Frisco First Baptist Church

THE PARABLES OF JESUS
THE GOOD SAMARITAN
LUKE10:25-37
11/15/2026

MAIN POINT

The parable of the good Samaritan help us to identify and love our neighbors.

INTRODUCTION

As your group time begins, use this section to introduce the topic of discussion.

What does "compassion" mean? When was the last time someone went out of his or her way to show compassion to you?

What things keep us from living lives of compassion?

For many of us, it is easier to define our faith based on what we do not do, rather than on what we do. We often live as if Jesus commanded, "Don't do anything bad to someone else, so that they won't do anything bad to you." But Jesus calls us to much more than not harming others; He calls us to actively seek their good. Today we will learn how to identify and love our neighbor.

UNDERSTANDING

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

> HAVE A VOLUNTEER READ LUKE 10:25-28.

During His earthly ministry, Jesus was questioned by the men who taught the Law of the Old Testament. In most cases, they were looking for something to charge Him with in court. In Luke 10, we don't know the motives behind the question. Luke records that an "expert in the law" interrupted Jesus' teaching to ask Him, "What must I do to inherit eternal life?" It's a question that many people wonder about, although too few stop to find an answer.

Have you ever had anyone ask you a spiritual question in such a point-blank manner? What was it?

What do you think was the motive behind the man's question in verse 25? Think about how the lawyer's question was designed to trap Jesus, and how he even answered his own question.

When asked by Jesus what the Scriptures taught about receiving eternal life, to what commands did the lawyer refer? Read Deuteronomy 6:5 and Leviticus 19:18.

Why are each of these commands foundational to the life of a Christ follower? What happens if you obey one but not the other?

The commands the expert quoted are found in Deuteronomy 6:5 and Leviticus 19:18—"Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself." On other occasions, Jesus quoted the same commandments and said they were the most important in all of the law (see Matthew 22:35-40 and Mark 12:28-31). The expert in the law correctly understood, but, for Jesus, obedience must accompany knowledge.

What does it look like in practical terms to love God with your heart, soul, strength, and mind?

On the other hand, what actions and attitudes make it evident that you love your neighbor as yourself?

Jesus charged the scribe with practicing what he knew. He requires His followers to put the law of love into action. Demonstration of love comes as a grateful response to God's love, not as an attempt to win it.

HAVE A VOLUNTEER READ LUKE 10:29-37.

After an encouraging response from Jesus, the expert in the law asked a clarifying question: "And who is my neighbor?" Instead of answering with another question, Jesus told a parable.

How does Jesus' story expose the man's true motive?

What is the most challenging part of Jesus' story to you? Why?

The priest and the Levite were both coming "down" the road, which refers to leaving Jerusalem, as all the roads to Jerusalem rose in elevation. Thus, these men were likely returning home from some type of service in the temple. According to the law, if people touched a dead body, they were defiled and unclean and would have to make an offering to the Lord to be cleansed—meaning a trip back up to Jerusalem. Helping the man was a great risk if they did not know for certain he was alive. There might have been good—even seemingly "spiritual"—reasons for the men to pass by, and yet they are not commended. The hero of Jesus' story is a Samaritan; one considered to be an outsider by first-century Jews.

Why do you think Jesus chose the Samaritan to be the hero of the story?

What was the scope of the Samaritan's sacrifice? What do his instructions to the innkeeper tell you about his compassion?

How does Jesus' parable teach us to be compassionate?

Samaritans were not looked upon favorably in Jesus' time. Jews considered them half-breeds, descended from pagan foreigners and Israelites. And yet, the Samaritan went

out of his way to help the injured man; he cared for his wounds and took him to an inn. Not only did he pay for the inn stay, but he told the innkeeper to do whatever was needed above and beyond what he initially paid for, because he would reimburse him. The Samaritan was asking the innkeeper to take advantage of his generosity. Jesus showed that loving one's neighbor is an active pursuit.

> **More than just physically crossing the road when we see a homeless person, how do we "pass by on the other side" when we see people in need?**
>
> **What will move us to compassion for a human need?**

Helping people is rarely convenient, but it is always Christlike. After Jesus asked the expert in the law if he understood who the real neighbor was, He gave one final command: "Go and do the same" (v. 37). In the original language of this verse, the verb "do" implies habitual action—an action that should be common to us.

> **Just by observing your actions, what would an outsider say your beliefs are?**

APPLICATION

Help your group identify how the truths from the Scripture passage apply directly to their lives.

As Christians, we show compassion to others because we know what it looks like to receive compassion. Jesus' parable of the good Samaritan demonstrates what it means to truly love one's neighbor.

> **What things in your life—even seemingly "spiritual" things—might cause you to look the other way when there is a person in need?**
>
> **In what ways have you seen people interrupt their normal routine to take compassionate action on behalf of another? Which people or groups do you find difficult to aid?**

PRAYER

Thank God for the compassion He showed us by sending His Son. Praise Him for His wisdom and grace. Ask God to help your group live out the compassion that Christ first gave them. Pray that God would provide opportunities to serve others with love and compassion.

COMMENTARY

LUKE 10:25-37

10:25. As Jesus emphasized this truth about God's inner working in believers' lives, an expert in the law interrupted. This Jewish legal scholar, sometimes referred to as a "lawyer" or "scribe," knew the law and interpreted it for the understanding of others. He

rose to test Jesus' teaching. Possibly the expert insisted that Jesus justify this new teaching. Did it conflict with the law in any way? The Jewish religious establishment felt a need to protect traditional interpretations. Any new teaching raised suspicion. So the lawyer put Jesus on the spot, posing a question commonly debated by the scribes and rabbis: "What must I do to inherit eternal life?" In this context, "eternal life" designated the salvation that comes from entry into God's kingdom.

10:26. Jesus responded to the expert in a manner typical of the rabbis, answering the expert's question with another question. Jesus asked, "What is written in the law?" to clarify the expert's understanding, adding, "How do you read it?" In other words, Jesus asked the lawyer to express his understanding of how the Old Testament answered the question of gaining eternal life. As a student of the law, the expert already knew the answer to his own question. Jesus pressed the man's comfort level, however, when He turned the question back to the expert.

10:27. The lawyer answered with Scripture, saying to love the Lord with all one's heart, soul, strength, and mind—a statement drawn from Deuteronomy 6:5 that expressed the central truth of the Jewish faith. Jews repeated the larger passage, known as the Shema (see Deut. 6:4-9), twice daily as an affirmation of God's place in their lives. The terms "heart," "soul," "strength," and "mind" represented the whole person.

Scripture also demands that you love "your neighbor as yourself." Here the expert restated Leviticus 19:18. Loving someone as much as you love yourself does not represent a selfish attitude. Rather, it means that you value the lives of others based on how much you value the life God gave you. A "neighbor" in Jewish understanding usually meant someone of your own kind. Jews considered other Jews to be neighbors. They rarely extended neighborliness outside their own circle.

10:28. Jesus commended the expert as correct, but did not affirm the man's view of salvation by "doing." Acts of love toward other people may be commendable, but they do not save us. Jesus charged the scribe to "do this" and "live." In other words, practice what you know. The real test of a heart right with God and the law is not knowledge of it but acting on it. Jesus required His followers to put the law of love into action.

10:29. The man asked a follow-up question that also was often debated among the scribes: "Who is my neighbor?" The very question implied the lawyer's belief that the definition of "neighbor" excluded some people. Typically the Jews saw people such as Gentiles, Samaritans, and tax collectors as outsiders. By categorizing people in this way, they put limits on love.

10:30. Instead of answering this question directly, Jesus told a parable. He told of a man, a traveler, on the road down from Jerusalem to Jericho. From Jerusalem's elevation at 2,500 feet above sea level, travel to Jericho— which lay below sea level—was depicted literally as down. This made the steep mountainous journey through the Judean wilderness treacherous.

Take note that Jesus did not identify the traveler as being a Jew, Gentile, or Samaritan. He was a human being—period. The man fell into the hands of robbers. Although the

road from Jerusalem to Jericho was well-traveled, the mountainous terrain and lonely stretches made the journey ripe for ambushes by unscrupulous people.

10:31. As the injured man lay in the road, other travelers came upon the scene. The first, a priest, came down the road. The priest likely was traveling from Jerusalem toward Jericho as well. This priest passed by the traveler without offering aid. Why did he refuse to help? Perhaps he thought the man was dead. Touching a corpse resulted in spiritual defilement. Maybe the priest feared the robbers might return and attack him too. Or maybe he simply felt no compassion in his heart for a stranger. The motive for ignoring the man, however, remains unimportant for Jesus' point.

10:32. Jesus told of another passerby, a Levite. Levites also served on a rotation in the temple. They handled various temple details like security, cleaning, and preparation of equipment for sacrifices. Although not as high ranking as priests, Levites still held a sacred trust. The Levite also saw the injured man. Like the priest, he also avoided the scene and passed by on the other side.

10:33. In contrast to those who steered clear of the victim, the Samaritan helped him. No doubt the identification of the helper startled the listeners. History records a dark relationship between Jews and Samaritans. Animosity between them made this story a stunner. Surprisingly for the hearers, Jesus said the Samaritan had compassion for the traveler. The word "compassion" denoted more than feeling pity for someone. It meant to experience the pain with them to the point of doing something to help. The Samaritan exemplified the "doing" of love for a neighbor.

10:34. The Samaritan first provided treatment for the man's wounds. Healing and cleansing agents, olive oil and wine, were used. The helper showed no concern for his own defilement or safety. After performing first aid, the Samaritan put him on his own animal. This act depicted true humility. Then they traveled to an inn where the man's injuries could be treated in a safer, more comfortable environment.

10:35. As if he had not done enough, the Samaritan gave two denarii as an advance to the innkeeper. This amount covered lodging and care for the victim for a number of days. The Samaritan instructed the innkeeper to take care of the wounded man, promising to reimburse the innkeeper if more than the two denarii were required. Over-and-above actions by the Samaritan illustrate Jesus' concept of neighborliness. He went far beyond what anyone might expect.

10:36. Again Jesus posed a question to the scribe: "Which of these three proved to be a neighbor?" Jesus called for a decision from His hearers. He challenged the expert's boundaries around neighborly activity, pushing him beyond the comfortable place of theory and debate to a struggle with his personal prejudices.

10:37. The legal expert grudgingly answered Jesus' question. Notice that he refused even to say the word Samaritan. Instead he said, "The one who showed mercy." Nevertheless, the answer hit the target. A merciful God bestows love on unworthy sinners. In response to that love, those who receive mercy gratefully allow it to overflow into the lives of others. Jesus pointedly commanded, "Go and do the same." Love for God and love for

neighbor go hand in hand. Jesus redefined neighborliness to remove limitations imposed by personal preconceptions.