

EVERY TRACK EVERY WEEK

WEEK 25: Leader Study Guide

The Parable of the Good Samaritan

-Welcome!

-Intro: Thanks for being here! Revisit last week's points

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INTRO:

Hi, and welcome to Every Track Every Week. My name is _____ and I am involved with Texas FCA Motocross through _____. I've been involved with FCA MX for _____ years and my favorite thing about the ministry is _____.

This week's discussion is based upon episode #62 of our podcast "The Gospel Driven Athlete" titled, "The Parable of the Good Samaritan." This week, we are going to kick off a 3- week mini-series on Parables. We will be diving into the Parable of the Good Samaritan and talking about where the real significance lies within this story. Is the most important part of this story how the Samaritan man helped the injured person? Or is the real significance of the parable found in the lesson Jesus teaches surrounding this parable, when he says, "do this and you will live." We hope you are encouraged this week and that you come to a fuller understanding of the person and work of Jesus Christ on your behalf!

-Ice Breaker Question: Have you ever done a good thing for the "wrong" reason? (could be that you helped someone so that people would pat you on the back, or post about it on social media...)

(Leaders Read) Luke 10:25-37

The Parable of the Good Samaritan

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?" 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." ²⁸And he said to him, "You have answered correctly; do this, and you will live."

²⁹But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" 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. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. ³⁴ He 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. ³⁵ And the next day he took out two denarii⁶ 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?" ³⁷ He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

1) Before we get into this parable specifically, in general what is the point of parables in the bible?

- a. Parables are stories with real-world type characters and settings that illustrate a point about a larger concept. In biblical parables, Jesus sets up stories that relate to the culture he is speaking to in a way that they will identify with and then He makes a point about Himself, the Kingdom, and/ or He addresses the listeners self-righteousness. Most of the time, parables are designed to make one point; that is important because it's tempting to try to take every single situation, character, or circumstance in the parables and "interpret" them to mean something significant. That's just simply not the point. It's also important to note that the point of parables is NOT to moralize them, or turn them into full-on examples by which we are to live our lives. Jesus uses parables to make a striking point... to shock the listeners... to dispel whatever preconceived notions they may have had about something. He does this by setting up a scene that the listeners would identify with, and then tells the story in such a way that often goes through some logical progression and gets to a point where the listener would make an assumption about what should come next... but instead of the thing that should come next, He inserts something totally unexpected and shocking. So in the parables, you can expect to often find something that just simply doesn't make sense.... And that is because the Gospel, the Kingdom, and how God has chosen to relate to us, is shocking and it just doesn't make sense. We would expect salvation to be up to us... we would expect our right standing with God to be up to dependent upon our ability to "tip the scales of good deeds" so to speak, in our favor. We would expect God to deal with us in proportion to how well we love Him and how much good we do to our neighbor... Give good. Get good. Karma right?... But that is counter to the Gospel. Karma is the anti-Gospel and we absolutely do not get what we deserve, because we deserve an immediate death the moment we sin.

2) Ok, so in this parable, we have two "parts". We have the actual factual account of what is going on- the transaction between Jesus and this lawyer (expert in the law) and then we have the fictional (made up) story about a dead person on the side of the road. In the first part of the story, what was the lawyer trying to do?

- a. He was trying to put Jesus to the test... he was setting him up and trying to catch him off guard to get him to contradict himself.



3) **Why do you think the lawyer was doing this?**

- a. So he could justify himself and his actions. He truly believed (like the Rich Young Ruler we talked about a couple weeks ago) that he had kept the law sufficiently enough to be counted as righteous. This lawyer was obviously very familiar with the law; it's what he made his living at... he knew all the ins and outs of it. But he missed the entire point of the law, which was to point the hearers of the law to their need for a savior- for someone who could fulfill this exacting, extensive, heavy, unattainable requirement of perfection on their behalf.
- b. This lawyer was likely well-acquainted with Jesus and His teachings. He had even likely heard him answer people with what was necessary to be saved (love God with all of your faculties and love your neighbor as yourself). It seems as though he may have thought he found a loophole that would allow him to be justified by his actions. He was convinced that he had upheld the first part of the law (Love the Lord your God with all your heart, soul, mind, and strength) and that if he could get Jesus to specify who his neighbor was (which he was hoping did not include people he didn't like) then he would be counted as perfect based upon his actions alone, because he was convinced that he had treated the people he considered to be his neighbors right... thus justifying himself and he wanted to get Jesus to agree to this in front of a crowd of people.

4) **When this lawyer asked Jesus what he must do to be saved, what did Jesus tell him?**

- a. He actually answered the lawyer's question with a question (as He often did) which was actually a very kind and pastoral thing for Jesus to do... this helped to draw out the listeners understanding and heart.... But when Jesus asked him in verse 26, "What is written in the Law? How do you read it?" the lawyer 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." And Jesus said to him "You have answered correctly; do this and you will live."
- b. So, Jesus here answers the lawyer by bringing the full weight of the law to bear on him. He says in essence what Matthew 5:48 says, which is, "you must therefore be perfect as your heavenly Father is perfect.". He says, you must love God with ALL of your faculties, and you must love your neighbor as yourself.

5) **Let's draw out the implications of what Jesus is saying as to what is required to inherit eternal life, through perfect adherence to the law. What would it look like to love God with ALL your heart, ALL your soul, and ALL your strength?**

- a. It's important to know that, in the original language of the bible, the kind of love we read about is much different than the kind of love we think about in our context... in our day and age. We LOVE tacos. We LOVE dirtbikes. When you're dating someone, you LOVE your girlfriend. These are not the kinds of love that the bible speaks of. These types of love are more preferences, affinities, feelings, or emotions driven by self-interests, self-gratifications, or self-protection. The bible uses a much more active form of the word love. In the bible, love is a verb... something you do... not a noun... In 1Cor 13 (which you often hear at weddings) we see that Paul tells us that biblical love is patient, kind, not envious, not boastful, not easily angered, that it keeps no record of wrongs, it rejoices with the truth, it



protects, trusts, hopes, perseveres, and NEVER fails. That is the kind of love the bible is talking about and it is clear with even a tiny amount of honesty about ourselves that we are not capable of living up to that standard of love towards God or towards our neighbor.

b. To love God with ALL of our faculties is impossible. That's the point. Jesus was not making this law something that we could live up to. He wasn't softening it. In Matthew 5:17, Jesus says, "Do **not** think that I have come **to abolish** the Law or the Prophets; I have **not** come **to abolish** them but **to** fulfill them." In other words, Jesus is not doing away with the Law at all. He's not lessening it's burden. He's bringing it to bear. We are required to uphold and fulfill it. But we cant. So He is fulfilling it for us; on our behalf.

6) Ok. In the second part of the story, what is going on? Who are the characters and why are they significant?

- a. So in this second part, Jesus is using a group of made-up characters to illustrate a point. Namely to smack the pharisees and lawyers around a bit for their self-righteousness.
- b. We have an unnamed man who has been beaten and left for dead. He's really bad off. The Bible says that robbers left him half dead.
- c. We have a priest coming down from Jerusalem to Jericho- indicating that he was coming back from the temple where he would have performed a number of rituals for cleansing of sins
- d. We have a levite coming down the same road... the levites were helpers to the priests and would have been expected to show compassion on someone in such a bad situation.
- e. And then we have a Samaritan who ends up helping this poor beaten man. This is the character whose actions would have shocked the listeners. The people listening would have been understanding of why the priest and Levite didn't help the beaten man... after all, they had just come back from the temple and had just done a ton of work to be made clean... to be made right with God.... And they come upon this dude who looks dead and pass by. To the listeners, this would be perfectly understandable because the requirements and rituals required to be made clean after touching a dead person were really exhausting after all, and who has time for that??? But this Samaritan... who would have been (in our context) more similar to a Taliban terrorist than a Christian, stops and helps. This Samaritan would stopping to help would be like a Nazi soldier stopping to help a Jewish person who had been beaten. Or a KKK member stopping to help a black man who had been beaten. This is extremely unexpected to the hearers. And Jesus says that this terrorist was more like a neighbor to this beaten man than you pharisees. Then to shock them even further, Jesus tells them to go and act similar to this enemy of theirs by loving their neighbors with an open checkbook. In actuality, what he is doing is not telling the listeners to be like Samaritans and do good deeds, in reality He is again bringing the full-weight of the law to bear on them again by telling them that loving your neighbor as yourself means to love people who want to kill you with an open checkbook, looking for no return... with as much regard for the person who hates you as you have for yourself. Which is not doable! You can't do it!



7)How should the realities of this parable inform our lives, thoughts, and actions.

-Lets pray. We will meet right here next week! Same time!

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