

The Good Samaritan

Lesson Text: Luke 10:25-37

INTRODUCTION:

A. Luke 10:25-37 is known to Bible readers as the story of the Good Samaritan. Although the Bible never calls him “good”, the action this Samaritan took in this narrative would suggest a number of good things about him.

B. **Luke 10:25-37** - A lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

26 And He said to him, "What is written in the Law? How does it read to you?"

27 And he answered, "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."

28 And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE."

29 But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

30 The Good Samaritan Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.

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

32 "Likewise a Levite also, when he came to the place and saw him, passed by on the other side.

33 "But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

34 and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him.

35 "On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'

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

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

C. The movement within this story involves:

1. Real people

2. Real Issues.
 3. Real ideas and philosophies in life.
 4. Real emotions.
 5. Real fears.
 6. Real motives
- D. Come with me with an open Bible . . . and open heart . . . and a tender willingness to glean from this text.
1. Let us use this occasion and text as a character study.
 2. Let's examine each character and learn lessons from them.

THE LAYWER

- A. The lawyer was a man with less than pure motives in addressing Christ.
1. "And a lawyer stood up and put Him to the test" (**verse 25**)
 2. In **verse 29** "But wishing to justify himself, he said to Jesus, "And who is my neighbor?"
- B. To his early credit in answering our Lord's question – "What is written in the Law? How does it read to you?" He did an excellent job in quoting Deuteronomy 6:5 and Leviticus 19:18.
1. He correctly understood that the law demanded total devotion to God and love for one's neighbor.
 2. So important was this truth that Jesus would talk more about these laws elsewhere in Matthew 19:16-22 and Mark 10:17-22.
- C. In the study we notice:
1. The **lawyer** treated the wounded man as a topic for discussion.
 2. The **robbers** treated him as an object to exploit.
 3. The **priest** treated him as an object to avoid.
 4. The **Levite** treated him as an object of curiosity.
 5. Only the **Samaritan** treated him as a person to love.
- D. Lessons learned from the lawyer's part in the story.
1. We glean insight as to the importance of proper motive in Bible study.
 - a. It was his job to study the Bible . . . and that may have been his only motive for doing so.
 - b. It meant nothing to him except this. Could there be preaching brethren who are this way.
 - c. Friends, we may come to have this same attitude . . . an attitude of studying from a sense of duty and not to learn God's will for us . . . for our lives.
 - d. What was the result? It was fatal to his soul. Knowing right and living right are two different rights. Don't stop with the first . . . continue through the second. Can you say . . . "faithful?"
 2. We may study the Bible and be satisfied with our lives and yet be condemned by God because we have missed the meaning.

- a. He had misinterpreted the Scriptures.
- b. it does make a difference how we view the Bible.
3. We may be interested in the Bible but not interested in eternal life.
4. He was guilty of trifling with eternal things . . . are we?
5. He could recite the Scriptures but was not practicing them. Not enough to KNOW . . . we must DO.
6. His question, “Who is my neighbor?” was an attempt to shield himself . . . and yet it backfired and accused him instead.
 - a. It was an admission that he did not love his neighbor, for if he had, he would have know who he was.
 - b. Do we each know who our real neighbors are?
7. His question really was, “Whom am I obligated to love?”
 - a. Friends, love as an obligation in not worth much.
 - b. A man who looks out after his family out of duty will not do near the job a man will do who looks out after his family out of his love for them.

THE ROBBERS

- A. Motivated by the philosophy – “What is yours is mine and I will take it if I can.”
- B. Lessons learned from the robbers
 1. Power may be abused. His physical strength was God given, yet he abused it when he overpowered the man and robbed him
 2. There are right ways and wrong ways to use the blessings God gives.
 3. The end does not justify the means.
 - a. A need for money does not justify the means of securing it.
 - b. Greed and covetousness are wrong.
 - c. How sad that people prize things over human beings.

THE WOUNDED MAN

- A. The victim of a violent crime. A lot of that is making the news today.
 1. It was not his desire to be mugged . . . beaten . . . and robbed.
 2. innocence can become a victim . . . be careful.
- B. “A certain man.”
 - a. Why use this language?
 1. Had a particular person been named some would have concluded that this person was the limit of their responsibility.
 2. Had a particular race been named, some would have concluded that that race would be the limit of their responsibility.
 - b. Was he rich or poor? . . . was he a Jew, Gentile, or Samaritan? It makes no difference. He was a human being . . . and that made all the difference.

THE PRIEST AND THE LEVITE

- A. Philosophy: “What is mine is mine and I will keep it if I can.”
- B. These were:
1. Religious men who knew better.
 2. Religious men who had been to worship or service regarding the temple in Jerusalem.
 3. Religious men who were more concerned with self than with the injured man.
 4. Religious men with opportunity and knowledge to do something but chose to do nothing.
 5. Religious men who denied in practice what they professed at the temple.
- C. Friends, something is wrong . . . badly wrong when duty is passed by.
1. Duty passed by may remain duty undone.
 2. Duty passed by may mean people left un-served . . . un-helped.
 3. Duty passed by may mean we will be passed by later.
- D. Religious work does not necessarily make one religious.
1. Both the priest and the Levite were doing religious work, but who would say they were religious?
 2. When we think of the priest and the Levite we think of a group, not just individuals.
 - a. Friends, this is not the way to judge.
 - b. Not every priest and Levite perhaps was like these two. On the other hand, we can not get away from the fact that the world judges us as a group by the individual member or members of the group with whom it comes into contact.
 - c. The church is judged by others. What kind of impression do I give?

THE SAMARITAN

- A. Philosophy: “What is mine is yours, and I will share it.”
- B. Please observe:
1. In the presence of danger and distress, he did not think of himself.
 2. In the presence of a crisis . . . of need . . . he thought of others.
 3. In the presence of self-preservation . . . he thought of the need to preserve the life of the wounded man.
 4. In the presence of needing to make a choice . . . he chose not to pass by on the other side.
- C. In the “Good” Samaritan we see:
1. **An attentive look**. We would probably do more if we were more attentive to opportunity.
 2. **A compassionate heart**. When done from the heart it is done better.
 3. **A helpful hand**. Compare his hand with those of the priest and the Levite.
 - a. What did they have in their hands?

- b. What do you have in yours?
- c. Does emptiness lie in the hands . . . the heart . . . or both?
- 4. **Willing feet.** He may have been tired, but he set the man on his beast and probably walked.
- 5. **An open purse.** He provided what was needed with the promise of paying any more that was incurred.
 - a. He was more interested in saving a life than saving money.
 - b. He counted the cost then counted out the cost.
 - c. Do we have this attitude when it comes to saving souls.
 - d. His service was:
 - 1. Unselfishness.
 - 2. Thorough . . . he thought of everything.
 - 3. Continued the next day. He did not begin the job today and quit the job tomorrow.
 - 4. Through this Samaritan we see duty done.

CHRIST AND THE GOOD SAMARITAN STORY

- A. Jesus said to the lawyer: "What is written in the Law? How does it read to you?" – Jesus was asking for both **Knowledge** and **Application**.
- B. Jesus transferred the subject to the lawyer's conscience when He said in **verse 28** - DO THIS AND YOU WILL LIVE."
- C. Do you remember the lawyer's question, "Who is my neighbor?" ***Friends, it is not about what the other fellow owes me, but what I owe others.***
- D. In you travels through the gospel message, have noticed that love is always associated ti:
 - 1. Serving.
 - 2. Doing.
 - 3. Giving.
 - 4. Ministering.
 - 5. Never . . . no never . . . with mere thinking or feeling.

CONCLUSION:

- A. From this parable we learn three principles about loving our neighbors:
 - 1. Lack of love is often easy to justify, even though it is never right.
 - 2. Our neighbor is anyone of any race, creed, social background, or nation.
 - 3. Love means acting to meet the person's need.
- B. Luke 10:25-37 presents a myriad of attitudes. Confronting the needs of others brings out various attitudes in us as it did in Luke 10.
 - 1. To the **lawyer** . . . the wounded man was a subject to discuss.
 - 2. To the **robbers** . . . the wounded man was someone to use and exploit.
 - 3. To the **religious men** (priest and Levite) . . . the wounded mn was a problem to be avoided.

4. To the ***innkeeper*** . . . the wounded man was a customer to serve for free.
 5. To the ***Samaritan*** . . . the wounded man was a human being worth being cared for and loved.
 6. To ***Jesus*** . . . ALL of them and ALL of us were worth dying for.
- C. Friends, we have a world full of neighbors.
- D. The story of the “Good” Samaritan shows:
1. Love and duty made plain.
 2. Duty left undone.
 3. Duty rightly done.
- E. It compels us to ask two questions:
1. Which am I?
 - a. The lawyer?
 - b. The robber? What is thine is mine and I will take it if I can.
 - c. The priest? What is mine is mine and I will keep it if I can.
 - d. The Levite ? What is mine is mine and I will keep it if I can.
 - e. Or, the Samaritan? What is mine is thine and I will share it.
 2. Which will I be in the coming week?
- F. **God’s Plan for Man’s Salvation.**