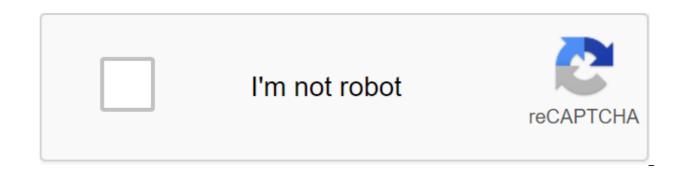
Parable of the good samaritan pdf





The didactic story told by Jesus in Luke 10:25-37 The Good Samaritan redirects here. For other purposes, see the Good Samaritan (disambiguation). The Good Samaritan Jacob Jordaens, c. 1616 Parable of the Good Samaritan, is narrated by Jesus in the Gospel of Luke (Luke 10:25-37). We are talking about a traveler who is deprived of clothes, beaten and left half-dead next to the road. First comes the Jewish priest, and then Levit, but both avoid this man. Finally, the Samaritan happens to be the traveler. Samaritans and Jews despised each other, but the Samaritan helps the victim. Jesus is described as speaking parable in response to a lawyer's question: Who is my neighbor? The conclusion is that the neighbor figure in the parable is the one who shows mercy to the wounded neighbors, that is, the Samaritan. Some Christians, such as Augustine, interpreted the parable allegorically, with a Samaritan representing Jesus Christ, who saves a sinful soul. Others, however, discount this allegory as unrelated to the original meaning of the parable and see the parable as an example of the ethics of Jesus. The parable inspired painting, sculpture, satire, poetry, photography and film. The phrase Good Samaritan, meaning a person who helps a stranger, comes from this parable, and many hospitals and charities are named after the Good Samaritan. The narration in Chapter 10 of the Good Sumaritan happens to be used in the law? How doy ou read it? He replied, You will love the Lord of your God with all your strength and all your intelligence; and your intelligence; and your intelligence; and you'll survive. But he, wanting to justify himself, asked Jesus, Who is my neighbor? - Luke 10:25-29, the World English Bible Jesus responds with a story: Jesus answered: A man went down from Jerusalem to Jericho, and he fell among the robbers, who both stripped him and beat him, and left him half dead. By chance, a priest will be used in this way. Seeing him, he passed by on the other side. In the same way Levit also, when he came to the place,

him, he came up with compassion, went up to him, and tied his wounds, pouring oil and wine. He put it on his pet, and brought him to the hotel, and took care of him. Nwo of these three do you think it seemed like a neighbor to him who fell among the robbers? He said: He who has shown mercy to him. Then Jesus said to him, Go and do the same. - Luke 10:30-37, World English Bible Historical Context Road from Jerusalem to Jericho During jesus' time the road from Jerusalem to Jericho was notorious for its danger and hardships and was known as the Blood Path because of the blood that is often shed there by robbers. Martin Luther King Jr. in his I Was at the Top of the Mountain speech the day before he died described the road as follows: I remember when Mrs. King and I were in Jerusalem for the first time. We rented a car and drove from Jerusalem to Jericho. And as soon as we got on this road, I said to my wife, I understand why Jesus used this as a place for his parable. It's a winding, winding road. It really contributes to the ambush. You start in Jerusalem, which is about 1,200 miles, or rather 1,200 feet above sea level. And by the time you get to Jericho, fifteen or twenty minutes later, you're about 2,200 feet below sea level. It's a dangerous road. A map of Israel in the time of Jesus. Jericho is north of the Dead Sea and Jerusalem is in the west. The Samaritans and the target audience of Jesus, the Jews, hated the Samaritans to such an extent that they destroyed the Samaritans temple on Mount Gerizim. Because of this hatred, some think that the lawyer's phrase Whoever spared him (Luke 10:37) may indicate a reluctance to name a Samaritan. Or, on the other hand, a more positive note, it may indicate that the lawyer has acknowledged that both of his guestions have been answered, and now concludes, as a rule, expressing that someone behaves in this way (Lion 19:18) neighbor the right to inherit eternal life. The Samaritans, in turn, hated the Jews. Tensions were particularly high in the first decades of the 1st century, because the Samaritans desecrated the Jewish temple at Easter with human bones. As history reached those who did not know about the oppression of the parable became less and less visible: fewer and fewer people had heard of them in any context except description. Today, history is often reworked in a more modern setting where people are the ones in equivalent social groups known to not interact comfortably. Thus, the cast appropriately, the parable returns its message to modern listeners: namely that the person of the social group they disapprove of can exhibit moral behavior that surpasses the individuals of the groups they approve of. Christians used it as an example of Christianity's opposition to racial, ethnic and sectarian prejudice. For example, anti-slavery campaigner William Jay described clergy who ignored as following the example of the priest and Martin Luther King Jr. described the Samaritan as a man of a different race in his I Was at the Top of the Mountain speech. Sundy Tucker Fraser saw the Samaritan as a mixed-race man. On the basis of this parable, we must fight our own racism, but we must also seek justice and offer help to those in need, regardless of the group to which they belong. Samaritans appear elsewhere in the Gospels and the Book of Acts. In the Gospel of Luke, Jesus heals ten lepers, and only the Samaritan among them thanks Him (Luke 17:11-19), although Luke 9:51-56 depicts Jesus receiving a hostile reception in Samaria. Luke's favorable attitude towards the Samaritans is generally consistent with Luke's favorable attitude towards the weak and outsy. In John, Jesus has a long dialogue with a Samaritan, and many Samaritans believe in him. In Matthew, however, Jesus instructs his disciples not to preach in pagan or Samaritan cities (Matthew 10:5-8). In the Gospels, as a rule, although the Jews of Jesus did not have time for the semi-breeding of the people of Samaria, Jesus never spoke of them disparagingly and kept a benign view of the Samaritans. Many see the 2 Chronicles 28:8-15 as a model for the good-neighbourly behavior of the Samaritan in the parable. In the Chronicles, the northern Israeli ancestors of the Samaritans refer to The Jewish enemies as Israeli neighbors. Comparing the earlier story with the later parable presented to the expert in Israel's religious law, it was possible to conclude: Given the number and significance of these parallels and points of correspondence, it is difficult to imagine how a scholar of the first century of Scripture could hear the parable and not think about the history of the merciful Samaritans 2 Chronicles 28. Priests and levits in Jewish culture, contact with the dead body was understood as desecration. Priests were especially prescribed to avoid unclean grandfathers. Therefore, the priest and Levit may have assumed that the fallen traveler had died, and avoided it in order to keep themselves in ritual purity. On the other hand, the image of the journey downhill (from Jerusalem) to Jericho) may indicate that their temple responsibilities have already been fulfilled, which makes this explanation less likely, although this is disputed. Since Mishnah made an exception for forgotten corpses, The Priest and Levite could use the law to justify and touch the corpse and ignore it. In any case, passing by on the other side, he avoided checking whether he was alive or dead. In fact, they had more to weigh in that he could be dead and desecrate to the touch of those whose dealings with holy things than that he could be alive and in need of care. Interpretation of Allegorical Reading In this 6th-century Rossano sheet the crucior halo around the head of the Good Samaritan indicates an allegorical interpretation. The first scene includes an angel. Origen described the allegory as follows: the man who descends is Adam. Jerusalem is paradise, and Jericho is peace. Robbers are hostile forces The priest is the Law, Levitt is the Prophets, and the Samaritan is Christ. Wounds are disobedience, the beast is the body of the Lord, the hotel is the hotel is the hotel is the head of the Church who was entrusted with her care. And the fact that the Samaritan promises that he will return is the Savior's second. John Welch further argues that this allegorical reading was taught not only by the ancient followers of Jesus, but also was practically universal throughout early Christianity, championed by Irene, Clement and Origen, and in the fourth and fifth centuries by Chrysostom in Constantinople, Ambrose in Milan and Augustine in North Africa. This interpretation is most entirely found in two other medieval stained glass windows, in French cathedrals in Bourges and Sens. The allegorical interpretation is also traditional in the Orthodox Church. John Newton refers to an allegorical interpretation in his hymn Like a Good Samaritan, which begins: As a good Samaritan to someone who fell among thieves! Thus, Jesus the piety of the fallen man, and heals the wounds the soul receives. Robert Funk also suggests that the Jewish listeners of Jesus had to identify with the robbed and the wounded. In his opinion, the help received from the hated Samaritan is similar to the Kingdom of God, received as grace from an unexpected source. An ethical reading of the Proverb of the Good Samaritan, Baltasar van Cortbemde (1647), shows the Good Samaritan caring for the wounded, while Levit and the priest are also shown from a distance. John Kelvin was not impressed by the allegory, which here is far-fetched by supporters of free will is too absurd to merit a rebuttal. According to them, the figure of the wounded describes Adam's condition after the fall; from which they conclude that the power to act well was not completely extinguished in it, and because it is said to be only half-dead. As if it were the design of Christ, in this passage, to talk about the corruption of human nature, and to ask whether the wound Satan inflicted on Adam was fatal or curable; no, as if he is not clear, and without a figure, declared in another passage that all are dead, but those whom he quickly his voice (John 5:25). Because little plausibility belongs to another allegory, which, however, was so very satisfactory that it was accepted by almost universal consent, as if it were a revelation from heaven. This Samaritan they imagine Christ, He is our guardian. and they tell us that the wine was poured, together with the oil, into the wound, because Christ treats us with repentance and the promise of grace. They came up with a third subtlety that Christ does not immediately restore health, but sends us to the Church as a hotelier to gradually recover. I admit that I don't like any of these interpretations; but we must have a deeper reverence for the Scriptures than to consider ourselves free to hide its natural meaning. And, indeed, anyone can see that the curiosity of some people has led them to contrived these speculations, contrary to the intention of Christ. Francis Schaeffer suggested: Christians should not love their faithful brothers, excluding their disbelief. It's disgusting. We must have an example of a good Samaritan consciously in mind at all times. Other modern theologians take similar positions. For example, G.B. Caird wrote: Dodd quotes as a cautionary example augustine allegory of the Good Samaritan, in which the man Adam, Jerusalem is a heavenly city, Jericho Luna - a symbol of immortality; thieves the devil and his angels, who deprive man of immortality by persuading him to sin and so leave him (spiritually) half dead; priest and Levit represent the Old Testament, the beast of his flesh, which he took upon himself in incarnation; the hotel is a church and hotelier Apostle Paul. Most modern readers agree with Dodd that this farrage has nothing to do with the real meaning of the parable. The point of the parable for Calvin was that the enemy showed to the Jew demonstrates that the teachings and teachings of nature are sufficient to show that man was created for man' sake. It is therefore concluded that there is a mutual obligation between all men. In other works, Kelvin noted that people are born not only for themselves, but for our neighbors. Earlier, Cyril of Alexandria wrote that the crown of love is twin for someone who loves his neighbor. Joel B. Green writes that the last question of Jesus (which, in something like a twist, changes the question that was originally asked): ... involves identifying any as a neighbor, and then presses the fact that such identification wide opens the door to loving action. Leaving aside the identity of the wounded and portraving the Samara traveler as a human being, executing the law (and as one whose actions are consistent with the orientation of eternal life), Jesus nullified a worldview that raises guestions such as: Who is my neighbor? The matrix of purity of holiness was overturned. And, unsurprisingly, in the Third Gospel, love was concretized in concern for one who, in this parable, is a self-evident social paroch 37 Such reading of the parable makes it important in liberation theology, 38 where it provides a concrete anchorage for love 39 and shows all embracing achieved solidarity. Martin Luther King Jr. often spoke of this parable, contrasting the predatory philosophy of the robbers with the self-preservation of the priest and Levit, with the arrival of the Samaritan to help those in need. King also appealed for good-neighbourly assistance to society as a whole: on the one hand, we are encouraged to play a good Samaritan on the side of the road; but it will only be an initial act. One day we must come to see that the entire road of Jericho must be transformed so that men and women will not constantly beat and loot as they make their way along the highway of life. True compassion is more than throwing a coin to a beggar; it is not accidental and superficial. It comes to be restructured. Other interpretations of the Parable of the Good Samaritan Samuel Nixon, St. Paul's Church (Halifax), Nova Scotia In addition to these classic interpretations, many scholars have drawn additional themes from history. Some have suggested that religious tolerance is an important message of parable. By choosing for a moral hero of the history of a man whose religion (Samaritanism) was despised by the Jewish audience with which Jesus spoke, some argue that the parable tries to downplay religious differences in favor of focusing on moral character and good deeds. Others suggested that Jesus was trying to convey a message against the establishment, not necessarily in terms of abandoning the figures of power in general, but in the sense of abandoning religious hypocrisy. Contrasting the noble acts of the despised religion with the rude and selfish actions of the priest and the Levit, two members of the Jewish religious establishment, some argue that the parable is trying to downplay the importance of status in the religious hierarchy (or the importance of knowledge of the scriptures) in favor of the practice of religious principles. Contemporary Jewish View Additional information: Jewish views on love and Chesed Next is based on an article of the public domain Brotherly Love found in the Jewish Encyclopedia of 1906. The story of the Good Samaritan, in Pauline the Gospel of Luke x. 25-37, related to the illustration of the word neighbor, has a feature that puzzles the student of rabbinical knowledge. The Good Samaritan, who comes to the aid of the people who fell among the robbers, is opposed to the unkind priest and while the third class of Jews, i.e. ordinary Israelis, who tend to follow Cohen and Levit, are omitted; and therefore suspicion is aroused about the original form of history. If the Samaritan was replaced by an anti-Jewish gospel writer with an original Israeli, Jesus did not intend to reflect on the Jewish teachings on the meaning of his neighbor; and the lesson implies that whoever needs it must be the object of our love. Thus, Jewish teachers did not always understand the term neighbor. In Tanna de be Eliyahu R. Heme. he said: Blessed to be a Lord who is impartial to all. He says: You must not deceive your neighbor. Your neighbor is like your brother and your brother as your neighbor. Similarly in xxviii.: You must love the Lord of your God; that is, you must make the name of God a favorite for beings with righteous behavior towards the Gentiles as well as the Jews (compare Sifre, Deut. 32). Aaron B. Abraham ibn zayim of the sixteenth century, in his comments to Sifre, I.c.; Vitaly, a kabalist, in his Shaa Kedushah, i.e. 5; and Moses zagis of the eighteenth century, in his work on the 613 Commandments, commenting on Deut. xxiii. 7, teach, so that the law of love for one's neighbor includes a non-Istic as well as an Israeli. There are no dissenting opinions expressed by Jewish writers. In our time, to see, among other things, conservative opinion about Plessner's religious catechism. Dat Mosheh we-Yehudit, page 258. Accordingly, the synod in Leipzig in 1869 and the German-Israeli Union of Congregations in 1885 stood on the old historical ground, stating (Lazarus, Ethics of Judaism, i.e. 234, 302) that the Love of your neighbor as oneself is a command of all-encompassing love and is a fundamental principle of the Jewish religion; and Stud, when the accusation of self-calling of the rabbis who made this statement is completely mistaken (see his Geschichte des Volkes Israel, I.c.). The authenticity of the Good Samaritan Ayme Moreau (1880) shows how the Good Samaritan took the wounded to the hotel. The Jesus Seminar voted to make the parable authentic, with 60% of fellows rating it red (authentic) and another 29% rated pink (probably genuine). The paradox of an unloved outsider, such as the Samaritan who helps Jews, is characteristic of the provocative parables of Jesus and is a deliberate feature of this parable. In the Greek text, the shock value of the Samaritan's appearance is amplified by the resolute $\Sigma \alpha \mu \alpha \rho i \pi c$ (Samarites) at the beginning of the sentence in verse 33. Bernard Brandon Scott, a participant in the Jesus Seminar, guestioned the authenticity of the context of the parable, suggesting that the parable was originally spread separately from the guestion of neighborliness and that existence Mark 12:28-34 and Matthew 22:34-40, in addition to evidence of Lucan's heavy editing, points to the parable and its context were very likely joined by editorially. A number of other commentators share this view, with the consensus of the Jesus seminar that Luke's poems 10:36-37 were added by Luke to contact the lawyer's question. On the other hand, a sharp rabbinical interest in the question of the greatest commandment may render this argument invalid, in that Luke can describe another occurrence of the domestic issue. Differences between the Gospels suggest that Luke is referring to another episode from Mark and Matthew, and Cline Snodgrass writes that Luke joined two originally separate narratives, the evidence for this is inconclusive. The Oxford Biblical commentary notes that Jesus has only been tested once in this way is not a necessary assumption. The turn between the lawyer's question and Jesus' radical position: he was making a lawyer rethink his assumptions. The unexpected appearance of the Samaritan led Joseph Haleby to the fact that the parable originally involved a priest, a levite, and an Israeli, in accordance with modern Jewish histories, and that Luke changed the parable to be more familiar to a foreign audience. Haleevi also suggests that in real life, it is unlikely that the Samaritan was actually found on the road between Jericho and Jerusalem, although others claim that there was nothing strange in the Samaritans while traveling through Jewish territory. William C. Placher notes that such debates misinterpret the biblical genre of parable, which illustrates a moral rather than a historical point: reading a story, we don't tend to check a story against a police blotter for a Jerusalem-Jericho highway patrol. We recognize that Jesus tells a story to illustrate a moral moment, and that such stories often do not claim to correspond to real events. The traditionally understood ethical morality of this story would not have taken place if the parable had originally followed the sequence of modern Jewish stories of the priest Levit-Israel, as Haleevi suggested, for then it would deal strictly with the inside of Israel, as the Lion's team 19:18, which was discussed, had done. As a metaphor and the name of the injunction on to go and do the same led to the Good Samaritan name applied to many hospitals, such as The Legacy of the Good Samaritan Medical Center in Portland, Oregon. The term good Samaritan is used as a common metaphor: The word now refers to any charitable person, especially someone who, like a man in a parable, saves or helps strangers in need. Thus, the name was used for a number of organizations including The Samaritan Friend Hong Kong. The name Good Samaritan Hospital is used for a number of hospitals around the world. The laws of the good Samaritan encourage those who wish to serve and care for others who are wounded or sick. Art and popular culture This parable was one of the most popular in medieval art. Accompanying angels were sometimes also shown. In some Orthodox parable icons the identification of the Good Samaritan as Christ is made explicit with a halo with a cross. Numerous later artistic images of the parable include images of Rembrandt, Ian Weinant, Vincent van Gogh, Ayme Moreau, Domenico Fetty, Johann Carl Lot, George Frederick Watts and Giacomo Conti. Vincent van Gogh's painting reflects the reverse hierarchy emphasized in Luke's parable. Although the priest and Levit are at the top of the status hierarchy in Israel and the Samaritans are at the bottom, Van Gogh changes this hierarchy in painting. He brings the Samaritan to the fore, making it larger than life and colorful, while the priest and the Levites are in the background, making them small and insignificant, barely different from the gray landscape. In his essay Lost in Unreporting, biochemist and writer Isaac Asimov argues that there were no good Samaritans for the Jews of that time; in his opinion, it's half the parable. As Azimov put it, we have to think about history when we showed up in Alabama in 1950, when the mayor and preacher ignored a man who was beaten and robbed, and the Samaritan was played by a poor black man. The theme of the story is depicted throughout the Marvel Daredevil. The parable of the Good Samaritan is the theme of a commemorative coin of the Austrian Christian charity, minted on March 12, 2003. This coin shows a good Samaritan with a wounded man on a horse as he drove him to a hotel for medical attention. The old coin with this theme is the American Good Samaritan Schilling of 1652. The Australian poet Henry Lawson wrote a poem on the parable (The Good Samaritan), the third stanza reads: He was a fool, perhaps, and would have prospered if he had tried, but he was the one who could never pass by the other side. An honest man, whom men called soft, laughing up their sleeves - no doubt in the business dealings he oft fell among the thieves. John Gardiner Calkins Brainard also wrote a poem on the subject. Dramatic film adaptations of the Good Samaritan include The Samaritan, part of the well-known Bible study series on DVDs. The Samaritan who sets the parable in our time, stars Antonio Albadran as the Good Samaritan. (67) Composer Benjamin Britten was commissioned to write a play dedicated to the centenary of the Red Cross. His work for solo voices, choir and orchestra, Cantata Misericordium, sets the Latin text by Patrick Wilkinson, which tells the parable of the Good Samaritan. It was first performed in 1963. In a real-life psychology experiment, seminary students, rushing to teach on this parable, were unable to stop to help a coven-dressed man on the side of the road. Rembrandt's Good Samaritan (1630) shows the Good Samaritan by agreeing it with the hotelier. The later (1633) print of Rembrandt has an reverse and somewhat extended version of the scene. Good Samaritan, after Delacroix Van Gogh, 1890 Christian charity coin. The legal presence in English law of negligence, establishing the duty of care in Donoghue v Stevenson Lord Atkin applied the neighborly principle - drawing inspiration from the biblical Golden Rule, as in the parable of the Good Samaritan. 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