

PARABLES, “THROUGH PEASANTS EYES!”

Study 20, The Good Samaritan, Part VI. Luke 10:25-37

1. Thus the lawyer asked this question in a world where there was a variety of views on just who the neighbor really is. Safari observes; “the oral law was not really uniform,” there was a lively debate on points of interpretation. The literary form is that of a seven-scene p ballad and is as follows;
 - a. A man was going down from Jerusalem to Jericho and he fell among robbers
And they stripped him and beat him
And departed, leaving him half dead. COME
DO
GO
 - b. Now by coincidence a certain priest was going down that road,
And when he saw him,
He passed by on the other side. COME
DO
GO
 - c. Likewise, also a Levite came to that place.
And when he saw him
he passed by on the other side. COME
DO
GO
 - d. And a certain Samaritan, traveling, came to him,
And when he saw him,
He had compassion on him COME
DO
DO
 - e. He went to him
And bound up his wounds,
Pouring oil and wine, COME
DO
DO
 - f. The he put him on his own riding animal
And led him into the Inn
And he took care of him. DO
DO
DO
 - g. The next day on took out and gave two denarii to the manager
And said, “Take care of him, and whatever more you spend
I, on my return, I will repay you.” DO
DO
DO
2. **SCENE 4: The Samaritan**
And a certain Samaritan, traveling, came to him, COME
And when he saw him, DO
He had compassion on him DO

3. As in the p of Luke 14 and 20, we are dealing with the progression of three characters. After the priest and Levite, the audience is expecting a Jewish layman. (Jeremias). Not only is this a sequence, but as we have seen, these three classes of people officiated at the temple. Even as delegations of priests and Levite went to Jerusalem and returned after their specified 2 weeks, so also, "The delegation of Israel," went up to serve with them. After their terms of service one would naturally expect all three to be on the road returning home. The listener hears the 1st and 2nd and expects the 3rd, this sequence is interrupted much to the amazement of the audience, the 3rd man is the hated Samaritans. Heretics and schismatics are usually despised more than unbelievers. This animosity is reflected in the wisdom of Ben Sirach, who wrote about 200 B.C.. *"There are two nations that my soul detests and the third is not a nation of all; the inhabitants of Mt. Seir, the Philistine and the stupid people at Shechem.*
4. The Samaritans are classed with the Philistines and the Edomites. The Mishna declares, 'He that eats with the Samaritans is like on who eats with the flesh of swine.' At the time of Jesus, this bitterness between Jews and Samaritans is intensified by the Samaritans as they have defiled the temple during Passover a few years prior by scattering human bones in the temple court.' (Josephus). Oesterley observes; 'The Samaritans were publically cursed in the synagogues and a petition was daily offered up to God praying that the Samaritans might not be partakers of eternal life.'
5. Jesus could have told a story about a noble Jew assisting a hated Samaritan. Such a story could have been emotionally absorbed by the audience, rather than have the hated Samaritan as the hero. The present writer can only confess that in twenty years he has not had the courage to tell a story to the Palestinians about the noble Israeli, nor a story about he the noble Turk to the Armenians. Only one who has lived in the bitterness of a community with such a hated enemy can understand fully the courage of Jesus in making the despised Samaritan as morally superior to the religious leadership of the audience. Thus Jesus speaks to one of the deepest hatreds and painfully exposes it. ("P are iron fist in a").
6. The Greek word, compassion has the root word 'innards' inside of it. It is a very strong word in Greek and Semitic imagery (Bailey). Indeed, the Samaritan has a deep, 'gut level reaction' to the wounded man. The Old Syriac version reflects the intensity of this word by translating, "He was compassionate to him and showed him mercy." He is bound by the same

Torah that also tells him that his neighbor is his countryman and kinsman. He is traveling in Judea and is less likely for him than for the priest and the Levite that the anonymous wounded man is a neighbor. In spite of this, *HE* is the one who acts.

7. The text has a clear progression as we move from the scenes. The priest *goes down the road*, the Levite *comes to the place*. The Samaritan *comes* to the man. Derrett observes; he too risks contamination, which if it incurred extends to his animals and wares. With at least one animal and quite likely more as will be noted, and perhaps some goods, he is a prime target for the same robber who just might respect a priest or Levite as a 'man of religion,' but will have no hesitation in attacking a hated Samaritan.
8. The Samaritan has one advantage. As an outside he is not influenced by Jewish law as a Jewish layman who is influenced by the action of the priest or Levite. We don't know which way he is going. If he is going uphill, then he is keenly aware of the priests and Levites (in)actions. If he is traveling downhill, like the Levite, he too knows who is ahead of him. Thus like the Levite, he might say, "this unconscious man is a Jew and the Jews have left him to die. Why should I get involved?" As we will note, if he does get involved he may face retaliation from the family and friends of the Very Jew he is aiding. In spite of all of these considerations he feels deep compassion for the wounded man and that compassion is immediately translated into concrete actions.
9. SCENE 5: First Aid
*He went to him,
And bound up his wounds,
Pouring on oil and wine.*
10. The center of the p displays the unexpected appearance of the compassionate Samaritan. The rest of the action is the expression of that compassion. In this scene the Samaritan offers the first aid, the Levite failed to give him.
11. As in many of the p, the language is deceptively simple. The Samaritan must first clean and soften the wounds with oil and then disinfect them with wine, and finally bind them. However, this is not the order of the phrases in the text. The binding of the wounds is mentioned first. Granted the Greek syntax makes the actions simultaneous. But the Syriac and Arabic version without exception give us two past tenses-he bound up and poured. These translations make the peculiar order the actions even more

striking. It is not possible to see the binding of the wounds deliberately mentioned first to heighten the impact of the theological implications of the act. Derrett, the binding of wounds is imagery as God 'acts to save the people. God said to Jeremiah, "I will restore health to you, and your wounds I will heal." Jeremiah 30:17. In the first ten verses of Hosea 6 there are no less than 12 phrases echoed here;

He has torn

He will bind us up

He will revive us

He will raise us up

that we may live before him

he will come to us

your life is like.....the dew that goes early away.

I desire steadfast love and not sacrifice

they transgressed the covenant

robbers lie in wait for a man

priests....commit villainy

in the house of Israel, I have seen a horrible thing.

12. God's first saving act is to bind up Ephraim's wounds. Indeed, these phrases together could make a fitting prologue to the p. Each phrase can apply to some part of the unfolding drama. Specifically, in this text Ephraim is torn left lone and cries out for help. We are then told that Yahweh

Will bind us up

Will revive us

Will raise us up

Will come to us.

All four phrases apply to the Samaritan who was also first "bound up his wounds." The symbolism here is strong. God is the one who saves and chooses His agents by His will. Similarly, here God's sovereignty acts to save, and the agent amazingly is the Samaritan-a rejected outsider. We will observe, we understand the imagery to have Christological implications.

13. Furthermore, oil and wine were not only standard first aid remedies, he they are also sacrificial elements in the temple worship. (Derrett). The word pour is also the language of worship, there were libations in connections with the sacrifices. Yet for centuries the call had been sounded for them to go beyond ritual to respond to God's act for them. We see in Hosea 6:6 and Micah 6:7-8; the call for sacrificial love, not sacrifice.