

## THE LESSON EXPLAINED

**Time and Place**—For Luke 10: 30-37: November or December, A.D. 29; Northern Perea, east of the Jordan. For Gal. 6: 1, 2, 9, 10: About A.D. 57; Corinth.

**Lesson Setting**—The Parable of The Good Samaritan was spoken during our Lord's Perea ministry, of which an account is given in Luke 9: 51 to 19: 28.

The Epistle to the Galatians was written by Paul to the churches in Galatia, a region in Asia Minor, including the cities of Antioch, Iconium, Derbe and Lystra. (Compare Acts, chs. 14, 15.)

A lawyer or scribe, one whose business it was to interpret the Jewish law, comes to Jesus and asks what he is to do in order to inherit eternal life. This lawyer was probably the same as the "scribe" of Mark 12: 28-34, or "lawyer" of Matt. 22: 35-40. Mark represents him as a fair-minded inquirer; but in Matthew, as in the lesson passage, he is said to be "tempting" Jesus, that is, trying to entrap our Lord into making an erroneous statement. Jesus, in reply, asks what the law says about the matter. The lawyer answers by quoting (v. 27) a precept taken from Deut. 6: 5 and 11: 13, to which he adds a further precept from Lev. 19: 18. Jesus says that eternal life will follow if these precepts are kept. Then the lawyer asks the question: "Who is my neighbor?" Jesus' answer to this question is the parable of The Good Samaritan. Vs. 25-29.

## I. Passing an Opportunity, Luke 10: 30-32.

V. 30. *Jesus answering*; literally, "taking him up" that is, to reply to him. *A certain man*. It may well be that our Lord referred to an actual case. *Was going down* (Rev. Ver.) *from Jerusalem*, 2,400 feet above the Mediterranean level, *to Jericho*, 825 feet below it. The distance is about 21 miles. The road was a mere path, full of dangers, lying much of the way through a deep ravine through soft rocks, in which chambers and caves abounded, just the places for *robbers* (Rev. Ver.),—"brigands"—to hide in. Palestine was notorious for its bands of plundering Arabs. *Stripped him*; besides plundering him. *Beat him* (Rev. Ver.); Moffatt, "be-labored him," to make him helpless.

V. 31. *By chance*; or rather, "by coincidence," "providentially," by "God's unseen providence by men nicknamed chance." The New Testament never refers any event to chance luck or fate. *A certain priest*; perhaps on his way home after his regular period of service in the temple. *Saw him*; so that he could not offer the excuse of ignorance. *Passed by, etc.*; literally "went by opposite."

V. 32. *In like manner a Levite* (Rev. Ver.); also, it may be, going home from his part in the temple services. A Levite was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites were assistants to the priests, their duties being to cleanse the temple, carry fuel, act as choristers and the like. The lawyer would willingly enough listen to a condemnation of the priests and Levites, since they were mostly Sadducees, while he was a Pharisee. *Was at the place*; Moffatt, "came to the spot." *Looked on him*. Both the priest and the Levite saw the man; there was no excuse for either.

## II. Using an Opportunity, 33-37.

V. 33. *A certain Samaritan*. Samaria was the middle province of Palestine, with Galilee to the north and Judea to the south. The Samaritans were a mixed race (see 2 Kgs. 17: 24). By accepting only the Pentateuch as their Bible, and by worshiping on their own Mount Gerizim instead of honoring the temple at Jerusalem, they greatly offended the Jews (see John 4: 9). *As he journeyed*. He was on a longer journey, we may suppose, than from Jerusalem to Jericho, and therefore would have means with him to help. *Came where he was*; running the risk of danger to himself. *Moved with compassion* (Rev. Ver.). His kind heart placed him far above those who despised him.

Vs. 34, 35. *Bound up his wounds*; showing personal care and gentleness. *Pouring on them* (Rev. Ver.) *oil* (from the olive) *and wine*; mixed so as to form a sort of salve, a usual Oriental remedy. Luke, himself a physician, is keenly interested in the treatment. *His own beast*; likely an ass. *Inn*. Eastern guests at an inn receive only lodging, having to provide their own meals. *Two pence*; silver denarii, each worth about 17 cents.