A Literary Approach to the Parable of the Good Samaritan in the Gospel of Luke[1]

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ABSTRACT

Although the Parable of the Good Samaritan is brief, it constitutes a complete story in itself, allowing for interpretation independent of the Old Testament. However, Ezekiel 34 is a passage that proclaims God Himself will come as a shepherd. In Ezekiel 34, the Hebrew word "חבש" (to bind up) is translated as "καταδέω" in the Septuagint (LXX). Notably, the word "καταδέω" (bind) appears only once in the entire New Testament—in the Parable of the Good Samaritan.

This linguistic connection suggests that Jesus introduced the parable with the imagery of the shepherd and the sheep in Ezekiel 34 in mind. Luke, understanding Jesus' narrative intent, employs a literary device to ensure that the Parable of the Good Samaritan—unique to the Gospel of Luke—is correctly interpreted. Luke employs a literary technique to connect the Parable of the Good Samaritan with two key narratives:

1) The raising of the dead son of the widow in Nain (Luke 7:11–17).

2) The coronation of the king at Bethany.

In both narratives, Jesus is the central figure. Luke deliberately links these stories to the Parable of the Good Samaritan to direct the reader's focus toward Jesus Christ. The purpose of this literary connection is to emphasize that Jesus Christ should be at the center of the interpretation of the Parable of the Good Samaritan. Thus, if we accept Luke's literary device and recognize that the focus of the Parable of the Good Samaritan is Jesus, then this parable must be interpreted Christologically.

Key words : Literary device, Bind up, καταδέω, The parable of the Good Samaritan, Ezekiel 34.

I. Introduction

After Adolf Jülicher argued that Jesus' parables should be understood as similitudes rather than allegories, many scholars have interpreted the conclusion of the conversation about eternal life between the lawyer and Jesus—where Jesus tells the lawyer, "Go and do likewise"—primarily in moral, instructive, or exemplary ways.

Park Soo-am, however, identifies six key issues with interpreting the parable as merely a lesson in Jesus' moral humanitarianism and argues that a fresh approach to understanding the Parable of the Good Samaritan is necessary.[2] Regarding this parable, Choi Gap-jong states: "Throughout Christian

1 This paper is a carefully translated and expanded version of the study originally published in Korean as "The parable of the Good Samaritan approached through Luke's Literary Device" in the Journal of Christian Philosophy 39 (2024). The translation has been meticulously reviewed to preserve the theological and literary nuances of the original text. This paper serves as the foundation for the study "The Parable of the Good Samaritan: An Intertextual Approach to Ezekiel 34."

2 Soo-Am Park, "Rethinking the interpretation of the parable of the Good Samaritan," *Christian Thought* Vol.25 (1981.9), 144-146.

history, it is one of the most well-known and extensively studied parables of Jesus. Nevertheless, even in recent times, scholars of parables have yet to reach a unified conclusion on its interpretation."[3]

While it is inappropriate to treat the Bible as ordinary literature, this lack of consensus arises from the tendency to focus solely on the parable itself while overlooking the fact that God's Word is conveyed through literary form. This paper seeks to explore how Luke presents the Parable of the Good Samaritan—a narrative unique to his Gospel—and what his intended meaning is through the use of literary devices. By analyzing Luke's narrative intent, I aim to demonstrate that the parable Jesus narrates to the lawyer serves as the fulfillment of the prophecy in Ezekiel 34.

II. The Lawyer's Narrative on Eternal Life

For convenience, we can refer to the dialogue between the lawyer and Jesus about eternal life as "the lawyer's eternal life narrative." Until now, scholars have typically structured this dialogue around two distinct questions, treating the lawyer's first and second questions as unrelated to each other. Panim Kim affirms this perspective, stating: "The argument that the lawyer's first question and second question are unrelated has been made by many scholars."[4]

Moreover, many interpreters have understood "Go and do likewise" as an exhortation to emulate the actions of the Good Samaritan. As a result, the lawyer's eternal life narrative has often been reduced to two simple themes: 'love for God' and 'love for neighbor.'[5] This approach has given rise to numerous interpretations of the Parable of the Good Samaritan, much like the infinite number of lines that can pass through a single point in mathematics.

However, this interpretation raises several critical questions regarding Luke's intentions and the validity of such an approach:

1) The second question naturally arises from the first. Without the lawyer's initial inquiry, the second question would not exist.

2) There is no compelling reason to separate the Parable of the Good Samaritan from the first question, interpreting it only within the framework of the second question.

3) The lawyer's eternal life narrative remains incomplete until verse 37.

Therefore, while the Parable of the Good Samaritan is directly connected to the lawyer's second question ("Who is my neighbor?"), it should also be seen as indirectly linked to his first question. Thus, rather than viewing the two questions in isolation, they should be understood as interrelated within Luke's narrative structure.

3 Gab-jong Choi, "The Interpretation of the Parables of Jesus and the Parables of the Good Samaritan," *Jinri Non-Dan* No.2 (1998), 344.

4 Panim Kim, "A Study on the Parable of the Good Samaritan (Luke 10:30-35)," *Korean New Testament Studies* Vol. 14. No. 04 (2007.12), 1019.

5 Young-hwan Seo, "Eternal Life and My Neighbor: Luke 10:25-37," *Koryo Theology* Vol. 8 (2003.04), 30.

1. Eternal Life Narrative Approached by Plot

Kenneth Bailey explains that the eternal life narrative of the lawyer is largely divided into two rounds, with each round containing two questions and two answers.[6] This division stems from the narrator's observation of the lawyer's conviction that "he considered himself righteous." While this approach may be appropriate in terms of the question-and-answer format, it is less convincing when evaluated in terms of narrative content. Richard L. Pratt defines an episode as the simplest unit of narrative material that displays a significant level of independence from its context.[7]

Although it is a brief six-verse parable, Panim Kim views Luke 10:30–35 as having a perfect novelistic plot, consisting of a beginning (30a), development (30b), climax (31–34), and finale (35).[8] This paper treats the eternal life narrative of the lawyer as a single, unified, and resolved narrative,[9] rather than dividing it into separate paragraphs. This decision is based on the fact that both of the lawyer's questions are ultimately resolved through Jesus' introduction of the parable of the Good Samaritan.

To view the two questions as interconnected within a single narrative, it is essential to approach the eternal life narrative of the lawyer from the perspective of narrative reversal. Moving away from a paragraph-centered approach, this paper adopts a plot-based analysis and interprets the narrative through a seven-step plot[10] structure: "Question– Rising Movement– Transition 1– New Phase– Transition 2– Falling Movement– Resolution."

- Question – "What must I do to inherit eternal life?" (10:25)
  - Rising Movement – "What is written in the Law? How do you read it?" (10:26–28)
    - Transition 1 – "Who is my neighbor?" (10:29)
      - New Phase – The Parable of the Good Samaritan (10:30–35)
    - Transition 2 – "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" (10:36)
  - Falling Movement – "The one who showed him mercy." (10:37a)
- Reslution – "Go and do likewise." (10:37b)

6 Kenneth E. Bailey, *Poet & Peasant and Through Peasant Eyes* (Michigan: William B. Eerdmans Publishing, 1994), 35-54.

7 Richard L. Pratt, *He Gave Us Stories: The Bible Student's Guide to Interpreting Old Testament Narratives* (Brentwood, Tenn.: Wolgemuth & Hyatt, 1990), 180.

8 Panim Kim, "A Study on the Parable of the Good Samaritan (Luke 10:30-35)," 1021.

9 Richard L. Pratt divides the individual episodes into three types: simple report episodes, unresolved tension episodes, and resolved episodes. Pratt, *He Gave Us Stories: The Bible Student's Guide to Interpreting Old Testament Narratives*, 180-183.

10 Plot is what happens in your story, the events that take place or it means the arrangement of logical developments. Raymond Obstfeld, *Fiction First Aid: Instant Remedies for Novels, Stories, and Scripts* (Cincinnati: F & W Media Inc, 2002), 6-15.

• Question

The eternal life narrative of the lawyer begins with the lawyer asking Jesus, "What must I do to inherit eternal life?" This initial question establishes the dialogue between the lawyer and Jesus, serving as the starting point of the narrative.

• Rising Movement

Instead of providing a direct answer, Jesus responds with a counter-question: "What is written in the law? How do you read it?" Recognizing that the questioner is a lawyer, Jesus frames His response in a manner that engages the lawyer's expertise in the law.

This stage corresponds to a rising action, where the conversation expands as the lawyer answers in accordance with the law: "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" (10:27). Jesus affirms the lawyer's answer, saying, "You have given the right answer; do this, and you will live" (10:28). At this point, the dialogue seems to approach its conclusion.

• Transition 1

Suddenly, the lawyer, seeking to justify himself, asks Jesus, "Then who is my neighbor?" (Transition 1), causing a shift in the conversation. If the lawyer had not asked this second question, verse 28 would have served as the resolution. In that case, this episode would have followed the simplest structure of "problem–resolution." However, due to the lawyer's additional question, verse 28 instead functions as part of an upward movement, leading the discussion further rather than concluding it.

• New Phase

Rather than answering the lawyer's second question directly, Jesus shifts the conversation into a new phase by introducing the parable of the Good Samaritan (10:30–35). The placement of the parable at the center of the narrative structure highlights its theological and literary significance. This central position indicates that the parable is pivotal not only to resolving the lawyer's second question but also to addressing his initial inquiry about eternal life.

• Transition 2

Following the parable, Jesus asks another counter-question: "Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" (10:36). This marks the second transition, guiding the narrative toward its resolution.

• Falling Movement

The lawyer responds to Jesus's question, saying, "The one who showed him mercy" (10:37a). This reply, drawn from the parable, initiates a downward movement as the tension in the narrative begins to resolve.

• Resolution

Upon hearing the lawyer's answer, Jesus concludes with the final exhortation: "Go and do likewise" (10:37b).

This solution not only resolves the lawyer's second question but also indirectly addresses his first question about inheriting eternal life. The placement of the parable at the structural center ensures that it plays a dual role in resolving both inquiries and underscores its theological depth. Scholars have raised three key questions regarding the parable of the Good Samaritan:[11]

1) Was Luke 10:30–35 originally an independent parable, or was Luke 10:25–37 delivered as a unified narrative?

2) Are Luke 10:25–28 (the debate between Jesus and the lawyer) and Luke 10:30–35 (the parable of the Good Samaritan) independent units, with verse 29 serving as a later editorial link?

3) Were Luke 10:36–37 originally part of verses 30–35, or were they added later in the editing process?

This paper, however, demonstrates conclusively that the eternal life narrative of the lawyer—including the parable of the Good Samaritan—forms a single, unified story. The plot structure proposed in this study decisively resolves these debates and establishes the narrative as a cohesive literary unit rather than a compilation of separate elements.

2. The Divine Shepherd of Ezekiel Chapter 34

In the ancient Near East, kings were often compared to shepherds, and their people were likened to flocks of sheep.[12] Just as a shepherd's role is to protect the flock from wild animals and thieves and to lead them to pasture and water, so too were the leaders of nations expected to protect the lives and property of their people and provide for their needs.

The relationship between YHWH and the leaders of Israel parallels that of a flock owner and a shepherd tasked with tending the owner's sheep. However, Jacob's confession expands this metaphor beyond political leaders, declaring: "God has shepherded me from my birth until now" (Gen 48:15).[13] This demonstrates that the shepherd image was not limited to earthly rulers but was also used to describe God Himself. God entrusted His flock—the people of Israel—to political leaders, but they failed in their duty. Neglecting the sheep, they allowed them to become weak, sick, and wounded. Consequently, God declared: "I myself will be their shepherd" (Ezkiel 34:15).

11 Ein-Sik Chang, *The Parable of the Good Samarita from the Perspective of Narrative Criticism* (Master's thesis in Pastoral Theology, Hannam University Interdisciplinary Graduate School of Theology, 1998), 2-3.

12 Seock-Tae Son, *Old Testament Theology for the Gospel Ministry*, (Seoul: CLC, 2006), 340.

13 The expression "shepherd" in 2 Samuel 5:2, is not a noun in the Hebrew text, but a verb, using the word "רעה", which means "to tend the sheep". Genesis 48:15 also uses the word "רעה." Seock-Tae Son, "YHWH, The Shepherd of Israel," *Journal for the study of Reformed Theology* Vol.2 (1995), 15.

• God as the Divine Shepherd

How does God Himself become a shepherd? Ezekiel 34:23 states: "I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd."[14] This prophecy raises an important question: Who is this shepherd like David?

Given that approximately 400 years separate Ezekiel's prophecy and the reign of David,[15] this shepherd cannot refer to David himself. Instead, it refers to a "Shepherd-God"[16]—a divine shepherd who transcends human limitations. The divine shepherd is not merely an ordinary human leader but God incarnate, who comes in human form to fulfill the role of the shepherd.

3. Jesus' Intention in Introducing Parables

Jesus was fully aware that Ezekiel 34 was a prophecy about Himself. When the lawyer asked Jesus, "What must I do to inherit eternal life?" (Luke 10:25), Jesus responded with a counter-question, asking what was written in the Law and how the lawyer interpreted it. The lawyer combined the commandments from Deuteronomy 6:5 and Leviticus 19:18[17] and replied: "Love the Lord your God with all your heart, soul, strength, and mind, and love your neighbor as yourself." The command in Deuteronomy 6:5 to love YHWH God was not only a covenantal requirement for Israel but also a proposition for obtaining eternal life.

• Redefining Eternal Life and Love

Until then, loving YHWH God had been the prescribed way to obtain eternal life. However, Jesus came as the divine shepherd prophesied in Ezekiel 34. After identifying Himself as the Good Shepherd, Jesus sought to redefine both the path to eternal life and the object of love.

This redefinition does not imply that the method of salvation has changed in redemptive history. As ChungYeon Kim observes: "In the Gospel of Luke, Jesus was already the Savior, and salvation is given through Jesus. And now, as we come to the Acts of the Apostles, it becomes clearer and clearer."[18] In this context, the object of love commanded for Israel shifted from YHWH God to Jesus Himself, the divine Shepherd.

14 Regarding a shepherd like David, Geun-yeon Lee explains a shepherd like David in his doctoral thesis as follows: First, he is a person with royal authority like God.Second, God calls David "my servant" shows the relationship between God and David, a messianic figure. Third, he is someone who does God's work by judging false shepherds and caring for God's sheep. Fourth, the shepherd David appears as the guarantee of the new covenant. Geun-yeon Lee, *A Study of Ezekiel as the Foundation of Messianic Understanding in the Gospel of John: With special reference to Ezekiel 34-48* (Ph.D thesis in Old Testament Theology, The Graduate School Asia United Theological University, 2019), 90-91.

15 David reigned from 1010 to 970 BC and Ezekiel was captured with King Jehoiachin in 597 BC during the first invasion of Babylon (Gel 1:2).

16 Seock-Tae Son, *Ezekiel Lecture Plan* (Reformed Graduate University 2nd Semester 2020 master's and doctoral program), 61.

17 Darrell L. Bock, *Luke Volume 2: 9:51-24:53* (Michigan: Grand Rapids, 1996), 10:27 verses at 3% of epub.

18 ChungYeon Kim, "The Eternal Life and the Salvation by Luke- a Study of Lk 10:25-37 and 18:18-30," *The Korea Theological Study Insintitue* No.167 (2014), 66.

• Clarifying the Shift

This shift does not suggest that loving YHWH God is no longer required. Rather, it signifies that loving God now involves recognizing and loving Jesus—the incarnate Shepherd sent by God. In essence, Jesus redefined the expression of love for YHWH by presenting Himself as the divine mediator and the fulfillment of Ezekiel's prophecy.

• Jesus' Use of "καταδέω" and Its Connection to Ezekiel 34

Jesus, the narrator, tells the parable of the Good Samaritan in response to the lawyer's question, "Who is my neighbor?" In this parable, Jesus uses the word "καταδέω" to describe the binding of wounds after the Good Samaritan poured oil and wine on them. The Greek word "καταδέω", meaning "to bind" or "to bandage", appears only once in the New Testament.

This rare and deliberate word choice serves as a crucial link to the Old Testament. In Ezekiel 34:4, 16, YHWH God, through the prophet Ezekiel, declares that He will become a shepherd who binds up the wounded. The Hebrew word for "bind up" in this passage is "havash" (חבש), which is translated as "καταδέω" in the Septuagint.

Thus, Jesus, the narrator, intentionally evokes the imagery of Ezekiel 34—the shepherd caring for the wounded sheep—in the mind of the lawyer, using "καταδέω" as a window[19] into this Old Testament theme. In this sense, Ezekiel 34 serves as a prototype for the image presented in the parable of the Good Samaritan.

• Understanding the Narrative Through Luke's Literary Framework

The individuals who properly understood the parable of the Good Samaritan include: Jesus, the narrator, who introduced the parable. The lawyer, who heard it. Luke, who wrote it down. Although Jesus, the narrator, did not explicitly state His intentions, we must assume that His meaning was conveyed to the lawyer and to Luke through the inspiration of the Holy Spirit as the Gospel writers recorded their accounts. Consequently, the true meaning of the parable of the Good Samaritan must be discerned through Luke's text.

• Luke as Historian, Theologian, and Artist

While Luke is widely recognized as a historian and theologian, scholars have increasingly come to appreciate his literary skills in composing narratives and now view him as an artist.[20] This literary perspective has opened the way to reading the Bible as literature, enabling readers to identify literary devices used by Luke. Such devices include the linking of the parable of the Good Samaritan with other stories to emphasize theological themes.

Recognizing Luke's literary artistry reveals that Jesus, the narrator, intentionally used "καταδέω" in

19 Poet Chunsu Kim embodied intertextuality by expressing in the poem "Snow Falling on Chagall's Village" the feelings he had after seeing Marc Chagall's painting "I and the Village". The word "Chagall" was used as a "window" in the title and content of the poem.

20 Mark Allan Powell, *What are they saying about Luke* (New York: Paulist Press 1989), 5-10.

the parable of the Good Samaritan to evoke the image of the shepherd healing the wounded sheep in Ezekiel 34.[21]

• Shepherd Imagery in Luke and Its Connection to Ezekiel 34

It is generally understood that the Gospel of John describes Jesus Christ as a shepherd. As a result, it may not be immediately evident that Luke also employs shepherd and sheep imagery in the parable of the Good Samaritan. However, while John presents a one-sided declaration that Jesus is the Good Shepherd (John 10:11), Luke weaves the shepherd motif into his narrative structure.

For instance, Luke uniquely records the story of angels announcing the birth of Jesus to shepherds in Luke 2:8–20. The angels proclaimed to the shepherds guarding their flocks that "Christ the Lord" had been born in the town of David. In response, the shepherds went to Bethlehem, found the baby lying in a manger, and told Mary and Joseph what they had heard from the angels.

This shepherd imagery in Luke's infancy narrative is distinct from other Gospels, underscoring Luke's deliberate use of this motif.

• Why Shepherds?

Why did the angels appear to shepherds rather than to people of other professions? And why did only Luke include this story? Additionally, in Luke 19:1–10, the story of Zacchaeus provides further evidence of Luke's emphasis on the shepherd motif. In this passage, Jesus declares that He has come to seek the lost, echoing the imagery of YHWH God as a shepherd in Ezekiel 34—the One who seeks and rescues His scattered sheep. This story of Zacchaeus, like the parable of the Good Samaritan, is unique to Luke and reinforces Luke's use of shepherd imagery to highlight Jesus' redemptive mission.

• Luke's Shepherd Imagery and Its Theological Implications

For Luke, the image of the shepherd and the sheep is neither accidental nor unfamiliar—it is theologically deliberate and deeply rooted in the Old Testament prophecy of Ezekiel 34. This connection supports the central argument of this paper: The prophecy in Ezekiel 34:15, where YHWH God promises to become a shepherd and personally care for the wounded sheep, finds its fulfillment in Jesus Christ—a fulfillment symbolized through the parable of the Good Samaritan.

III. Luke's Intention through Literary Devices

The Bible is fundamentally a historical testimony of faith. Although it is written in literary language and adopts literary forms, it differs significantly from general literature.[22] Unlike postmodern readers,

21 Gehardsson approached this parable christologically. Birger Gerhardsson, *The Good Samaritan - the Good Shepherd* (Lund: C. W. K. Gleerup, 1958), 14-22. However, the image of the shepherd in Ezekiel 34 is not linked to the parable of the Good Samaritan by the words "חבש" and "καταδέω."

22 Jaeseok Choi, *Why do Christians need literacy?* (Seoul: CLC, 2006), 50-76.

who are often unconstrained by the author's intent and interpret texts according to their own ideas,[23] readers of the Bible must remain mindful of the actions of God and the intention of the Holy Spirit, who is regarded as the ultimate author of Scripture. Therefore, the author's intention must be discerned through context.

• The Parable of the Good Samaritan and Its Context

The parable of the Good Samaritan stands out as both a complete story in itself and a unique material in the Gospel of Luke. While its completeness makes it possible to interpret the parable independently, doing so risks decontextualization—especially when the parable is read apart from its Old Testament background.

If readers fail to consider Jesus' intention and Luke's literary composition, they may overlook the original meaning and fall into arbitrary interpretations. Even though the parable is a self-contained narrative, it is embedded within the larger narrative flow of the Gospel of Luke. Therefore, it should not be isolated from its contextual framework.

• Luke's Literary Device: Linking Stories

Luke employs a unique literary device to reveal the intended meaning of the parable of the Good Samaritan. This device intertextually links the parable with two other stories—providing deeper theological significance and situating the parable within a broader narrative framework.

1. Luke Links it to the Story of the Widow of Nain

In the parable of the Good Samaritan, the story of the Samaritan occupies approximately two-thirds of the narrative.[24] The focus is placed on the extraordinary actions of the Samaritan, who appears as the third character in the sequence.[25] By contrast, the priest and the Levite are portrayed as passersby who fail to act and simply continue on their way. Their roles are presented as incidental, reflecting what might have been considered ordinary behavior in their daily routines.

• The Roles of the Priest and the Levite

Neither the priest nor the Levite exhibits any significant involvement in the story. If either had responded with a remarkable action or statement, it might have introduced a new development or left a memorable impression. However, their silence and inaction are deliberate narrative choices, and Jesus, the narrator, seems to have no intention of highlighting their roles. Instead, Jesus' focus is directed toward the Samaritan, whose behavior is presented as decisive and redemptive—forming the climactic

23 Yung-Han Kim, "Hermeneutic Realism as a Christian Epistemology," *Journal of Christian Philosophy* Vol. 9 (2009), 6.

24 Gab-jong Choi, "The Interpretation of the Parables of Jesus and the Parables of the Good Samaritan," 352.

25 Charles W. Hedrick, *Parables as Poetic Fictions: The Creative Voice of Jesus* (Peabody: Hendrickson, 1994), 102.

moment of the parable.

• Avoiding Over-Interpretation

It is important to recognize that the inclusion of the priest and the Levite is not necessarily a condemnation of their moral failure. Although readers often tend to over-interpret their inaction as indictments of religious hypocrisy, the narrative structure suggests that their roles are secondary. The central intention of Jesus, the narrator, is not to judge their actions but to contrast them with the Samaritan's response.

• Questioning Jesus' Intentions

Given this framework, what was Jesus' intention as the narrator of this scene? Rather than emphasizing moral deficiencies, Jesus appears to be guiding the audience toward a deeper reflection on the Samaritan's redemptive actions, which point to the divine compassion foreshadowed in Ezekiel 34 and illustrated through literary parallels such as the story of the widow of Nain (Luke 7:11–17).

• Metaphors and the Creation of New Imagery in Parables

When parables are approached as metaphors, they function as tools that lead the listener into a new world and generate new imagery. But what is the prerequisite for a metaphor to create new images in the minds of its audience?

For a metaphor to be effective, it must introduce elements that disrupt familiar expectations and challenge pre-existing perceptions. Just as a new city can only be built after an existing city has been destroyed by war or in a previously uninhabited area, so too must the listener's mental landscape be unsettled to allow for the formation of new imagery.

• Familiar Expectations and Their Disruption

When encountering the parable of the Good Samaritan, the audience would naturally expect the priest or the Levite to help the man who had fallen into the hands of robbers. Such an expectation arises because priests and Levites were seen as adherents of righteousness and justice, principles instilled by God.

Had the priest or Levite helped the half-dead man, the audience would likely have taken it for granted. Since this expected behavior aligns with their pre-existing image of religious leaders, it would not have produced any new imagery or theological insight.

• The Shock of the Unexpected

However, the audience must have been deeply shocked when the priest passed by the injured man, avoiding him altogether. Their surprise would have intensified when the Levite, appearing immediately afterward, also failed to help and walked away.

These unexpected actions would have disrupted the audience's familiar image of religious

leaders, shaking their assumptions and forcing them to reevaluate their expectations. By challenging conventional images, Jesus' parable effectively destabilizes the old framework and creates space for a new theological perspective to emerge.[26]

• The Samaritan's Unexpected Compassion and Its Impact on the Audience

When the audience discovered that the third character in the parable was a Samaritan, their shock would have intensified. They likely expected an ordinary Jew—someone from the same social class as the victim—to come to his aid. Instead, the appearance of a Samaritan, a figure despised and shunned by the Jews, introduced a wholly unexpected turn of events.

• Heightened Despair and Disbelief

The fact that the priest and the Levite had already passed by, avoiding the victim, would have heightened the audience's sense of despair. Given the social tensions between Jews and Samaritans, the appearance of a Samaritan likely deepened their astonishment, evoking sighs of disbelief and even hopelessness at the prospect of any assistance.

Contrary to their expectations, however, the Samaritan did not bypass the injured man but approached him. This unexpected act of compassion would have delivered a profound shock to the audience—similar to a Copernican revolution—completely overturning their preconceived notions and forcing them to reevaluate their assumptions about neighborly love and religious responsibility.

• The Audience's Response

Shaken by the startling actions of the Samaritan, the audience would have inevitably asked: "What is happening?" Their preconceived notions crumbled as the Samaritan defied expectations. Unlike the priest and the Levite, the Samaritan stopped and approached the injured man. What made the Samaritan act differently from them?"

• Jesus' Use of the Word "ἐσπλαγχνίσθη" (Compassion)

First, Jesus, the narrator, provides a key explanation for the Samaritan's distinctiveness by describing his state of mind with the Greek word "ἐσπλαγχνίσθη" (Luke 10:33). This word, meaning "to feel deep compassion" or "to be moved in one's innermost being", highlights the Samaritan's heartfelt response to the man on the brink of death.

In contrast to the indifference of the priest and the Levite, the Samaritan is depicted as having a compassionate heart—a trait that compels him to act and approach the man who had fallen into the hands of robbers.

• The Samaritan's Unexpected Compassion and Its Theological Impact

26 But in the metaphor, we have an image with a certain shock to the imagination which directly conveys a vision of what is signified. Amos N. Wilder, *Early Christian Rhetoric: The Language of the Gospel*, (Cambridge, MA: Harvard University Press, 1971), 72.

The Samaritan's Unexpected Compassion and Its Theological Impact Jesus, the narrator, deliberately refers to the man who had fallen into the hands of robbers as "a man", intentionally avoiding any specific identification.[27] However, the Jewish audience would have naturally assumed him to be a fellow Jew. For this audience, the idea of a Samaritan—a figure despised and shunned by Jews—coming to the aid of such a man would have been an entirely unexpected scenario.[28]

Why did Jesus, the narrator, present such an unforeseen action by a Samaritan, shattering existing notions and disrupting the audience's expectations? As the story unfolds in an unexpected direction, the familiar image the audience held collapses, prompting them to search for a new image to replace it. This disruption naturally compels the audience to ask: "Who does the Good Samaritan with a compassionate heart represent?"[29]

At this point, the new image forming in the audience's minds should not be random but must correspond to the intended metaphor set by Jesus, the narrator. When the audience's interpretation aligns with the author's intent, the metaphor fulfills its role—leading to spiritual insight and theological reflection.

• Luke's Literary Devices and Intertextual Connections

Luke employs literary devices to ensure that readers and listeners recall the same image that Jesus intended to convey through the parable. One key strategy is linking the parable of the Good Samaritan with the story of raising the son of the widow of Nain (Luke 7:11–17). The first connection Luke adopts is the word "σπλαγχνίζομαι."[30]

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27 Charles Hedrick describes a man as follows. The auditors know virtually nothing about the figure traveling from Jerusalem to Jericho. He could have been of any nationality: Greek, Roman, Jew, Samaritan, or something else. Most interpreters simply ignore the anonymity of this shadowy figure as apparently insignificant for the story; or if they note the anonymity of the man, they simply assume he is Jewish. That identification likely stems from one of the following three assumptions; (1) the designation of priest and Levite as characters in the story implies it; (2) being misled by Luke's emphasis on the designated character of the third man as Samaritan, they assume the story does not work without the injured man being Jewish; (3) they assume that Jesus told the story to Jews, and hence the auditors would assume that the injured man was Jewish. But precisely because social labels are deliberately given to three of four characters in the story, the anonymity of the fourth character must be taken seriously. Charles W. Hedrick, *Parables as Poetic Fictions: The Creative Voice of Jesus*, 103.

28 Kyeong-jin Kim, "The Concept of Neighbor and Neighborly Love from a Community Perspective—Focusing on the Parable of the Good Samaritan (Luke 10:25-37)," *Baekseok Journal* 4, no. 3 (2003), 14.

29 Barclay describes the Samaritan as follows: "The listeners would obviously expect that with his arrival the villain had arrived. He may not have been racially a Samaritan at all. The Jews had no dealings with the Samaritans and yet this man seems to have been a kind of commercial traveler who was a regular visitor to the inn. In John 8:48 the Jews call Jesus a Samaritan. The name was sometimes used to describe someone who was considered a heretic and a breaker of the ceremonial law. Perhaps this man was a Samaritan in the sense of being one whom orthodox good people despised." William Barclay, *The Gospels of Luke* (Louisville; Westmonster John Knox Press, 2001) 166.

30 The prototype of "ἐσπλαγχνίσθη" is "σπλαγχνίζομαι", which means "to feel sympathy, to feel compassion," and it appears 12 times in the Synoptic Gospels alone. This word is a verb derived from the noun "σπλάγχνον." The plural form "σπλάγχνα" of "σπλάγχνον" is primarily used and refers to the internal parts of a body, especially the viscera, entrails, or internal organs. Walter Bauer and Frederick William Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press, 2021), 834.

This Greek word, meaning “to feel deep compassion” or “to be moved in one’s innermost being”, expresses profound sympathy for someone facing death. In both narratives, "σπλαγχνίζομαι" is used to highlight compassion:[31] In the Parable of the Good Samaritan—The Samaritan shows compassion and pity for the man close to death, a quality absent in the priest and the Levite.

In the Widow of Nain’s Story—Jesus is moved with compassion before raising the dead son to life. If the Good Samaritan had no compassion for the man who had fallen into the hands of robbers, he would have passed by—no different from the priest or the Levite. However, the Samaritan’s compassionate heart drives him to act, symbolizing the divine compassion embodied in Jesus Christ—the true Shepherd prophesied in Ezekiel 34.

As Jesus approached the gate of Nain, He encountered a funeral procession carrying out a dead man. Luke identifies the deceased as the widow’s only son, emphasizing her profound loss and vulnerability. To convey Jesus’ compassion for the widow who had lost her only son, Luke uses the Greek word "σπλαγχνίζομαι"—a term that denotes deep, heartfelt compassion.

• Deliberate Use of Language

In the Story of the Widow of Nain—Jesus expresses compassion for the widow’s grief and restores her son to life. In the Parable of the Good Samaritan—The Samaritan’s compassion for the man near death compels him to care for his wounds and ensure his recovery. By employing the same word "σπλαγχνίζομαι", Luke emphasizes that Jesus’ compassion for the widow’s loss was equal to the Samaritan’s compassion for the dying man.[32]

• The Unique Parallel Phrase

The second connection is the unique parallel phrase expressed as "ἐσπλαγχνίσθη - καὶ προσελθὼν", which reinforces the first connection established through compassion (σπλαγχνίζομαι). The man who had fallen into the hands of robbers was: Beaten, Abandoned, Without help from passersby, and Awaiting death without hope.

Jesus, the narrator, employs this distinct parallel phrase to describe the actions of the Good Samaritan, who approached the man with compassion. Similarly, Luke uses this unique phrase to depict Jesus approaching the widow of Nain, when He saw her weeping over the death of her son.

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31 Examples of the use of the word "σπλαγχνίζομαι" are as follows: It was used in the petition of a leper (Mk 1:40), the petition of the father of a demon-possessed child (Mk 9:22), the petition of two blind men (Mt 20:34), and the response to a widow weeping over the death of her son (Lk 7:13). And this word is used in the parables of the Good Samaritan, the parable of the Prodigal Son, and the parable of the Unforgiving and Merciless Servant that Jesus introduced. What these three parables have in common is that Jesus intentionally used the word "splanknizomai" to express his sad feelings about people who are in a 'limit situation' (Grenzsituation). The remaining five episodes consistently use the word "σπλαγχνίζομαι" to express the heart of Jesus Christ looking at a flock like sheep without a shepherd.

32 If we look at this event in chronological order, the actual event of the raising of the dead son of the widow of Nain occurred during the third Galilean mission, and the parable of the Good Samaritan occurred later, during the later Jewish mission. However, this is possible because the Gospel of Luke was the last to be written down.

10:33-34a a Samaritan had compassion ~ and went to him and bandaged his wounds,
(καὶ ἰδὼν ἐσπλαγχνίσθη - καὶ προσελθὼν κατέδησεν)

7:13-14a The Lord had compassion for her ~ Then he came forward and touched the bier
(Κύριος ἐσπλαγχνίσθη - καὶ προσελθὼν ἥψατο)

• Exclusivity of the Phrase

This parallel phrase—"ἐσπλαγχνίσθη - καὶ προσελθὼν"—is unique to Luke, appearing only twice in the Gospel of Luke. It conveys the meaning of: “To take pity on” (ἐσπλαγχνίσθη) and “To draw near” (καὶ προσελθὼν). This specific combination reflects not just an emotional response, but a deliberate movement toward the suffering individual—a compassionate response followed by decisive action.

• The Pattern of Compassion, Movement, and Action

The third connection is the pattern established by the unique parallel phrase—"ἐσπλαγχνίσθη - καὶ προσελθὼν". This pattern highlights a sequence of actions that includes:

○ Source of Action (ἐσπλαγχνίσθη) – Feeling deep sympathy.
○ Movement (καὶ προσελθὼν) – Moving toward the person in need.
○ Contact (κατέδησεν / ἥψατο) – Touching decisively to restore or heal.

• The Good Samaritan’s Actions

In the parable of the Good Samaritan, this pattern is clearly demonstrated: The Samaritan’s compassion (ἐσπλαγχνίσθη) compels him not to ignore the one awaiting death (καὶ προσελθὼν) but to draw near, reflecting divine mercy through deliberate action. With this compassionate heart, he neither avoids nor turns away but draws near to the dying man. He not only pours oil and wine on the wounds but also willingly touches and binds them without hesitation. The Good Samaritan’s actions, driven by a compassionate heart, reflect a progression of: "Source of action → Movement → Contact."

The Parable of the Good Samaritan: had compassion → went to → bandaged

The story of the widow of Nain : compassion for → came forward → touched
"Source of action" **"Movement"** **"Contact"**

• Jesus’ Actions in Raising the Widow’s Son

Similarly, Luke describes Jesus’ compassion for the widow of Nain and then highlights His next action—touching the bier. The Greek word translated as “touched” is "ἅπτομαι".[33] By stating that “He

33 The word "ἅπτομαι" is used in the Gospels 9 times in Matthew, 10 times in Mark, 10 times in Luke, and once

touched the bier", Luke emphasizes Jesus' physical contact with the bier of the dead man, symbolizing a deliberate engagement with death itself. This three-step pattern mirrors the actions of the Good Samaritan, demonstrating a consistent literary structure that underscores divine compassion leading to life-restoring action.

• The Shared Image of Saving Lives

The fourth connection between the parable of the Good Samaritan and the story of the widow's son is the image of saving lives. In the parable of the Good Samaritan, the central image is saving a life—rescuing a man who was left for dead.In the widow's story, the central image is also saving a life—raising the dead and restoring him to his mother. Thus, both narratives focus on restorative acts that symbolize healing, life, and redemption.

2. Luke Links it to the Story of the Coronation

Jesus, the narrator, clearly describes the man who fell into the hands of robbers as going down to Jericho, using the expression "a man went down from Jerusalem to Jericho."[34] The phrase "a priest was going down that way" emphasizes that he was on his way down to Jericho like the man who had fallen into the hands of robbers. The narrator, Jesus, says that a Levite came there, saw him, and passed by on the other side. The Levite is also described as going down to Jericho. If this is the case, then we can assume that the narrator, Jesus, is hinting at something with the use of the expression "going down."

In Luke 19, the place where Jesus told his disciples to bring a colt was a village near Bethpage and Bethany. The Mount of Olives is a mountain to the east of Jerusalem, and its height is 814m, which is about 60m higher than Jerusalem. Bethany was located on a steep descent 1 km south of the eastern side of the Mount of Olives.[35]

Pilgrims coming up from Jericho usually took a route heading southwest along what is called "Wadi Umm esh Shid", passing through Bethany and ascending to the top of the Mount of Olives. Therefore, the phrase "going down from Jerusalem to Jericho" is generally understood to refer to descending from the Mount of Olives through Bethphage and Bethany to Jericho. For this reason, it is safe to say that the expression "when approaching Bethphage and Bethany" creates the image of "the road down to Jericho."

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in John. A woman who had received forgiveness for her sins came with an alabaster box of her perfume and washed Jesus' feet (Luke 7:39). At this time, the Pharisees expressed the woman's behavior as "ἅπτομαι." In John 20:17 this word was used in the phrase "Do not hold on me." Otherwise, the word is used in all the Gospels in relation to Jesus touching the sick to heal them, and people coming to Jesus and touching him to be healed. {Mt 8:3,15;9:20,21,29;14:36(2),17:7;20:34; Mk 1:41;3:10;5:27,28,30,31;6:56;7:33; 8:22;10:13; Lk 5: 13;6:19;7:14;8:44,45,46,47;18:15,22:51}.

34 Jericho was at that time pre-eminently a city of priests, so that priests were continually moving to and fro between Jericho and Jerusalem. Norval Geldenhuys, *Commentary on the Gospel of Luke* (Grand Rapids: William B. Eerdmans Publishing, 1960), 314.

35 James R. Edwards, *The Gospel according to Luke* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2015), 544.

In fact, Luke 19:37 say, "As he was now approaching the path down from the Mount of Olives." The word "κατάβασις," expressed as "path down" in verse 37, is a noun derived from "καταβαίνω," expressed as "going down" in Luke 10:30. And "κατάβασις" is used only once in the New Testament. Luke uses the word 'κατάβασις' to remind us that the place where a man was robbed on his way down from Jerusalem to Jericho was on the 'way down' near Bethany and Bethany where Jesus had the coronation ceremony. This is the first connection ring linking the two stories.

• Second Connection Ring: The Use of ἐπιβιβάζω

Let's examine the second connection ring linking the two stories. After treating the wounds of the man who was near death, the Good Samaritan not only refuses to abandon him but also places him on his own beast and takes him to an inn. In this scene, Jesus, the narrator, uses the term "ἐπιβιβάζω" to describe the Samaritan's act of placing the wounded man on the animal.

This imagery highlights the Samaritan's generosity and sacrificial care, as he not only gives his oil and wine but also devotes his time and shares his resources to ensure the man's safety. Through this portrayal, Jesus, the narrator, presents the image of a true shepherd caring for his sheep.

Notably, Luke employs the word 'ἐπιβιβάζω' once more in Luke 19:35, depicting the disciples placing Jesus on a colt at Bethany: "And after throwing their cloaks on the colt, they set (ἐπεβίβασαν) Jesus on it" (Lk 19:35). This word, "ἐπιβιβάζω", appears only twice in the Gospels, both times in Luke. Outside the Gospels, it occurs just once more, in Acts 23:24.[36] I. Howard Marshall observes, "ἐπιβιβάζω is Lucan."[37]

• A Comparison of Gospel Usage

Mk 11:7 and threw their cloaks on it; and Jesus sat on it (ἐκάθισεν ἐπ' αὐτόν)

Jn 12:14 Jesus found a young donkey and sat on it (ἐκάθισεν)

Mt 21:7 and put their cloaks on them, and he sat on them (ἐπέθηκαν)

In these accounts, Mark, John, and Matthew use the verb "καθίζω" (to sit) or its compound form "ἐπικαθίζω" to describe Jesus sitting on the donkey. However, "ἐπικαθίζω"[38] is a compound word derived from "ἐπι" and "καθίζω", indicating an active and deliberate act of sitting. In contrast, "ἐπιβιβάζω" conveys a passive action, where someone is placed or positioned by another, emphasizing dependence and inability to act independently.

• Luke's Purpose in Using the Word ἐπιβιβάζω

What is Luke's purpose in using the word "ἐπιβιβάζω" again in Jesus' coronation ceremony? James Edward explains that when Jehu was crowned king, the people spread their clothes under Jehu's feet

36 Also provide mounts for Paul to ride (ἐπιβιβάσαντες), and take him safely to Felix the governor" (Acts 23:24).

37 I. Howard Marshall, *The Gospels of Luke* (Grand Rapids: William B. Eerdmans Publishing Company, 1992), 449.

38 The "ἐπικαθίζω" used in the Gospel of Matthew was used once in the New Testament.

and blew trumpets (2 Kings 9:13). He cites this as a precedent for how the disciples at Bethphage laid their outer garments on the road and placed Jesus on a donkey's colt, describing it as the 'coronation of Jesus Christ.'[39]

Luke connects the parable of the Good Samaritan with the story of Jesus' enthronement as King in Bethany by using the word 'ἐπιβιβάζω' as a literary link. Luke intentionally highlights the Samaritan's genuine care to save the dying man and Jesus' humility, both serving as profound reflections of divine mercy and sacrificial love. Scholars speculate that the animal that carried the man who fell into the hands of robbers was probably a donkey. However, in the context of linking the two stories through 'ἐπιβιβάζω,' the type of animal is secondary to the symbolic action it conveys.

• Thematic Reversal of Images

In the parable of the Good Samaritan, Jesus, the narrator, creates the image of a Good Samaritan placing a wounded man on his animal. In contrast, the story of the coronation at Bethany presents the reverse image—the disciples placing Jesus on a colt. This outward parallel further emphasizes the reversal of roles—Jesus, the divine King, humbly enters Jerusalem to give His life, while the Samaritan mirrors this sacrifice through his actions.

This imagery parallels the description of Jesus as the Lamb of God proclaimed by John the Baptist: "Behold the Lamb of God who takes away the sin of the world!" (John 1:29). Similarly, Luke 19:37 portrays the disciples placing Jesus on the donkey, presenting an image of Jesus being carried to the place where He would offer life to His sheep.

• The Shared Image of Self-Giving

In both the parable of the Good Samaritan and the coronation at Bethany, the image of "generously giving away what one has" emerges through the word "ἐπιβιβάζω." Thus, these two stories share a common image of sacrificial love and freely offering one's own possessions without hesitation.

This forms the second connection ring linking the two narratives. Through these two connection rings, Luke invites readers to associate the image of the Good Samaritan's boundless love with Jesus' coronation at Bethany, subtly foreshadowing Christ's ultimate act of sacrificial love.

• Luke's Literary Intent

The fact that Jesus, the narrator, first introduces the word "ἐπιβιβάζω" in the parable of the Good Samaritan and that Luke later employs the same word in the story of Jesus' coronation at Bethany strongly suggests intentional usage by Luke. This literary device not only connects the two narratives thematically but also reinforces the image of Christ as the divine Shepherd who carries the burden of sin and leads His people to safety and restoration.

Ultimately, through this deliberate literary structure, Luke invites readers to recognize Jesus as the divine Shepherd who not only leads His people to restoration but also sacrifices Himself for their

39 James R. Edwards, *The Gospels according to Luke*, 546.

redemption.

3. Luke's Intention to Connect the Three Stories

Luke strategically positions the parable of the Good Samaritan between the accounts of the raising of the widow of Nain's dead son and Jesus' coronation at Bethany, bridging them with distinct connection rings.[40] This structural choice serves as Luke's literary device, urging readers to interpret the parable within its contextual framework.

To link the narrative of the widow of Nain's son with the Good Samaritan parable, Luke employs the unique parallel phrase "ἐσπλαγχνίσθη -καὶ προσελθὼν" and the used patterns of a unique parallel phrase and the motif of "saving lives." But, to establish a connection between the Good Samaritan parable and Jesus' coronation at Bethany, Luke utilizes the imagery of "the road down to Jericho" and the image of “generously giving away what he has.” So what is the message Luke is trying to get across?

In this paper, Luke's connection of the Good Samaritan parable to two stories through literary devices was diagrammed in a mathematical expression (Figure 1). The story of the raising of the dead son of the widow of Nain, which is connected to the parable of the Good Samaritan, can be represented by a sequence in the form of "**1 - 3 - (?)**". Here, the story of the raising of the dead son of the widow of Nain is marked as **"1 - 3"** because its meaning is clear. On the other hand, the meaning of the parable of the Good Samaritan is unclear and is marked as "**(?)**". Likewise, the story of Jesus' coronation at Bethany is marked as "**10 - 15**" because its meaning is also clear.[41]

The parable of the Good Samaritan, which is connected to the story of Jesus' coronation at Bethany, can be represented by a sequence in the form of "**(?) - 10 - 15**." When viewed this way, uncovering the meaning of the parable of the Good Samaritan is akin to solving for the missing number **"(?)"** in the sequence. Let us now consider the parable of the Good Samaritan as a puzzle.

1 - 3 - (?)

(?) - 10 - 15

(Figure 1. The parable of the Good Samaritan as a puzzle.)

The central focus of the story of raising the dead son of the widow of Nain is, of course, Jesus Christ. Similarly, the central focus of the story of the coronation at Bethany, which marks the beginning of Jesus' preparation for entry into Jerusalem, is also Jesus Christ. Luke intentionally placed the parable of the Good Samaritan between these two stories that focus on Jesus. He links the parable

40 This intentional arrangement is what I have previously defined as an inter-narrative structure in my study, "The Contextual Chiastic Structure and the Theological Meaning of Eternal Life: A Study on Luke 9:51–11:13," published in Journal of Christian Philosophy 42 (2025). This structure highlights the theological meaning generated by literary symmetry across multiple narratives.

41 The the story of raising the dead son of the widow of Nain as in the form of **"1-3"** and the story of coronation at Bethany as in the form of **"10-15"** merely expresses that the connection ring are different.

to the other two stories through connection rings, indicating that the focus of the parable of the Good Samaritan can be inferred from its connection to these two narratives, both of which are centered on Jesus.

The parable of the Good Samaritan is unique to Luke, and only the text itself can reveal its intended meaning. Therefore, we must trust Luke's text and the literary techniques he employs. According to Luke's text and literary devices, the central focus of the parable of the Good Samaritan is Jesus. Luke intends for readers to interpret the parable with Jesus at the center. But why does Luke focus on Jesus?

Luke does so because he understands the parable of the Good Samaritan, as narrated by Jesus, to evoke in the lawyer's mind the image of the shepherd and the sheep in Ezekiel 34, using the word "καταδέω" as a literary window. Ezekiel 34 presents a scene in which a divine shepherd heals his wounded sheep. Therefore, if the parable's focus is on Jesus, as Luke intends, the word "καταδέω," used by Jesus, acts as a lens connecting the parable to Ezekiel 34. This interpretation is made possible by trusting Luke's text and the literary devices he employs.

IV. Conclusion

Jesus, the narrator, did not explicitly state that the parable of the Good Samaritan, as told to the lawyer, reflected the image of the shepherd and the sheep portrayed in Ezekiel 34. The Hebrew word "שבח" in Ezekiel 34, meaning "bind up," is translated in the Septuagint as "καταδέω." Jesus, the narrator, deliberately employs the word "καταδέω" in the parable of the Good Samaritan.

In particular, the parable of the Good Samaritan is unique to Luke, making it challenging to understand the intention of Jesus, the narrator. Furthermore, since this parable stands as a complete story on its own, it is susceptible to decontextualization. Consequently, the original meaning may be overlooked, leading to arbitrary interpretations and discrepancies between the narrator's intention and the reader's understanding.

So how do we discern the intention of Jesus, the narrator? In this case, we must infer the intention from the text provided by the writer. Fortunately, Luke, who clearly understood Jesus' intention, employed literary devices to ensure that this unique material in his Gospel would not be misinterpreted.

Luke's first literary device is to link the parable of the Good Samaritan with the story of raising the dead son of the widow of Nain. The four connection rings employed here include the word "σπλαγχνίζομαι," the unique parallel phrase "ἐσπλαγχνίσθη - καὶ προσελθὼν," the recurring patterns of this parallel phrase, and the image of "saving life."

Luke's second literary device connects the parable of the Good Samaritan to the story of Jesus' coronation at Bethany. The two connection rings used here are, on the one hand, the image of "the way going down" and, on the other hand, the image of "generously giving away what he has" created by the word ἐπιβιβάζω. Through literary devices, it is clear that Luke links the parable of the Good Samaritan with the two stories in which Jesus is the central figure. I think no reader will deny that.

If readers interpret this parable with Luke's literary devices in mind, it prevents arbitrary

interpretations, even though the parable of the Good Samaritan is unique to Luke. This approach respects the author's intention, prevents misunderstandings between author and reader, and avoids decontextualization. Additionally, it has the advantage of conveying the intent of Jesus, who introduced the parable, without distorting it, thereby making Luke's text more trustworthy. Approaching the parable of the Good Samaritan in relation to the Old Testament, in particular, treats it as part of a unified Bible.

The literary device approach used in this paper can be understood as a solution for interpreting the unique materials used by the Gospel writers. Scott Duvall and J. Daniel Hays state, "Our method of reading the Gospels must respect the means God used to inspire them in the first place. The most important task when reading a series of stories is to look for connections.[42] Luke correctly understood that the parable of the Good Samaritan, introduced by Jesus to the lawyer who asked about the way to eternal life and whom to love, was a message revealing the fulfillment of the prophecy in Ezekiel 34. If we accept Luke's intention, the central focus of the parable of the Good Samaritan is Jesus Christ. Similarly, Ezekiel 34 is a text that also focuses on Jesus Christ, the divine shepherd. In this sense, the parable of the Good Samaritan can be seen as realizing intertextuality with Ezekiel 34 through the word "καταδέω."

This paper demonstrates, through Luke's literary devices, that the parable of the Good Samaritan introduced by Jesus is connected to the image of the shepherd and the sheep prophesied in Ezekiel 34.

42 J. Scott Duvall; J. Daniel Hays, *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible* (Michigan: Grand Rapids, 2012), sus-title is 'How Should We Read the Gospels?' at 51-52% of EPub Edition.

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