

THE PARABLE OF THE GOOD SAMARITAN AS A MODEL FOR CHRISTIAN  
LIFESTYLE

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## ABSTRACT

This study titled: "The Parable of the Good Samaritan as a Model for Christian Lifestyle" was born out of the researcher's interest in looking into what God expects of individual Christian in living the life of love as explained by Jesus Christ in the parable of the Good Samaritan, as recorded in Luke 10:25-37. The research was carried out in order to help identify great lessons of life from the parable that stands out to be model for Christian lifestyle, which if imbibed will make Christian great tool of transformation that the world needs. This research was done using analysis and evaluation of existing literature. These include books, journals, articles, internet source materials and newspapers. The Bible was the foundation upon which all these sources were built. It was discovered that the tangible and practical expression of the Christian's internal commitment of life to Christ is in his love expression to his neighbors. The neighbor is anyone that has become a victim of the contemporary hurting society; Christian or non-Christian, without ethnic or tribal restriction. This love expression can only be possible by accepting the fact that the love expression that Christ demands can only occur in the atmosphere of the readiness to sacrifice. The sacrifice can be in form of rendering one's time or other resources for the purpose of rescuing the neighbor from his needy state. This love expression can be done individually or corporately. The researcher, therefore, recommends that Christians wake up to the responsibility of expressing love to those hurting ones around, as this is one good way of spreading the gospel of love which Jesus Christ brought to humanity. The world today is in dire need of practicing Christians, not Christians whose lifestyles contradict their Christian claims.

## 5.2 CONCLUSION

The writer has shown that one of the most influential stories told by Jesus is the parable of the Good Samaritan. The parable explains three major themes, namely, God's kingdom is for all, in God's kingdom the weak are strong, and God looks on the heart. The quality of heart portrayed in this parable is a heart of compassion, a heart that sincerely and impartially loves fellow men, and through this loves God (1John 4:7-12). Matthew 5:7 states, "Blessed are the merciful for they shall be shown mercy." And it can be said as well that, damned are the unmerciful no matter how

religious they may be. God looks on the heart, and he does not much care whether the exterior is Samaritan or Levite or any other outward distinction. God discriminates only on the basis of whether the inner person is humble and just, merciful and kindly.

The parable helps to reveal the power and the boundless nature of Christian love. It is that kind of love that can have a transforming influence on the world. There is no doubt that if Christians can model their lives after the deeds of the Samaritan in this parable, the society will be drastically and positively affected; the light of the gospel will be made to reflect on all, especially the pre-Christians.

Virtually all the parables told by Jesus are concerning the kingdom of God, but the parable of the Good Samaritan was told to help believers know the character of those who are already the citizens of God's kingdom. The parable explains the external tangible expression of the internal commitment of Life to Christ. Love to God is love to men. No one can claim to love God without expressing the same love to those around.

Keith-Lucas observes;

A Christian, whose most important claim is that he is saved, forgiven, reconciled, given a new purpose in life, cannot do anything else but want to help someone else. In the whole realm of his dealing with people, this is the only possible way of expressing gratitude to God. This is the central reason why a Christian wants to help. It is his response to God.<sup>84</sup>

Jesus Christ, the only example that is expected to be emulated by all Christians, during his earthly ministry went about doing good. He helped the sick and used his time and energy in helping the needy. For Christians to be true followers of

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<sup>84</sup> Alan Keith-Lucas, *This Difficult Business of Helping*, (Richmond, Virginia: CLC Press, 1965), 8.

Christ whom they profess as their Lord, they must allow themselves to be released to the dictates of Christ by helping those in need. Every Christian must know that meeting the need of the needy is not an option but a necessity. It is true that no individual or congregation can meet the needs of the whole world. However, if each person tries to meet the need of those around him, especially the hurting ones, a great transformation will take place in the world.

### 5.3 RECOMMENDATIONS

Based on this study, the writer would like to give the following recommendations:

1. Teachings on the biblical meaning of love should be intensified in the church.
2. Christians should live the life of love which they profess to have received from their Lord and Savior.
3. Christians should see themselves as the agents of change that the world need, by taking up as a responsibility, helping those around them.
4. The church should rise up to the responsibility of meeting the need of the abandoned and rejected around her.
5. The theological educator should lay more emphasis on the teaching of the love nature of God, which all is expected to exemplify.
6. The government of the land should do her part in putting in place measures that can serve as guard or protection to those who may be willing to be of help to those who are victims of the hurting society, for instance automobile accident victims, as the reason why many are not ready to be of help to such

victims is due to the fear that what if the person being helped dies in the course of rendering the help.