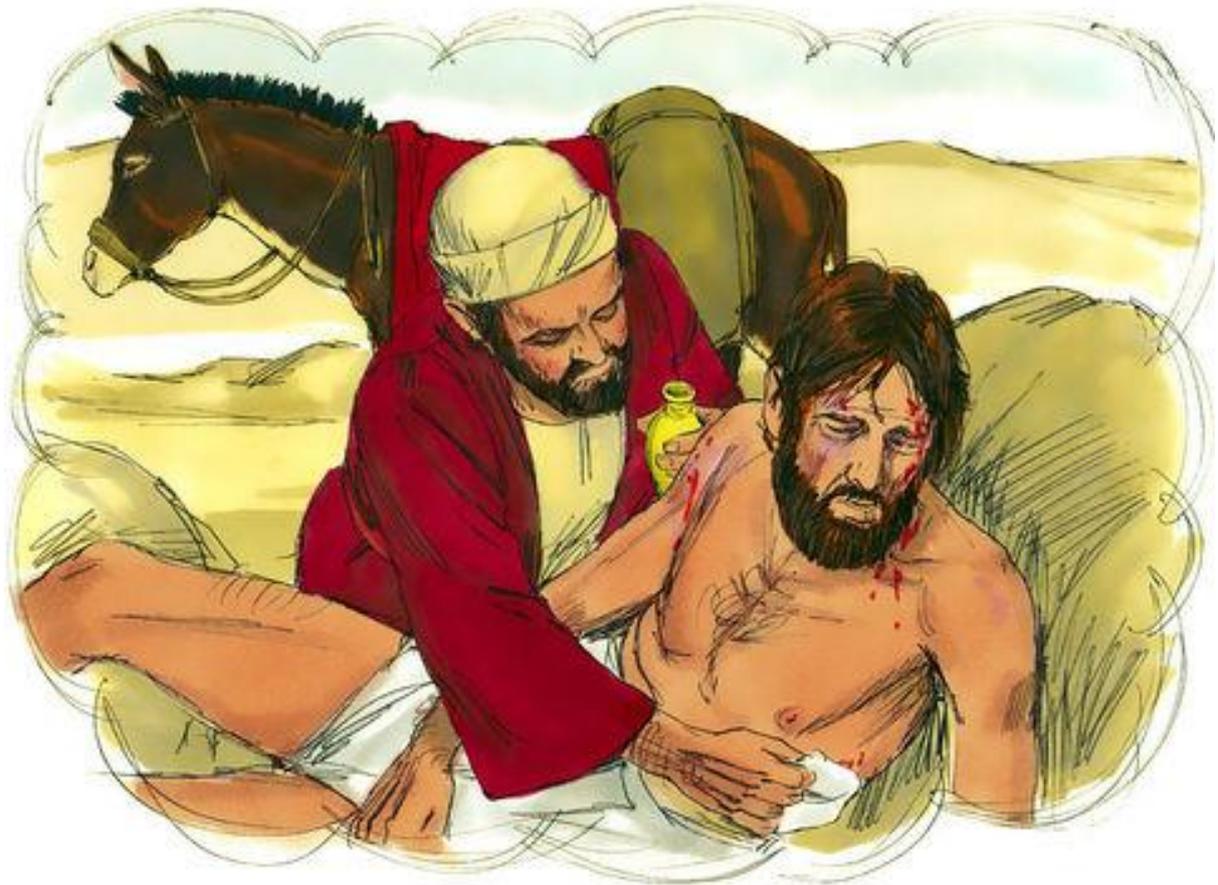


**THE PARABLE OF**  
**THE GOOD SAMARITAN**



**JUSTIFICATION BY**  
**FAITH**

**LUKE 10:25-37**

# INTRODUCTION

This parable is often used to promote helping those that have less than we do. There are currently rehabilitation centres, non-profit charity organisations, a medical centre, even op shops that have taken the ‘theme’ of the ‘Good Samaritan’ in establishing their names or organisations. Although the principle of helping your fellow man that has genuine need is no doubt a biblical principle even within the parable of the Good Samaritan, it’s not the ultimate purpose of the Parable.

The Parable is no doubt describing what it looks like to help your fellow man that hath need, but the whole point of the parable is not entirely to instruct on helping your fellow man in need but rather it is two answer a question that a lawyer had asked him. There were two questions asked; the latter was the reason the Lord spoke this parable but I also believe that it is still in connection with the initial question that was asked concerning eternal life.

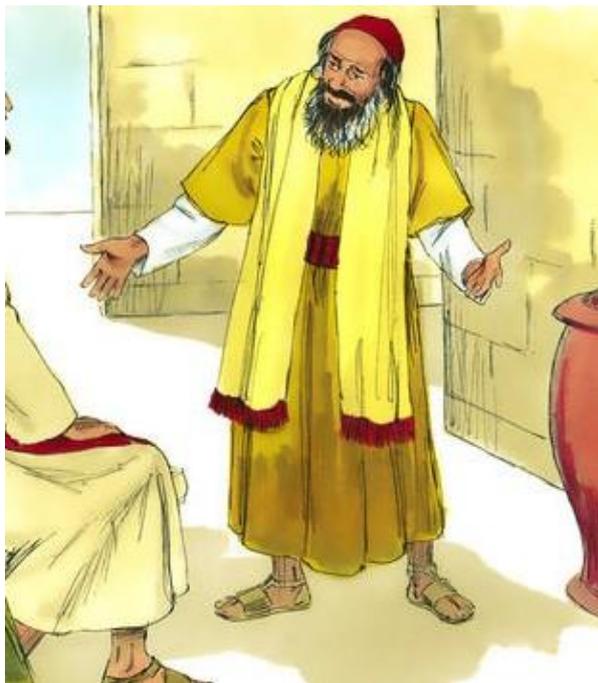
A lawyer was not a lawyer as we would think of today in regards to civil or criminal affairs. A lawyer in this Scriptural sense was someone who was an expert/well-learned in the Mosaic and Ceremonial law. He was an interpreter and a teacher of the law.

Prior to this account, the lawyers, along with the Pharisees, had already publicly rejected the counsel of God.

**Luke 7:29** And all the people that heard *him [Jesus/John Baptist]*, and the publicans, justified God, being baptized with the baptism of John. **Luke 7:30** But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Here were a people that had rejected the way of the Lord yet believed they were right with the Lord. They had not acknowledged the prophet of God neither did they associate with the message but still thought that they would enter into eternal life.

## 1. THE PURPOSE OF THE PARABLE



The parable is introduced because of one question a lawyer asked. That question is: “...**who is my neighbour?**” Luke 10:25-29 is the reason for the parable. There were two questions asked initially. The first was: “Master, what shall I do to inherit eternal life?” and the second was: “who is my neighbour?” The parable is specifically designed to address the second question but no doubt still in connection with the first.

In essence, the rich young ruler had asked the same question to the Lord in Mat 19:16 “...Good Master, what good thing shall I do, that I may have eternal life?” The answer that was derived followed a similar pattern as was taken with the lawyer, only without the parable.

Some say concerning the motive of the lawyer that he was sincere in his question. However, if v25 is compared with v29, we can clearly see that the man’s motive was not in sincerity. In fact, the word for ‘tempted’ in v25 is used only in three other locations in the New Testament and all implying something negative (Matt 4:7; Luke 4:12; 1 Cor 10:9).

**Mat 4:7** Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

This was the very reason why the Lord began to speak to these ‘religious’ ones in parables because they have eyes to see but don’t want to see, and they have ears to hear but don’t want to hear so He hides the full understanding from them (Matt 13:10-17) but explains “all things” to his disciples afterwards (Mark 4:34).

## 2. THE PLACE (Where He sets the scene)



The road from Jerusalem to Jericho was well known by all.

“Jericho was lower in elevation than Jerusalem; hence one would “go down” there. Robbers were common along the road and would especially attack a person traveling alone. Many people did not have extra clothes, which were thus a valuable item to steal.”

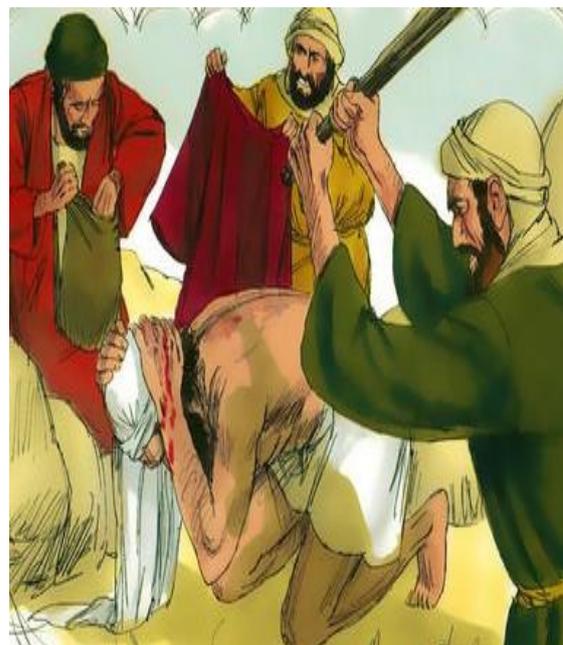
(IVP Bible Background)

This road had its reputation for frequent crime and muggings that would commonly take place. It has been referred to by some as “*the bloody way*” because of the blood shed from the beatings given by the thieves.

Jerusalem was the Holy City where the Temple was, hence why the priest and Levite were coming from there, most likely having finished their service for the day.

Jericho was located in a valley some 18 miles (Approx. 29 kms) away from Jerusalem, others say 40 miles (Approx. 65 kms).

Although it was a dangerous road, it was a common road to travel between the two locations. The setting of this parable is purposeful not only to be used as an example to make the point, but the fact is that it is a realistic illustration.



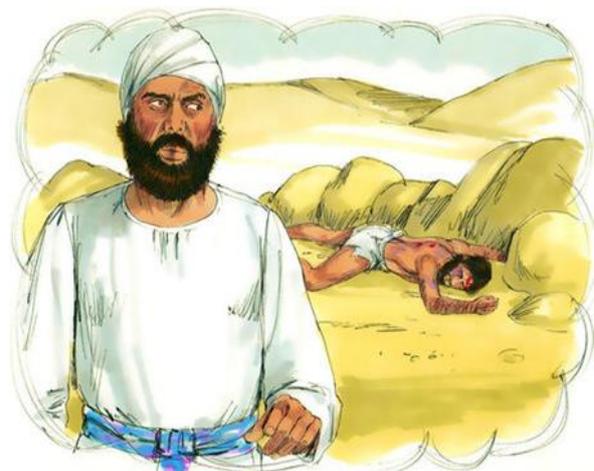
### 3. THE PEOPLE ILLUSTRATED

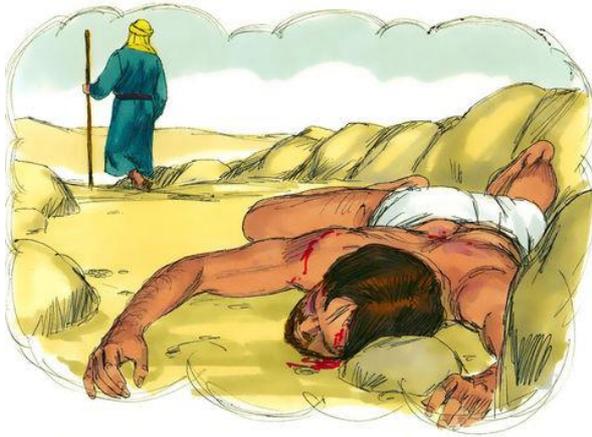
	REPUTATION	RESPONSE	RESULT
<b>CERTAIN MAN</b>	VICTIM	HOPELESS	HELPED
<b>THIEVES</b>	OFFENDERS	HEARTLESS	HURTFUL
<b>PRIEST</b>	INTERCESSOR	UNCOMMPAS- SIONATE	UNHELPFUL
<b>LEVITE</b>	HELPER	UNCOMMPAS- SIONATE	UNHELPFUL
<b>SAMARITAN</b>	ENEMY/ TRAITOR/ HALF-CAST	COMPAS- SIONATE	HELPFUL
<b>INN KEEPER</b>	STRANGER	COOPERATIVE	HELPFUL

If we were to include another ‘character’ we could also make mention of the Samaritan’s ‘beast’. Out of all the characters mentioned, the most significant to the purpose of the illustration would be the priest, the Levite, and the Samaritan (v33). Something to note about the priest and the Levite is that although all priests are Levites, being selected from the tribe of Levi, not all Levites are priests.

#### a. The Priest

The anointing of Aaron and his sons with the same oil as the tabernacle furniture implies that the priesthood shared the holiness of the tabernacle (Exo 30:22-29; 40:9-11; Lev 8:10-11; Num 7:1). The priests were primarily concerned with offering sacrifices on the altar. This included the sprinkling of blood and burning portions of sacrifices (Lev 1); They blessed the people in the name of God (Deut 10:8; 21:5) and were responsible for carrying the ark of the covenant (Deut 10:8; 31:9, 25).





### b. The Levites

Those Levites who were not priests were assigned duties connected with the tabernacle (Num 3-4). They helped the priests (Num 1:50; 3:6, 8; 16:9; 1 Chron 9:22, 26f; 23:2-4, 28; Ezra 3:8-9.), they prepared the offerings (1 Chron 23:28-32), and they cared for the courts and the chambers of the sanctuary. Later, the Levites were involved in interpreting the law and thus functioned as teachers (Nehemiah 8:7, 9; 2 Chronicles 17:7-7; 35:3). They were supported by a tithe of the people (Lev 27:32-33; Num 18:21, 24), but a tenth of the tithe was to be given to the priests (Num 18:26-28).

### c. The Samaritans

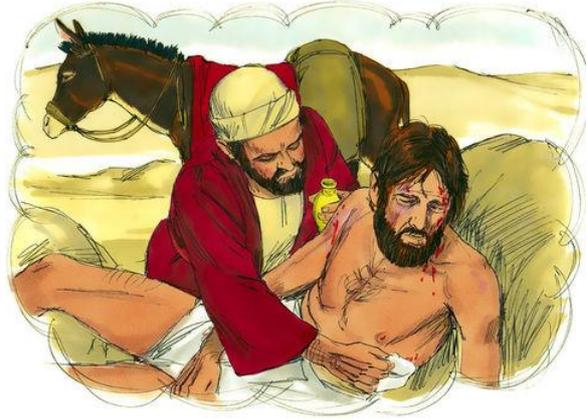
The Samaritans are a mixed people that came after the Babylonian captivity and other places and settled in the cities of Samaria, ( 2 Kings 17:24; Ezra 4:2, 9, 10 ). These strangers (Luke 17:18) intermarried with the Jews in the land, and gradually abandoned their old idolatry and adopted partly the Jewish religion. After the return from the Captivity, the Jews in Jerusalem refused to allow them to take part with them in rebuilding the temple, and hence sprang up an open enmity between them. The Samaritans erected their own temple on Mount Gerizim, which was, destroyed in B.C. 130. They then built another at Shechem. The enmity between the Jews and Samaritans continued in the time of the Lord ( Joh 4:9). To call someone a Samaritan was very derogative and degrading insult of the worse kind. You see this displayed when the religious leaders weren't please with the Lord's words in John 8 so they immaturely and wickedly mock and say:

**Joh 8:48** Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

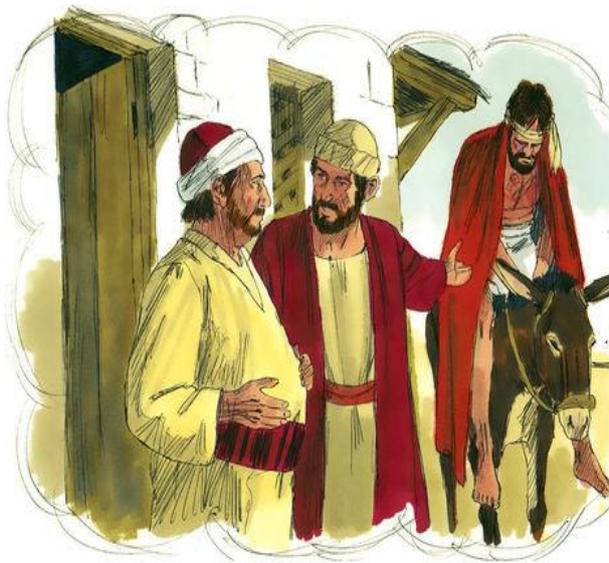
## 4. THE PORTRAYAL

(The extent of the example)

The Lord now illustrates very clearly what it looks like to ‘love your neighbour’ in such an extent that the lawyer had not perhaps considered.

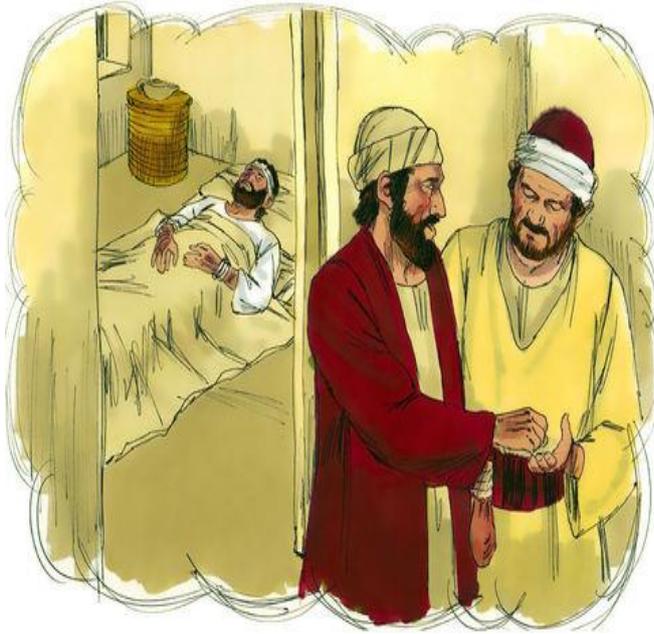


He contrasts ‘representatives’ of God with a Samaritan who in essence is representative of an ‘enemy’ of God which would be considered an insult in itself. Then he goes on to describe in detail exactly what the Samaritan did so that there was no confusion to picture being portrayed.



- He went to him,
- attended to his wounds,
- put him on his own beast,
- put him in a motel,
- stayed with him over night,
- paid for his accommodation,
- made sure he had a carer,
- covered all his expenses

An inn was said to be a very rough kind of place to stay at and the only reason you would stay there is if you really had to. The inn-keepers also did not have the most friendly and upright reputation but it was the nearest place to take the man to. The amount of money that the Samaritan paid (2 pence...v35) was an average days wage and enough to cover approximately 2 months accommodation at an inn. He not only did stayed with the man overnight and paid the man’s accommodation, but also guaranteed the inn keeper that he would cover any outstanding amount, signifying that he was probably a regular customer.



## 5. THE PROPER PERSPECTIVE

In concluding the parable the Lord now puts the whole scenario into the proper perspective. The lawyer was asking the question “...who is my neighbour?” as to suppose that the Lord had a different understanding of who was considered a neighbour.

The lawyer knew what the Law said in Deut 6:5 and Lev 19:18 by his answer in v27. It is assumed, on the fact that he was a lawyer, that he understood that his neighbour was not limited to his fellow Israelite, but was extended to anyone among them.

**Lev 19:34** *But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*

Nevertheless, the Lord in conclusion rephrases the question and puts it to the lawyer in v36. The lawyer understood both the illustration of the parable and the concluding question and answered correctly in v37.

The whole point of the parable was to shew out 3 things specifically.

- i. The question isn't who is your neighbour, but rather who have you been a neighbour to.
- ii. This is what it looks like to love your neighbour as thyself, and no one has ever loved his neighbour with this kind of love.
- iii. If you do this perfectly, which you haven't, you will merit eternal life.

## CONCLUSION

What the lawyer failed to see and what Christ clearly illustrated was that it is impossible to keep the law perfectly therefore deeming it impossible to do anything whereby anyone could 'inherit' eternal life. The law is holy, and just, and good (Rom. 7:12) but never was it designed from the beginning to bring about any justification or possibility to make oneself righteous 'enough' as to attain eternal life (Rom 3:20, 28). The law could never be perfectly kept and could never make us righteous, but was designed to show man state as sinners needing to come to Jesus, who is the only one that can justify the ungodly by faith in Him (Rom 4:5; Gal 3:24,25). Salvation is by grace through faith alone (Eph 2:8,9) in Christ alone (John 14:6); and the invitation is not just for the Jew, but to all men (Rom 1:16; 1 Tim 2:4).



I THOU SHALT HAVE  
NO OTHER GODS  
BEFORE ME

II THOU SHALT NOT  
MAKE UNTO THEE  
ANY GRAVEN IMAGE

III THOU SHALT NOT  
TAKE THE NAME  
OF THE LORD THY  
GOD IN VAIN

IV REMEMBER THE  
SABBATH DAY,  
TO KEEP IT HOLY

V HONOUR THY FATHER  
AND THY MOTHER

VI THOU SHALT  
NOT KILL

VII THOU SHALT NOT  
COMMIT ADULTERY

VIII THOU SHALT  
NOT STEAL

IX THOU SHALT NOT  
BEAR FALSE  
WITNESS AGAINST  
THY NEIGHBOUR

X THOU SHALT  
NOT COVET

## APPLICATION

### a. What are you trusting in to get to heaven?

**Gal 3:21** ...if there had been a law given which could have given life, verily righteousness should have been by the law. **Gal 3:22** But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

### b. Are you loving your neighbour as yourself?

Jas 2:14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? **Jas 2:15** If a brother or sister be naked, and destitute of daily food, Jas 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Jas 2:17 Even so faith, if it hath not works, is dead, being alone. Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

#### >*Principle Guideline*

-What would you do for you?

**Mat 7:12** Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

#### >*Biblical Balance*

**Pro 3:27** Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

**Gal 6:10** As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.