



Week 3

Luke 10:25-37

The Big Idea: We have to be willing to do whatever it takes to bring people to Jesus.

Pre-Group

Read Luke 10:25-37

²⁵ And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” ²⁶ He said to him, “What is written in the Law? How do you read it?” ²⁷ And 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.” ²⁸ And he said to him, “You have answered correctly; do this, and you will live.”

²⁹ But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” ³⁰ Jesus 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 denarii 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.”

[*The Holy Bible: English Standard Version*](#). (2016). (Lk 10:25–37). Wheaton, IL: Crossway Bibles.

STUDY: Luke 10:25-37



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Before interacting with this guide, all leaders and group members should study the referenced text using the HEAR Method.

H: Highlight, or take note of, things in the passage that stick out to you as you read.

E: Explain what the passage means by asking simple questions of the text:

- **Why was this written?**
- **To whom was it originally written?**
- **How does it fit with the verses before and after it?**
- **Why did the Holy Spirit include this passage in the book?**
- **What is He intending to communicate through this text?**

A: Apply the text to your life. What does God want you to learn from this text?

R: Respond to God in prayer.

Questions for Study and Reflection:

- 1.) Who does Jesus teach us that our neighbor is?
- 2.) How can you be a good neighbor? How does a neighbor meet both physical and spiritual needs?

Major Themes:

- 1.) We have been called to love our neighbor as Christ loved us.
- 2.) Christ defines who our neighbor is.



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Summary:

The Good Samaritan is one of the most popular parables Christ ever spoke. The story arises out of Jewish Lawyer (think an Old Testament Scholar) trying to justify his definition of what it means to be a good neighbor and just who he was obligated to be a good neighbor too. Basically, it was Jewish custom at the time of Jesus to consider other Jews your neighbor, but not those outside the community of God's people. This lawyer wanted validation that he didn't have to be a good neighbor to those outside of the Jewish community. Thus, the lawyer asks Jesus' opinion on this matter.

Jesus' answer is quite shocking. He tells us a story about a man who has been beaten and abandoned in a ditch. A priest and a Levite, the two people who should be the epitome of Jewish righteousness find this man in the ditch and walk on by. No doubt they have good reasons, but their good reasons are no good for the man in the ditch.

The hero of the story, the man who was a neighbor to the hurting one was the Samaritan traveler. Jesus here is making clear to the Jewish lawyer, the question is not, "Who is my neighbor?" The proper question is "how can I be a good neighbor?" The point is obvious: everyone is your neighbor. We do not get to place limits or boundaries on the definition of neighbor.

Group Time

Share & Care:

Open the group by taking prayer requests and asking the group if God is doing anything in their life that they would like to share.

Ice Breaker Question: What does it look like to be a good neighbor?

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Questions for the Group:

- 1.) What do you think are some of the reasons that those who ignored the hurting stranger gave for leaving him in the ditch instead of stopping and caring for.
- 2.) In what ways is Jesus like the Good Samaritan for us?
- 3.) What are some ways that we can “go and do likewise” as Jesus commanded.

Resources

Teacher’s Bible Commentary

The Meaning of Discipleship (Luke 9:51–10:42)

The passage.—Verse 51 marks a decisive point in the ministry of Jesus as presented in Luke. When the divinely determined time arrives, Jesus decides to go to Jerusalem, aware of the fateful consequences of such a decision. The rest of Jesus’ public ministry unfolds under the shadow of the cross.

Most of the subsequent episodes in this passage illustrate what it means to follow this Jesus who goes to his death. The encounter with three prospective disciples, the mission of the seventy, the lawyer’s question and the parable of the Good Samaritan, and finally the conflict between Martha and Mary—all these shed light on the meaning of discipleship.

Special points.—The Samaritans (9:52) occupied the territory between Judea and Galilee. They accepted the Pentateuch as their Scriptures. They had their own priesthood and built a rival temple on Mount Gerizim, which had been destroyed by the Jewish ruler John Hyrcanus. Bitter hostility existed between Jews and Samaritans.

“The Son of man has nowhere to lay his head” (9:58) does not mean that Jesus was without shelter. Homes of friends evidently were open to him. What Jesus meant was that there was no place in the world where he was safe. A disciple had to be prepared to share this experience.

One of the highest duties of a Jew was to care for his father and give him an honorable burial upon his death (v. 59). But Jesus taught that the claims of the kingdom must take precedence over all others, no



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matter how sacred. The spiritually “dead” (v. 60) who have not responded to the proclamation of the kingdom can care for duties of secondary importance.

The mission of the seventy, like that of the twelve, was a rapid preaching campaign. The disciples, therefore, are told to “salute no one on the road” (10:4, RSV). They did not have enough time to stop for the long, ceremonial greetings customary in the East.

“Son of peace” (10:6) describes a person receptive to the message of peace or salvation. “Sodom” (v. 12) represented the epitome of human wickedness as well as divine judgment. The greater opportunity extended to the people of Jesus’ day implied a greater judgment on those who refused to repent.

The cure of the demon-possessed by the disciples represented a victory over the powers of evil and darkness. This was greeted by Jesus as an indication of God’s ultimate, decisive triumph over Satan (v. 18). Verse 19 cannot be interpreted literally. The fact of the matter is that the disciples were indeed *hurt* by their enemies. Some of them suffered martyrdom. But they could suffer no ultimate, decisive harm. God guaranteed their future, no matter what happened to them in the world.

The “wise and prudent” (v. 21) were men who arrogantly depended on their own intellectual capacities. The “babes” were humble folk who were receptive to God’s revelation of himself in Jesus.

The “lawyer” (v. 25) was a scribe, one of the Jewish religious experts. His answer to Jesus’ question (v. 27) combines Deuteronomy 6:4 and Leviticus 19:18. Deuteronomy 6:4 is the Shema, the basic Jewish confession of faith.

The limits of a person’s obligation to love would be determined by his definition of “neighbor” (v. 29). As generally interpreted, a neighbor was a fellow Jew. Pharisees might even exclude people like tax collectors and sinners. The parable of the good Samaritan (vv. 30–37) teaches that such limitations are wrong. The lawyer had asked the wrong question. He should have asked: To whom can I be a neighbor? Only with this attitude could he fulfil the commandment of love.

The parable also teaches that there can be no conflict between love for God and love for the neighbor. The priest and Levite both served God in the temple. They avoided the helpless man for fear of defiling themselves and becoming temporarily unfit for temple service. For all they knew, the naked man could have been a Gentile. Or, he could have been dead. Touching a corpse resulted in ritual impurity (see Num. 19, esp. vv. 11, 13, 17–19).

“One thing is needful” (v. 42) may be understood in two ways: (1) Only the spiritual part chosen by Mary was essential; or, (2) a simple meal of one dish would have sufficed.

Truth for today.—Jesus wants no superficial disciples, men so carried away by the enthusiasm of the moment that they are blind to the realities of the future. He always emphasized what it cost to follow him. Would he not chill the ardor of some of our evangelistic meetings just as he cut through the superficial enthusiasm displayed by one of his prospects for discipleship? We have tended to emphasize one aspect of the gospel, rightly proclaiming that salvation is a free gift of God’s grace. But have we at the same time emphasized that grace is also costly? Have we also stressed that love for God is not expressed adequately by worship in church alone? Jesus taught that service for God involves serving people who are deprived, hurt, and avoided by others.



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Tolbert, M. O. (1972). [Luke](#). In H. F. Paschall & H. H. Hobbs (Eds.), *The teacher's Bible commentary* (pp. 647–648). Nashville: Broadman and Holman Publishers.

Holman Christian Concise Bible Commentary

Trusting on the Way (9:51–12:48)

Over 40 percent of this section contains material unique to Luke. There is a high concentration of teaching and parable. In fact, seventeen parables are in this unit, fifteen of which are unique to Luke. The “journey” is not a chronological, straight-line journey, since Jesus in 10:38–42 was near Jerusalem, while later in the section He was back in the north. Rather, it is a journey in time, in the context of the necessity of God’s plan.

Jerusalem and the fate that met Jesus there drew near. The section explains how Jerusalem and the cross happened. Journey notes dot the section (9:51; 13:22; 17:11; 18:31; 19:28, 41). Jesus traveled to meet His appointed fate in Jerusalem (13:31–35). The section’s thrust is that Jesus gives a new way to follow God, which was not the way of the Jewish leadership. Its theme was “listen to him.” So this section discusses how Jesus’ teaching related to current Judaism. Jesus fulfilled the promise and is the Way, but His way is distinct from that of Israel’s leadership. The difference surfaces great opposition, a theme dominating Luke 9–13. All are invited, but some refuse. As the new way is revealed, the seeds of discontent leading to Jesus’ death are also made manifest.

The journey starts with the disciples learning the basics of discipleship: mission, commitment, love for God, love for one’s neighbor, devotion to Jesus and His teaching, and prayer. Here we see the call to be a neighbor in the example of the good Samaritan. The choice of the Samaritan is a surprise, since Samaritans were not respected in Israel. Here again Jesus showed His racial breadth. Here is the example of Mary’s choosing the “better” thing, which was to sit and listen to Jesus. Here Jesus revealed devotion and submission to God as He taught the disciples the Lord’s Prayer, which is really to be the Community’s Prayer. Also raised are notes of challenge to Judaism’s leadership and a scathing indictment of them by Jesus. Their way is not God’s way. Discipleship is fundamentally trusting God, not people or riches, for everything while remaining faithful to Him. If God is sovereign and cares for creation, fear Him and trust Him.

Bock, D. L. (1998). [Luke](#). In D. S. Dockery (Ed.), *Holman concise Bible commentary* (pp. 455–456). Nashville, TN: Broadman & Holman Publishers.

The Bible Panorama

CHAPTER TEN



Week 3

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V 1–7: MISSIONARY MIND Jesus sends out His larger band of seventy disciples, two by two, and they are told that the harvest is plentiful but the workers are few. He commands them to pray that God will send workers into the harvest field. They are to go, following His instructions as His disciples, and to lodge with those sympathetic to the message. **V 8–16: REPENTANCE REQUIRED** If a town will not receive the message and repent, they are to move to the next town, shaking the dust off their feet. Jesus teaches that the punishment on the towns of Chorazin, Bethsaida and Capernaum—which now see Him at work, but reject Him—will be greater than that suffered in the past by the towns of Sodom, Tyre and Sidon. Those towns offended God but had not seen Him working in the same way that Chorazin, Bethsaida and Capernaum witnessed. To reject the message and messengers of Jesus is to reject Him. **V 17–20: REAL REJOICING** The band of seventy return full of joy because they have been able to cast out demons. Jesus tells them to rejoice rather because their names are written in heaven. Success may evade them tomorrow, but their salvation is still secure! **V 21–24: SPIRITUAL SENSE** Jesus thanks His Father that His blessing is on those who come to Him as children rather than those who are learned in this world's sense. He stresses the oneness between Father and Son and underlines how blessed people are who have come to trust Him. Many kings and prophets in history longed to have the privilege of knowing God that those enjoy who trust Him now. **V 25–28: CONCISE COMMANDS** Jesus summarises the Ten Commandments into two: first, love God; second, love your neighbour as yourself. This is His response to a question as to what must be done to inherit eternal life. Clearly none of us has loved God or our neighbours like that. **V 29–37: NEIGHBOUR'S NEEDS** Jesus tells about the caring Samaritan, who goes to the help of a needy and injured victim of robbers, after two religious Jewish men fail to help him. The Samaritan also provides for the man's future care. Jesus teaches that anyone in need is our neighbour, and that we should all do 'likewise'. **V 38–42: PRIORITY PRACTISED** Jesus commends Mary to overburdened and distracted Martha, and tells her that the most necessary thing is to sit at His feet and listen to what He says. Martha does much that is right but misses the 'one thing' that is 'needed'.

Chrispin, G. (2005). [*The Bible Panorama: Enjoying the Whole Bible with a Chapter-by-Chapter Guide*](#) (pp. 434–435). Leominster, UK: Day One Publications.