

Compare to
-Mt 22:34-40
-Mk 12:28-34

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It is likely that the differences in wording indicate a different conversation.

Question #1

Lawyer - Expert in the Law - possibly a Pharisee

What was the motivation behind his questions?

-Put Him to the Test (v. 25)

-Justify Himself (v.29)

Correctly - Does not mean that the lawyer fully grasped the meaning.

Question #2

The lawyer's 2nd question (29) and his own answer (37) provide a frame for this parable.

Priest - Performed sacrifices, maintained the temple, and provided instruction.

Levite - served in various functions in the temple.

Samaritan - Jews and Samaritans despised each other.

-John 4:9

The Samaritan's response stands in contrast to their attitude and the normal hostility between Jew and Samaritan.

The purpose of this parable was to drive the lawyer to a decision on his own question (29)

Loving God and Neighbor requires Doing!!

Luke 10:25-37 (ESV)

²⁵And behold, a **lawyer** stood up to **put him to the test**, saying, "**Teacher, what shall I do to inherit eternal life?**"

²⁶He said to him, "**What is written in the Law? How do you read it?**" <- Jesus points this man back to his field of expertise.

²⁷And 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." <- Deut 6:5; Lev 19:18

²⁸And he said to him, "You have answered **correctly**; do this, and you will live." <- Does NOT imply that one can earn their salvation by works.

²⁹But he, desiring to **justify himself**, said to Jesus, "**And who is my neighbor?**" <- The lawyer wants to prove himself righteous (Rom 10:1-4)

³⁰Jesus replied, "A man was going down from **Jerusalem to Jericho**, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.

Distance from Jerusalem to Jericho was 17 miles

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

³²So likewise a **Levite**, when he came to the place and saw him, passed by on the other side.

³³But a **Samaritan**, as he journeyed, came to where he was, and when he saw him, **he had compassion.**

³⁴He went to him and **bound up his wounds, pouring on oil and wine**. Then he set him on **his own animal** and **brought him to an inn** and **took care of him**.

³⁵And the next day he **took out two denarii and gave them to the innkeeper**, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'

³⁶**Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?**

³⁷He said, "**The one who showed him mercy.**" And Jesus said to him, "**You go, and do likewise.**"

The same question was asked by the rich young ruler
-Mt 19:16-22
-Lk 18:18-23

ἀγαπάω (agapaō)

Love God:

Exo 20:3-11

Deut 6:5;

10:12-13;

11:1

Josh 22:5

John 14:15,

21, 23-24

1Jn 2:3-6;

3:10; 3:21-24;

5:2-3

Love Neighbor:

Exo 20:12-17

Lev 19:18

Rom 13:9,10

Jam 2:8

Unlikely they were concerned with ritual purity since they were leaving Jerusalem...

-They were neglecting Mercy (Mt 23:23)

This compassion (love) translated into sacrificial action

Some (e.g. Augustine) have attempted to interpret this parable allegorically, but this is dangerous and unnecessary.

The characters of the story must have the same significance they had to the original hearers.

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Compare With

Matthew 22:34–40 (ESV)

³⁴ But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶ “Teacher, which is the great commandment in the Law?” ³⁷ And he said to him, “**You shall love the Lord your God with all your heart and with all your soul and with all your mind.** ³⁸ **This is the great and first commandment.** ³⁹ **And a second is like it: You shall love your neighbor as yourself.** ⁴⁰ **On these two commandments depend all the Law and the Prophets.”**

Mark 12:28–34 (ESV)

²⁸ And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” ²⁹ Jesus answered, “**The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one.** ³⁰ **And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’** ³¹ **The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”** ³² And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him. ³³ **And to love him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as oneself, is much more than all whole burnt offerings and sacrifices.”** ³⁴ And when Jesus saw that he answered wisely, he said to him, “**You are not far from the kingdom of God.**” And after that no one dared to ask him any more questions.

Rich Young Ruler

Matthew 19:16–22 (ESV)

¹⁶ And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?” ¹⁷ And he said to him, “**Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.**” ¹⁸ He said to him, “Which ones?” And Jesus said, “**You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,** ¹⁹ **Honor your father and mother, and, You shall love your neighbor as yourself.”** ²⁰ The young man said to him, “All these I have kept. What do I still lack?” ²¹ Jesus said to him, “**If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.**” ²² When the young man heard this he went away sorrowful, for he had great possessions.

Luke 18:18–23 (ESV)

¹⁸ And a ruler asked him, “Good Teacher, what must I do to inherit eternal life?” ¹⁹ And Jesus said to him, “**Why do you call me good? No one is good except God alone.** ²⁰ **You know the commandments: ‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’**” ²¹ And he said, “All these I have kept from my youth.” ²² When Jesus heard this, he said to him, “**One thing you still lack. Sell all**

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that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.”²³ But when he heard these things, he became very sad, for he was extremely rich.

Love God / Love Neighbor

All of the 10 commandments deal with loving God (3-11) or loving neighbor (12-17)

Exodus 20:3–17 (ESV)

³ “You shall have no other gods before me.

⁴ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.

⁷ “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.

⁸ “Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

¹² “Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.

¹³ “You shall not murder.

¹⁴ “You shall not commit adultery.

¹⁵ “You shall not steal.

¹⁶ “You shall not bear false witness against your neighbor.

¹⁷ “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”

Love God by Keeping Commandments

Deuteronomy – 4 speeches by Moses prior to the children of Israel entering the land of Canaan (1st speech talked about the failures of the first generation)

Chapter 4 – Reminds them of the Statutes, Rules, Commandments (three ways of saying the same thing)

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Chapter 5 – Repeats the 10 Commandments for the current generation

Chapter 6 – Love God with ALL your heart, ALL your soul, All your Might

Deuteronomy 6:4-9 (ESV)

⁴ "Hear, O Israel: The Lord our God, the Lord is one. ⁵ **You shall love the Lord your God with all your heart and with all your soul and with all your might.** ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates.

Chapter 10 – Loving God = doing what God commanded

Deuteronomy 10:12-16 (ESV)

¹² "And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, **to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul,** ¹³ **and to keep the commandments and statutes of the Lord, which I am commanding you today for your good?** ¹⁴ Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it. ¹⁵ Yet the Lord set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. ¹⁶ Circumcise therefore the foreskin of your heart, and be no longer stubborn.

Chapter 11 – Loving God = doing what God commanded

Deuteronomy 11:1 (ESV)

¹ "You shall therefore love the Lord your God and keep his charge, his statutes, his rules, and his commandments always.

Joshua 22:1-6 (ESV)

¹ At that time Joshua summoned the Reubenites and the Gadites and the half-tribe of Manasseh, ² and said to them, "You have kept all that Moses the servant of the LORD commanded you and have obeyed my voice in all that I have commanded you. ³ You have not forsaken your brothers these many days, down to this day, but have been careful to keep the charge of the LORD your God. ⁴ And now the LORD your God has given rest to your brothers, as he promised them. Therefore turn and go to your tents in the land where your possession lies, which Moses the servant of the LORD gave you on the other side of the Jordan. ⁵ **Only be very careful to observe the commandment and the law that Moses the servant of the LORD commanded you, to love the LORD your God, and to walk in all his ways and to keep his commandments and to cling to him and to serve him with all your heart and with all your soul.**"

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Jesus also equated the keeping of commandments to loving God

John 14:15 (ESV)

¹⁵ "If you love me, you will keep my commandments.

John 14:21 (ESV)

²¹ Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."

John 14:23-24 (ESV)

²³ Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

The Apostle John echoed this in talking about how we know or love God

1 John 2:3–6 (ESV)

³ And by this we know that we have come to know him, if we keep his commandments. ⁴ Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, ⁵ but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: ⁶ whoever says he abides in him ought to walk in the same way in which he walked.

1 John 3:10 (ESV)

¹⁰ By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

1 John 3:21–24 (ESV)

²¹ Beloved, if our heart does not condemn us, we have confidence before God; ²² and whatever we ask we receive from him, because we keep his commandments and do what pleases him. ²³ And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. ²⁴ Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

1 John 5:2-3 (ESV)

² By this we know that we love the children of God, when we love God and obey his commandments. ³ For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

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Love Your Neighbor as Yourself

Leviticus 19:18 (ESV)

¹⁸You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

Romans 13:9-10 (ESV)

⁹The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." ¹⁰Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

James 2:8 (ESV)

⁸If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

Justify Himself

Romans 10:1–4 (ESV)

¹Brothers, my heart's desire and prayer to God for them is that they may be saved. ²For I bear them witness that they have a zeal for God, but not according to knowledge. ³***For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.*** ⁴For Christ is the end of the law for righteousness to everyone who believes.

Neglecting Mercy

Matthew 23:23 (ESV)

²³ ***“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.***

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Samaritans

John 4:9 (ESV)

⁹ The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.)

Samaritans, in the OT an ethnic term for the residents of the district of Samaria. The term appears only once (2 Kings 17:29) in the account of the settlement of Mesopotamian colonists in the region by the Assyrians, in the comment that these foreign people made gods of their own which they placed ‘in the shrines of the high places which the Samaritans had made.’ In the NT, however, the term is used exclusively for the members of a particular ethno-religious community based in the area, living for the most part around Mt. Gerizim (John 4:1-42) but residing also in their own villages throughout the region (Matt. 10:5; Luke 9:52), who might be encountered in villages neighboring on Samaria (Luke 17:11-19) or even on the roadway between Jerusalem and Jericho (Luke 10:29-37).

From these texts one learns that the Jews and Samaritans shared a common heritage (‘our father Jacob,’ John 4:12) but differed from one another radically in regard to the relative sanctity of Jerusalem/Zion and Mt. Gerizim (‘Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship,’ John 4:20). They also had different legal traditions regarding the cleanliness of vessels and, in general, they avoided contact with one another (John 4:7-10). The negative attitude of the Jews towards the Samaritans is reflected in Jesus’ statement in Matt. 10:5, in which Samaritans are linked with Gentiles in contrast to ‘the house of Israel’ (cf. Acts 1:8, in which Samaria occupies a median position between Jerusalem/Judea and the gentile world) and in John 8:48, in which the adversaries of Jesus refer to him contemptuously as ‘a Samaritan’—and demon-possessed as well. The itinerary of Jesus in Mark (10:1; it is followed in Matt. 19:1 but altered somewhat in Luke) seems to reflect a standard Jewish practice of avoiding Samaria in pilgrimages to Jerusalem.

Basically, the Jews regarded the Samaritans as a people foreign to themselves, in spite of an obviously shared heritage: the term ‘foreigner’ used by Jesus of the thankful Samaritan leper in Luke 17:18 (Gk. *allogēnēs*) is the term used in the Jerusalem Temple inscription excluding non-Jews from the court of Israel. (The historian Josephus relates that the Samaritans were excluded from the Jerusalem Temple by formal edict, not because of nationality but due to acts of mischief they allegedly perpetrated there). It was the alien nature of the Samaritans, as commonly perceived, that gave the ironic sting to the story of the grateful leper and to the parable of the good Samaritan: only one out of ten returned to express thanks, and ‘he was a Samaritan’; the Samaritan stranger was the good neighbor, not the priest or the Levite!

From the few references to Samaria and the Samaritans in the NT, one might be left with the impression that all of the residents of Samaria were members of this community. This

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is not so. There were, in fact, people of various cultural backgrounds living in the area. Nonetheless, the Samaritan community (i.e., the particular group with which this article is concerned) was quite large and had throughout the Roman and Byzantine periods (63 b.c. to fifteenth century a.d.) a diaspora of considerable size. There were communities scattered along the Mediterranean coast (notably at Gaza and Caesarea), in Lebanon, in Egypt and Syria, and as far away as Byzantium, Thessalonica, Rome, and Babylon. Today the community numbers only about five hundred but is characterized by vitality after centuries of decline. The main part of the community still resides in the shadow of Mt. Gerizim, in present-day Nablus. It is now, as in antiquity, a community led by priests. Unlike the situation in Judaism, the Samaritan priests remained active and in control of religious affairs after the destruction of their temple. There was, however, during the Roman and Byzantium periods, an active lay-led synagogue party, with which the Samaritan sect of the Dositheans had some connection.

Religious Heritage: As a religious sect, the Samaritans are a strict, Torah-observing party with a resolute pride in their religious heritage. They maintain that they and not the Jews are the bearers of the true faith of ancient Israel as expounded by Moses and as practiced at Mt. Gerizim in ancient times. The name by which they call themselves is *Shamerim*, 'observers [of the Torah].' They understand themselves to be the descendants of the Joseph tribes of ancient Israel, as Jews are descendants of the tribe of Judah. Judaism as a heresy is traced to the priest Eli, who is said to have established a rival sanctuary at Shiloh. Thus, for them, the history of the Israelite faith as traced in the second and third divisions of the Jewish Bible is not of sacred but of apostate history. The Samaritans have for Scripture only the Pentateuch, and that in their own distinctive redaction. The chief error of the Jews, according to the Samaritans, is in having edited the Torah to minimize the importance of Gerizim and in having erected a Temple in Jerusalem. In addition to Eli and Solomon, Samaritans cite also Ezra and Hillel for having led the Jews astray: Ezra for having corrupted the text of the Pentateuch and Hillel for having introduced deviant legal and calendrical interpretations. As a priestly dominated community at odds with Pharisaic interpretations, the Samaritans invite comparison with the Sadducees of nt times and with the Karaites of later times. Comparisons have also been made with the Essenes and with the type of early Christianity represented in the Gospel of John. Indeed, recent studies of early Samaritan traditions reveal early Samaritanism as but one of a greater complex of disparate religious movements and ideologies within Judaism (broadly defined) prior to the destruction of the Jerusalem Temple in a.d. 70.

Origin: As for the origin of the sect, most scholars have rejected the Samaritan claim of being the remnant of the Israelite people who have always worshiped the Hebrew God at Shechem and have turned instead to the claims of their detractors, notably Josephus, whose personal animus against the Samaritans was intense. Josephus claimed that the Samaritans were descendants of the foreign colonists from Cutha mentioned in 2 Kings 17:24, an opinion shared by some rabbinic authorities who called the Samaritans *Kutim*. They came to have an independent cultic life, he said, as the result of a schism that occurred in the time of Sanballat (i.e., Sanballat II, not the contemporary of Nehemiah)

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and Alexander the Great (late fourth century b.c.), when a temple was built on Mt. Gerizim and staffed with renegade and disenfranchised priests from Jerusalem. This cultus was corrupted by hellenization in the time of Antiochus IV (ca. 175 b.c.) (a datum with which 2 Macc. 6:1 agrees) and later destroyed by John Hyrcanus in 128 b.c. Although there seems little doubt that the Samaritan sect of nt times (and of today) was derived from the Gerizim cultic establishment of the Hellenic period and developed subsequently through Samaritan Torah teachers who produced their own redaction of the sacred text, the account of Josephus presents difficulties in the reconstruction of early Samaritan history (or prehistory). Because it is highly biased and denegrating in its intent, one must view with suspicion his claim that the Samaritan priestly caste derived its sacerdotal authority from the Zadokite line of the Jerusalem Temple. Moreover, the story Josephus gives to explain the reason for the exodus of the priests from Jerusalem to Shechem—expulsion due to intermarriage with the family of Sanballat—is problematical (although not impossible). The story is remarkably similar to an earlier incident mentioned in the memoirs of Nehemiah (Neh. 13:28-29). This has prompted some scholars to postulate a Samaritan schism as early as the Persian period (sixth century b.c.), even though the Bible makes no reference to such and Josephus himself dated the alleged ‘schism’ to the early Greek period (first century b.c.). It seems most appropriate to regard the Samaritans as a religious community that developed independently of the spiritual leadership of Jerusalem among a people who were, for cultural and historical reasons, alienated from the Jews and who, in time, found it impossible to maintain fraternal relations. **See also** Samaria, City of; Samaria, District of.

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Augustine’s Commentary on the Good Samaritan (Example of Allegorical Interpretation)

A certain man went down from Jerusalem to Jericho; Adam himself is meant; Jerusalem is the heavenly city of peace, from whose blessedness Adam fell; Jericho means the moon, and signifies our mortality, because it is born, waxes, wanes, and dies. Thieves are the devil and his angels. Who stripped him, namely; of his immortality; and beat him, by persuading him to sin; and left him half-dead, because in so far as man can understand and know God, he lives, but in so far as he is wasted and oppressed by sin, he is dead; he is therefore called half-dead. The priest and the Levite who saw him and passed by, signify the priesthood and ministry of the Old Testament which could profit nothing for salvation. Samaritan means Guardian, and therefore the Lord Himself is signified by this name. The binding of the wounds is the restraint of sin. Oil is the comfort of good hope; wine the exhortation to work with fervent spirit. The beast is the flesh in which He deigned to come to us. The being set upon the beast is belief in the incarnation of Christ. The inn is the Church, where travelers returning to their heavenly country are refreshed after pilgrimage. The morrow is after the resurrection of the Lord. The two pence are either the two precepts of love, or the promise of this life and of that which is to come. The innkeeper is the Apostle (Paul). The supererogatory payment is either his counsel of celibacy, or the fact that he worked with his own hands lest he should be a burden to any of the weaker brethren when the Gospel was new, though it was lawful for him “to live by the gospel”²

²Augustine, *Quaestiones Evangeliorum*, II, 19 –slightly abridged as cited in Dodd, C.H., *The Parables of the Kingdom* (New York: Scribners, 1961), pg. 1-2.