-53**
  - c. Though considered enemies, the Samaritan was helping a Jew in need
3. And so it is that Christians are to show "hospitality" (lit., "love of strangers") - **Rom.12:13; Matt.5:43-48; Gal.6:10**

- Your neighbour, then, is anyone in need whom you have the ability to help!

### **B. The Incongruity Of Divorcing Neighbourliness From Religion...**

1. Of the three passers-by in the parable, the first two should have been the first to help
  - a. The priest and the Levite should have been influenced by their religion to help
  - b. Indeed they were taught to love the stranger - **Lev 19:33-34; Deut 10:17-19**
2. When they separated neighborliness from their religion, they became hypocritical
  - a. For the priest would teach the Law, and the Levite would assist in the service
  - b. But failing to "practice what they preach" showed how shallow their devotion to their faith really was
3. As Christians, we need to be sure to practice "pure and undefiled religion", otherwise we deceive ourselves - **Jam.1:22,26-27**. What kind of religion do we have?

### **C. The Cost Of Compassion...**

1. **A willingness to cross social barriers**
  - a. As Jesus illustrated in using a Samaritan in this parable
  - b. There should be no religious, racial, or national barriers to showing compassion!

## 2. A willingness to take risks

- a. The Samaritan took a great risk by stopping to help
  - i) What if the robbers were still nearby?
  - ii) What if other thieves came by on this road known as "The Way Of Blood"?
- b. So Christians are called upon to take risks - **Lk.6:30**
  - i) How do we know people won't take advantage of our generosity?
  - ii) Perhaps this is an area where we need to have faith in God

## 3. A willingness to set aside busy schedules

- a. The Samaritan was on a journey, but took the time to stop and care for the man
- b. Jesus taught us to take the time to show compassion even when forced - **Matt.5:41**
  - i) The first mile may have been forced
  - ii) But the second mile was one to be given out of love

## 4. A willingness to make sacrifices

- a. The Samaritan sacrificed more than just time and energy
  - i) He used some of his own provisions - **Lk.10:34**
  - ii) He even offered an open-ended agreement to provide for his help - **Lk.10:35**
- b. Jesus taught His disciples to be willing to make sacrifices - **Lk.6:29-30,34-35**
- c. In so doing, we are truly followers of God and walking in love - **Eph.5:1-2**

## **CONCLUSION:**

1. With the parable of "**The Good Samaritan**", we are challenged to a higher standard of love
  - a. Higher in that the definition of "neighbor" is more inclusive
  - b. Higher in that the definition of "compassion" is greater

2. This should not be surprising in light of what Jesus told His disciples earlier:

**"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven." (Matt.5:20)**

3. What is your righteousness like? That of the priest and Levite, or of the Samaritan?
  - a. Only as we emulate the example of the good Samaritan, can it be said that our righteousness exceeds that of the scribes and Pharisees!
  - b. Only then do we have the assurance of entering the kingdom of heaven!
  - c. Therefore let us heed the words of Jesus to the lawyer who tested Him:  
**"Go and do likewise."**

Of course, without the salvation that Jesus makes possible, no degree of righteousness is possible... - **Acts 2:36-38; 22:16**