

## Wednesday Evening Bible Study

August 28, 2019

The Gospel of Luke

*The Good Samaritan*

Topics – Luke 10:25; The Good Samaritan

Text – Luke 10:25 - 37

### Introduction

In the final verses of Luke 9, Jesus was teaching his disciples some difficult principles regarding discipleship. True discipleship will not be as easy as many would think. If a person really wants to go all the way in following Jesus, there will be many sacrifices (see notes from Luke 9:57 – 62 – sacrifices regarding possessions, people, and priorities), and it is wise for all who are considering discipleship to take these sacrifices into consideration before taking that huge step of faith.

In Luke, chapter ten, there are three very familiar events that teach us about our responsibility as followers of Christ:

First, we are to be His **ambassadors**, as we will see in vs. 1 – 24 when Jesus sends out His seventy disciples.

Paul said, *“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”* (2 Corinthians 5:20)

Secondly, we are to be good **neighbors** to the people that we live with, as we will see in the story of the Good Samaritan in vs. 25 – 37.

Thirdly, we are to continue to be **worshippers** of Christ. We can't let our life of ministry get so busy that we neglect just sitting at the feet of the Lord Jesus and worshipping Him. This principle is clearly expressed at the end of this chapter in the account of Mary and Martha (vs. 38 – 42).

This particular passage of Scripture is perhaps the most familiar stories in the entire Bible. It is as familiar as the 23<sup>rd</sup> Psalm or the 14<sup>th</sup> chapter of John's Gospel. It is a literary masterpiece. I do not believe that the story Jesus tells is a parable in the strictest sense of the definition. I believe this was a real event. It probably happened on more than one occasion. However, the story perfectly illustrates what the Lord Jesus was trying to teach this lawyer.

Notes from the passage:

v. 25 - lawyer- familiar with the Mosaic law

tempted – means to put to the test. Jesus told Satan, “thou shalt not tempt the Lord thy God” – same idea here. This lawyer was not inquiring – he was trying to get Jesus to respond to his question in a way where the law of Moses would be violated.

Master – didaskalos – meaning teacher

v. 26 Jesus answers his question by asking another question. This is called the Socratic method. It requires the person asking to think for himself or herself.

v. 27 The lawyer seems to have prepared ahead for this debate and has a reply ready, which comes from two verses from the Pentateuch:

*Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. (Deuteronomy 6:4 & 5)*

*Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. (Leviticus 16:19)*

v. 28 The Lord's answer may surprise us, but it is the truth. The problem is that nobody, except the Lord, has been perfectly able to do this. Give verses.

v. 29 The lawyer then comes back with a question of his own. Notice though that he wants to justify himself. (Explain what the word "justify" means.) The law justifies none of us because we all fall short of the law.

*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Galatians 2:16)*

*But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. (Galatians 3:11)*

v. 30 Now in reply to this question Jesus tells this story in the parabolic language of the Good Samaritan, which we will look at from two different viewpoints and will illustrate two principles:

- 1 From a practical or plain view, it answers this lawyer's second question: Who is my neighbor? By the way, your neighbor is anyone who needs your help.
- 2 From a parabolic viewpoint it answers the deeper question to those who are truly seeking the answer to the first question: What shall I do to inherit eternal life?

Remember - the parables were designed to both reveal truth and to conceal truth. This lawyer would understand the first principle, because it is clearly visible on a carnal level. However, the second principle regarding eternal life, he would not be able to grasp, because he was trying to justify himself.

Note as long as you are trying to work your way to Heaven (justify yourself), you will not understand true salvation, which is justification by faith.

I **Viewpoint One - The Practical Viewpoint**, we can see from this story that in order to be a good neighbor, in order to love your neighbor, you have to care for people. (Explain the story) Jesus subtly points out to this lawyer (He may have actually been the Levite in this story) that he wasn't as good as he thought he was; and he certainly wasn't as good as he wanted people to think he was.

By the way, neither are you or I as good as we want people to think.

Practical thoughts about the Samaritan:

**1 He was a Samaritan.** He was helping a man that was not only culturally different, but culturally despised. (Explain)

Illustration

Riding the Q train into Brooklyn one Friday night, Muslim Hassan Askari noticed ten thugs hassling a young couple for replying 'Happy Chanukah' when greeted with 'Merry Christmas'. Fearing for the woman's safety, he pushed one thug away, and the gang pounced on the 5' 7", 140 lb. hero. This gave the two victims time to pull the subway's emergency brake and summon help.

Askari received two black eyes and a sore nose for his efforts, but never went to a doctor because he worked two jobs and couldn't afford medical care. Victim Walter Adler (who received a broken nose and required four stitches for a split lip) was shocked that "a random Muslim kid helped some Jewish kids, (and) that's what's positive about New York".

**2 He is unnamed** – he sought no attention for himself. He didn't do this to get an "attaboy" from people.

Jean Frederick Oberlin, a minister in 18th century Germany, was traveling by foot in winter when he was caught in a severe snowstorm. He soon lost his way in the blowing snow and feared he would freeze to death. In despair he sat down, not knowing which way to turn. Just then, a man came along in a wagon and rescued Oberlin. He took him to the next village and made sure he would be cared for. As the man prepared to journey on, Oberlin said, "Tell me your name so that I may at least have you in grateful remembrance before God." The man, who by now had recognized Oberlin, replied, "You are a minister. Please tell me the name of the Good Samaritan." Oberlin said, "I cannot do that, for it is not given in the Scriptures." His benefactor responded, "Until you can tell me his name, please permit me to withhold mine."

*"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."* (Matthew 6:1-4)

**3 He was willing to interrupt his busy schedule for a greater need.** God will sometimes throw some divine disruptions into your day.

**4 He was willing to sacrifice financially in order to be a blessing to somebody.**

**II Viewpoint Two - The Picture That This Parable Paints**

**1 The certain man represents man.** He has come down from Jerusalem (the place of fellowship with God) to Jericho (the place of the accursed thing) This man represents you and me. He is a fallen sinner.

## 2 The thieves represent the devil and the world.

*The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (John 10:10)*

*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (1 Peter 5:8)*

The world and the devil will strip you of everything you have and leave you to die. This world will take from you everything that you have to give and when it is done with you it will throw you away.

3 **The Priest and the Levite represent religion, which cannot help you.** The priest represents ritual and ceremony; and the Levite represents the legalist. These folks really don't care about people: they only really care about their religious system.

## 4 The Samaritan represents the Lord.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. (Isaiah 53:3)

A **Notice He came where he was.** The Lord came to where I was too.

B **Notice He loved him.** He had compassion on him.

C **Notice He took care of his physical needs.** He helped him in a practical way.

D **Notice He poured in oil and wine.** Oil is a picture of the Holy Ghost of God, and wine is a picture of the blood of Christ. This is a beautiful picture here of salvation.

E **Notice He brought him to an inn.** That's a picture of the local church. A place where he can continue to get the help that he needs.

F **Notice He provided for his care after he left.** That's a picture of eternal security, because He said He would never leave you or forsake you.

G **Notice He is coming again for him;** and the Lord is coming again for you and me if He has picked us up off of the street and saved us.

Conclusion – Explain the Gospel in light of the story