

## **The Gospel of Luke**

### **The Parable of the Good Samaritan**

Luke 10:25-37

1. **A Testing Question** (v.25)

The lawyer, a theological expert who was a partner to the Pharisees, asked Jesus a valid and important question but was not looking for the answer. He was looking for an opportunity to accuse Jesus (cf. Matt 12:9-10).

2. **A Redirected Question** (v.26)

Jesus had a habit of directing His opponents to the Scriptures for the answers to their questions (cf. Matt 12:3, 5; 19:4; 22:31). Jesus asked for the biblically orthodox answer to the question that the lawyer asked.

3. **A Biblical Answer** (vs.27-28)

The lawyer quoted from the Old Testament (Deut 6:5; Lev 19:18) and gave Jesus the correct answer. This exposes that the man was not unable to understand the truth but that he was unwilling to submit to the truth (cf. Mark 12:28-34).

4. **A Revealing Question: Who is My Neighbor** (v.29)

The common way in which Jews identified someone as a neighbor was if that person was a son of the covenant. Any non-Jew was an enemy of God and were not considered neighbors by the religious elite (Matt 5:43 cf. Ps 139:21-22).

5. **A Scandalous Illustration** (vs.30-35)

The bitter hatred between Jews and Samaritans had existed for centuries and often erupted into armed conflicts between the two peoples. A story with a Samaritan protagonist would have been quite offensive to a religious Jew.

6. **An Illuminating Question: Who Was a Neighbor** (v.36)

Those who were assumed to be the wounded man's neighbors treated him in a hateful manner while a bitter enemy treated him with amazing love and compassion (cf. Ex 23:4-5).

7. **A Convicting Answer** (v.37)

Jesus effectively restates the answer He'd given before (v.28). Submitting to God's demands is far harder than knowing the correct answers about what God has said. The point of this parable is not primarily to encourage people to be better neighbors; rather that being the kind of neighbor which God requires is far more difficult than this man thought (cf. Matt 5:20).