

**ADDITIONAL RESOURCES***Karl A. McKinney***LUKE 10:25-37****ADDITIONAL RESOURCES**

Jesus' parable in Luke 10 indicates he knew the teacher of the law was familiar with the content of the law but had reached the wrong conclusions when it came to relationships with neighbors in everyday life.

Interpersonal relationships and societal structures were difficult to improve, and some people felt it impossible to repair these relationships. Israelites—even Jesus' disciples—despised their Samaritan cousins (John 4; Luke 9:54) and Samaritans likewise despised their Jewish cousins (Luke 9:51-56).

People had decided it was undesirable, too painful, even hopeless to be next to one another. Jesus' parable about the Good Samaritan is juxtaposed by Luke alongside Jesus' teaching and experience being mistreated in chapter 9. Jesus' positive experience in Samaria earlier in his ministry demonstrated that the Samaritans were not uniformly resistant to Jesus (John 4). But some refused to welcome and provide hospitality to Jesus as he stopped in Samaria on his way to Jerusalem (Luke 9:51-56).

Read Luke 9:51-56.

- » What impact might Jesus's parable about the Good Samaritan have had upon his disciples, as they recalled their hatred for the Samaritans, as well as the disrespect the Samaritans had shown toward Jesus?

Jesus called each one deeper into those relationships; Jesus did not allow people to look away from their co-laborers, poor neighbors, or families. He instructed people to continue with one another, go longer with one another, and deeper with one another.

Jesus attracted people to himself and helped them to deal with those attitudes, beliefs, and impulses that would continue to separate neighbors. Nicodemus and his friends, for example, were assessing the cost to follow Jesus (John 7:45-52). Martha was constrained by commitments to tasks and things; she felt Jesus should justify her to Mary (Luke 10:38-42). Jesus would not get between them; Jesus wanted them with him in the presence of God forever.

In Luke, Jesus lifted up dehumanized Samaritans. He lifted up a Samaritan as an example of righteousness to a Jewish lawyer who thought himself to be righteous. And he instructed this self-righteous Israelite to go and imitate his Samaritan cousin whom he despised, seemingly convincing the self-righteous Israelite to admit it was, in fact, what he needed to do (Luke 10:25-37)!

We don't know whether the teacher of the law actually followed Jesus' instruction. This teaching gave deeper meaning to the mandate Jesus had given the disciples—to go before him into the towns and cities and make disciples, showing mercy toward one another and all their neighbors with a compassion that was palpable in their touch, speech, and conduct (Luke 10:1-9).