

The Good Samaritan

Luke 10:25-37

Part 1

- This parable is recorded only in the gospel of Luke.
- It is one of the best known and one of the most loved and meaningful parables Jesus ever uttered.
- It is an old story, but it is a powerful one that needs to be taught and applied in every generation.
- This world is enriched by good Samaritans.
- There are thousands, perhaps millions, of good Samaritans in the world, and more are needed.
- Jesus wanted all of His disciples to be good Samaritans.

Lawyer's Question

LUK 10:25 And behold, a certain lawyer [an expert in the Mosaical law] stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

1. The "lawyer" was a skilled teacher of the Mosaical law. The word "lawyer" comes from the word "nomikos" [nahm ee **kahs**] meaning "pertaining to legal matters, legal expert, a lawyer,
 - a. This is a great question, and one that everyone should asked. It is equivalent to the question, "What must I do to be saved?"
 - 1) This should be a question of every thinking person.
 - 2) Much too often people have innumerable questions, but fail to ask this one.
 - b. The lawyer did not ask it for the right reason.
 - c. The word "test" means he wanted to find fault with Jesus rather than learn how "to inherit eternal life." The Greek "ekpeirazo" [ehk pay **rad** zoh] meaning "test, prove" is used in the sense of "trap."
 - d. It is interesting that he asks what he must do "to inherit eternal life."
 - 1) The word "eternal" is used here in the sense of "everlasting." See Matt. 25:46.
 - 2) It reveals that many of the religious leaders believed in the after life.
 - 3) The Sadducees denied the resurrection and the afterlife. (Acts 23:7, 8).
2. The lawyer perhaps thought Jesus would lay down some new teaching that would cause Him to be out of harmony with the accepted teaching of the experts of the law.

- a. This could expose Jesus to a lot of criticism and cause Him to lose popularity and possibly even destroy Him.
 - b. The majority of the religious leaders hated Jesus.
3. Jesus was a very hated man. (Jn. 15:18-20).
- a. Some hated Him because of **envy**. (Matt. 27:18).
 - b. Some hated Him because they **did not accept His claim to be the Christ, the Son of God**. (Matt. 16:16,17).
 - c. Some hated Him because they **did not understand His teachings**, and even considered Him an enemy of the law of Moses. They falsely believed Jesus came to destroy the law. (Matt. 5:17, 18).
 - d. Some hated Him **because of His righteousness** - His righteousness exposed their wickedness. (Jn. 8:12).
 - e. Some hated Him **because of their own corruption that was rebuked and exposed by Him**. (Matt. 21:12,13; 23:13-28).

What Is Written In The Law?

LUK 10:26 And He said to him, "What is written in the [Mosaical] Law? How does it read to you?"

1. Jesus knew exactly what this lawyer was seeking to do. See Matt. 9:4.
2. Jesus wisely puts the lawyer on the defensive, and tests his knowledge of the law.
3. He would use this as an opportunity tell one of the most powerful stories ever told.
4. It is now an old, old story, but just as powerful as ever.

The Lawyer's Answer

LUK 10:27 And he [the lawyer] answered and said, "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."

1. The lawyer quotes Deuteronomy 6:5 and Leviticus 19:18.

DEU 6:5 "And you shall love the Lord your God with all your heart and with all your soul and with all your might.	LEV 19:18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.
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2. Jesus gave the same reply to a lawyer who asked about the greatest commandment of the law. (Matt. 22:35, 37-40).
3. Jesus told the young ruler loving neighbor as self was essential to inheriting eternal life. (Matt. 19:16-19).

Note:

- The chronological order of these events appears to be the parable of the good Samaritan occurred first, the account of the rich young ruler was second, and Jesus's reply to the question of the lawyer was last.
- The order is not real important, but the answer shows that some were coming to understand the identification of

the greatest commandments.

- There were many Jews who would maintain that circumcision or the Sabbath were the greatest commandments.

You Have Answered Correctly

LUK 10:28 And He said to him, "You have answered correctly [rightly];[continually] do this, and you will live [enjoy everlasting life]."

1. The implication is the lawyer had not been keeping the law or had a very limited concept of who is a neighbor.
 - a. The lawyer would not include Gentiles or Samaritans as neighbors.
 - b. He most likely would not include many of his own people as neighbors.
 - c. He had a very limited definition of neighbor.
2. Jesus affirms "eternal life" is obtained by loving God and neighbor.
 - a. Loving God includes experiencing the new birth. (Jn. 3:3, 5; Mk. 16:16).
 - b. Loving God includes keeping His commandments. (1 Jn. 2:3-5; 5:3). See Jn. 14:15; 15:14.
3. "Do this, and you will live." (Lk. 10:28). "This" refers back to Luke 10:27.
 - a. God's people are a people of merciful actions. (Matt. 5:7; Jas. 2:13).
 - b. God's people are a people of obedience. See John 14:15; Luke 6:46; Hebrews 5:9.
 - c. Christianity is a doing religion. (Jas. 1:22; 4:17).

Who Is My Neighbor?

LUK 10:29 But [the lawyer] wishing to justify [acquit] himself [of criticism or reproach], he said to Jesus, "And who is my neighbor?"

1. This was not a sincere question as the words "wishing to justify himself" imply.
2. He wished to put Jesus on the defensive and was hopeful Jesus would not be able to give a good answer to the question and was hopeful the answer of Jesus would expose Him to criticism and even persecution.

Jesus' Reply Parable Of The Good Samaritan Luke 10:29-37

LUK 10:30 Jesus replied and said, "A certain man [a Jew] as going down from Jerusalem to Jericho; and he fell among robbers, and they stripped him and beat him, and went off [unconcernedly] leaving him half dead.

1. Jericho was 17 miles from Jerusalem, and lower in elevation.
 - a. Jerusalem was a city on a hill and was about 2,300 feet above sea-level.

- b. The Dead Sea near to Jericho was 1,300 feet below sea-level; so there was a drop of about 3,600 hundred feet between Jerusalem and Jericho.
 - c. **This road was notoriously dangerous for those who traveled alone**, but it seems that all the characters in this story were traveling it alone - the victim, the priest, the Levite, the Samaritan.
2. About half of the priestly orders lived in Jericho and would often travel to and from Jerusalem. (1 Chron. 24:1-19).
 - a. Each of the 24 orders served in the temple twice a year.
 - b. The length of the service was a week.

“A Certain Priest”

LUK 10:31 "And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side.

1. This religious man, a Levitical priest, likely taught you are to love your neighbor.
2. For some reason he did not show mercy to this wounded man.
3. He evidently did not consider the wounded man a neighbor.
4. He may have avoided investigating to see if the man was dead or not; because if the man was dead and the priest touched his body he would have been shut out from any function as a priest in the Temple and his great week, which came twice a year, would be gone. See Num. 9:11.
5. Whatever his reason for not helping the wounded man Jesus presented his action as a lack of mercy.

“Likewise a Levite”

LUK 10:32 "And likewise a Levite also, when he came to the place and saw him, passed by on the other side.

1. "A Levite" was a priest's helper. (1 Chron. 23:24-32).
2. He avoided the wounded man, and this may have been because of indifference, he was in a hurry, this man was not considered a neighbor, etc.
3. He may have thought the man was a decoy of the bandits and it was too great a risk to check the wounded man.
4. Jesus does not give the reason for his action, but the impression Jesus gives in the parable is that it was a lack of mercy.

The Samaritan

LUK 10:33 "But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion [pity],

1. Samaritans and Jews were normally enemies.
2. Jews were pure descendants of Abraham.

3. Samaritans were a mixed race produced when Jews from the northern kingdom intermarried with other peoples after Israel's exile to Assyria in about 722 B.C..
 - a. Thousands of Israel's leading citizens were deported.
 - b. Some Jews were left behind in Samaria the capital of the Northern kingdom.
 - c. The poor and handicapped Jews left inter-married with the foreigners who were brought into Samaria from Babylon.
 - d. The fact the Samaritans were a mixed race and the fact when the Jews were rebuilding their temple under Zerubbabel, the Samaritans' offer to help was turned down created much hostility between Jews and Samaritans. **See John 4:9.**
 - e. In the time of Christ the bitterness was so great between Jews and Samaritans that Jews would most often bypass Samaria and go a good distance out of their way rather than take this shorter route between Judea and Galilee.
 - f. Jesus presented some Samaritans in a very favorable light. (Lk. 17:11-19; Jn. 4:7-42).
 - g. He taught the gospel was to be preached to Samaritans. (Acts 1:8). See Matt. 28:19, 20; Mk. 16:15, 16).

Pity Led To Action

LUK 10:34 and came to him, and bandaged up his wounds, pouring oil and wine on {them;} and he put him on his own beast [donkey], and brought him to an inn, and took care of him.

- **Greek "ktenos" [ktay nah] - lit. "beast" -**
 - It likely refers to a "donkey" as NIV interprets in its translation.
1. "Oil and wine" were common household remedies, sometimes used as a salve. (Gen. 28:18; Josh. 9:13; Isa. 1:6; Mk. 6:13; Jas. 5:14).
 2. The Samaritan may have had to walk to the "inn." "he put him on his own beast"
 3. He acted alone, and had no assurance the "robbers" would not attack and rob him.
 4. The following verses reveal he was a man of some means, but do not necessarily mean he was a wealthy man.

"The Next Day"

LUK 10:35 "And on the next day he took out two denarii [two day's wages] and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return, I will repay you.'

- He paid out two denarii that represent two day's wages for the common laborer.
- He was also out time and energy and perhaps loss of money taking care of the wounded man.
- He was willing to be out more expense if that expense was incurred by the innkeeper.

1. This Samaritan came to the rescue of this man who was:

a. A Stranger	c. A Person who needed medical treatment	e. Man who likely had no way of repaying him.
b. An Enemy of the Samaritans	d. Man of another race (most likely a Jew)	f. Man who would require some of his time and money

2. Good Samaritans - What it means.

a. Face danger	d. May incur liability if they do something wrong
b. Must sacrifice time, talent, money	e. Must be personally involved
c. Remain sensitive to the needs of others - It is easy to let bad experiences harden us.	f. Incur hostility from those who oppose helping.

3. There are a variety of things that keep some from being good Samaritans.

- a. Fear for life or bodily harm or fear of liability suit.
- b. Bad experience
- c. Hardness of heart
- d. Ignorance of the need someone may have.
- e. Selfishness
- f. Requires time and money.

g. Bad theology which limits to whom our mercy can be manifested.

- 1) Some believe churches can help “Christians only. It is true that New Testament examples show churches helping Christians . This may not tell the hold story.
 - a) What if unbelievers were in a believers home? Were they told not to eat? This would create great hardship and bitterness.
 - b) Galatians 6:10 & 1:2 reveal the Galatian letter was written to “the churches of Galatia” and the church was to do good to all men especially Christians.
 - c) There is no evidence that the orphans in James 1:27 were all Christians or that any of them were Christians.
 - d) Most likely many of them had lost their Christian parents, but there is zero evidence that Christians did not have compassion on other orphans who were not old enough to become Christians or had not made that decision at the point of being fatherless.
- 2) Some believe they have an obligation to help family only. (1 Tim. 5:8).
 - a) This is not supported by the scriptures. (Gal. 6:10; 1 Jn. 3:17,18).

- b) See Ephesians 4:28; Acts 2:43-45; 1 Pet. 2:17, etc.
- 3) Some believe we should help only those like us.
- h. Spending all our time and money on self.

Who Proved Neighbor To The Man?

LUK 10:36 "Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?"

1. This man who would claim to be a loving and merciful man was really put on the spot and could really answer in only one way to save face.
2. He had not trapped or tricked Jesus.

Lawyer's Reply

LUK 10:37 And he said, "The one who showed mercy toward him." And Jesus said to him, "Go and do the same."

1. Jesus is not wish-washy or intimidated in dealing with the lawyer.
2. He tells him "Go and do the same." Jesus implies that the lawyer had not been loving his neighbor.
3. Loving neighbor was not an option, but was a mandate to have "eternal life." See Matt. 5:7; Jas. 2:13.

Lessons

1. We are to show mercy to all men. (Matt. 5:7; Col. 3:12; Lk. 6:36; Gal. 6:10).

Poor	Other races	Orphans and Widows (Jas. 1:27).
Handicapped	Elderly	Sick and lonely.
Sinners - Lk. 19:10	Outcasts	Educated and uneducated.
Those who have sinned against us	Those in crisis situations	Those we do not like

2. **The principle of showing mercy applies to both individuals and congregations.**

- a. It is essential that individuals show mercy.
- b. There are times when Christians collectively show mercy.
- c. Mercy is not limited to friends and relatives or even fellow-Christians.
- d. Mercy must be shown to all.

3. This parable sets forth it is the duty the of the righteous to help a person even when the trouble he or she is having is his/her own fault. This man had been traveling a very dangerous road alone.
 - a. "He has no one to blame but himself" is not a valid excuse or reason not to help.
 - b. God helps men in spite of their foolishness. So must we.
 - c. We must not make too much of the fact the victim was traveling alone since both the priest and Levite were traveling alone and also the Samaritan.
4. We must help others even when there is danger involved.
 - a. A doctor takes a risk when he works to save patients.
 - b. It is impossible to avoid all risks. We take calculated risks all the time.
 - c. Fear can keep us from doing the will of God, and cause us to lose our souls.

JOH 14:27 "Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, **nor let it be fearful.**

REV 21:8 "**But for the cowardly and unbelieving** and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

5. This story certainly suggests the practice of the Golden Rule by all. (Lk. 6:31; Matt. 7:12).
6. The wounded man was viewed quite differently by the various characters in the story.
 - a. The **skilled teacher** viewed him as a topic of discussion.
 - b. The **priest and Levite** looked upon the wounded man as a problem to be avoided.
 - c. The **robbers** looked upon him as an object to exploit.
 - d. To the **innkeeper**, the wounded man was a customer to serve for a fee.
 - e. To the **Samaritan**, the wounded man was a human being worth being cared for and loved.
 - f. To **Jesus** all of them and all of us are worth dying for. (Heb. 2:9).

Conclusion.

1. All of us cannot be famous or rich or powerful.
2. Everyone of us can be a Good Samaritan.
3. We need to be looking for opportunities to do good and be ready when opportunities for good present themselves.
4. We must not limited our good deed to money.
5. There are many good things we can do even after our money is exhausted.

6. We should not worry about receiving glory, but should give all the glory to God. (Matt. 5:16).

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