

## X MARKS THE SPOT

### "LIKE A GOOD NEIGHBOR" LUKE 10:25-37

#### **This Week's Core Competency**

**Love** – I unconditionally and sacrificially love and forgive others. 1 John 4:10-12 *This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.* 11 *Dear friends, since God so loved us, we also ought to love one another.* 12 *No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.*

The following poem by Jared Yapple entitled "Who is My Neighbor," inspired by the chapter titles in Wayne Gordon's book with the same title, is posted online at [www.juststart.org](http://www.juststart.org):

My neighbor . . .  
is hurting,  
needs help,  
is someone who cannot help themselves,  
is someone who has been robbed,  
is someone who is half dead,  
is someone who is naked,  
is someone who is unable to ask for help,  
is of a different race, is a stranger,  
is someone who has been stripped,  
is a foreign traveler,  
has been beaten up,  
might require me to take a risk,  
can't walk,  
looks horrible,  
is of a different religion,

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***When people are trying to make God 'was', it is you and I, by our love, by the purity of our lives, by our compassion, who prove to the world that God 'is'.***

*- Mother Teresa*

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is destitute,  
is a victim of injustice,  
has been passed by,  
can't say 'Thank You,'  
is someone who has been wounded,  
is someone nobody wants to help,  
is lonely,  
will cost me some time,  
is visible, is a victim,  
is someone who's been violated,  
is vulnerable,  
is a human being,  
feels humiliated,  
feels helpless,  
is poor,  
is someone I'm afraid to help,  
is someone who is dangerous to help,  
is someone who is discouraged,  
is someone who might cost me money,  
is in need of tender loving care,  
is someone who feels defeated,  
is someone . . .

**I am able to help.**

#### **For Discussion**

Bill was on his way to work yesterday when he passed by a stranded motorist. She had pulled her car on to the shoulder to the left side of the road. Traffic was heavy, and there was no safe way to stop quickly. When he saw the next exit ahead, he considered circling back thinking he might be able to help. He had a cell phone; maybe she didn't. He could, at least, put her in his car and get her off the road and out of traffic. But he was already running late, and chances were she *did* have a cell phone and had *already* called for help. Nevertheless, it bothered him later that he had passed her by.

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# day 1 ENCOUNTER – read God’s word to put yourself in touch with him.

Luke 10:25-37

25 On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

26 "What is written in the Law?" he replied. "How do you read it?"

27 He answered: "'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, 'Love your neighbor as yourself.'"

28 "You have answered correctly," Jesus replied. "Do this and you will live."

29 But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

30 In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32 So too, a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. 35 The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

36 "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

37 The expert in the law replied, "The one who had mercy on him."

Jesus told him, "Go and do likewise." (NIV(c)1984)

Cf., another translation

25 Just then a religion scholar stood up with a question to test Jesus. "Teacher, what do I need to do to get eternal life?"

26 He answered, "What's written in God's Law? How do you interpret it?"

27 He said, "That you love the Lord your God with all your passion and prayer and muscle and intelligence-and that you love your neighbor as well as you do yourself."

28 "Good answer!" said Jesus. "Do it and you'll live."

29 Looking for a loophole, he asked, "And just how would you define 'neighbor'?"

30-32 Jesus answered by telling a story. "There was once a man traveling from Jerusalem to Jericho. On the way he was attacked by robbers. They took his clothes, beat him up, and went off leaving him half-dead. Luckily, a priest was on his way down the same road, but when he saw him he angled across to the other side. Then a Levite religious man showed up; he also avoided the injured man.

33-35 "A Samaritan traveling the road came on him. When he saw the man's condition, his heart went out to him. He gave him first aid, disinfecting and bandaging his wounds. Then he lifted him onto his donkey, led him to an inn, and made him comfortable. In the morning he took out two silver coins and gave them to the innkeeper, saying, 'Take good care of him. If it costs any more, put it on my bill-I'll pay you on my way back.'

36 "What do you think? Which of the three became a neighbor to the man attacked by robbers?"

37 "The one who treated him kindly," the religion scholar responded.

Jesus said, "Go and do the same." (The Message)

## EXAMINE – what the passage says before you decide what it means.

- \* Circle "expert in the law" in v. 25.
- \* Box "to" (2x) indicating purpose in v. 25.
- \* Highlight the expert's questions in vv. 25, 29.
- \* Circle "love" in v. 27.
- \* Underline "heart," "soul," "strength," and "mind" in v. 27.
- \* Draw a line from "live" in v. 28 to "life" in v. 25.
- \* Box "but," "to," and "so" in v. 29 indicating contrast,

- purpose, and result respectively.
- \* Circle "in reply" in v. 30.
- \* Underline the characters in the parable.
- \* Circle "but" indicating strong contrast in v. 33.
- \* Number the things the Samaritan did for the wounded man.
- \* Highlight Jesus' question in v. 36
- \* Bracket Jesus' command in v. 37.

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## day 2

**EXPLORE** – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. What do you infer about the expert from verse 25?
2. Jesus' answer is somewhat surprising. How so?
3. What's the significance of "heart," "soul," "strength," and "mind" in the expert's interpretation of the law?
4. Explain the *comparison* "love your neighbor *as yourself*" in verse 27.
5. Jesus said, "Do this and you will live." Good news or bad news? Explain.
6. Clarify the relationship of expert's second question to his desire to justify himself?
7. Explain the *contrast* introduced in verse 33.
8. Explain how the parable relates to the lawyer's question in verse 29.
9. Should we "go and do likewise" to inherit eternal life? Explain.
10. **Discussion:** Talk about the risks and rewards of being a Good Samaritan.

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## day 3

## EXAMINE – an explanation of the message to better understand the meaning of the passage.

Jews in the first-century believed that they should love their neighbors as themselves just as the LORD commanded in Leviticus 19:18. Through Moses he told the entire assembly of Israel, "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD." And they generally agreed that "neighbor" meant "fellow-countryman" but excluded foreigners. Full proselytes were also considered neighbors, but there were some exceptions. The Pharisees tended to exclude those who were not Pharisees. Another group, the Essenes, taught their members to hate outsiders whom they called "sons of darkness." One rabbinical saying ruled that heretics, informers, and renegades "should be pushed (into the ditch) and not pulled out" (see Joachim Jeremias, *The Parables of Jesus*, 202, 203), and the popular understanding of the LORD'S command excluded personal enemies, "You have heard that God said: 'You shall love your fellow-countryman; but you need not love your enemy'" (Mt 5:43 *paraphrased*).

No wonder Jesus caused a stir when he said, "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you. If you love those who love you, what credit is that to you? Even 'sinners' love those who love them. And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful" (Lk 6:27-36).

You know the story of the Good Samaritan. Three men came across a man in desperate need, but only one-and the least expected one at that-did anything

to help. We aren't told why the priest and the Levite passed by on the other side, and we probably shouldn't speculate as to why they did, but we can't help it. Maybe the priest feared that contact with a man near death might leave him ceremonially unclean, and the ritual cleansing was costly and time consuming. Maybe the Levite wanted to avoid the complications that involvement with a person in need inevitably brings. One pastor brings this point home when he writes, "Involvement with 'problem people' often entangles us in embarrassing, difficult, and even dangerous situations. We may not feel good about choosing the other side of the road, but we feel a lot safer. Besides, others are better qualified. 'I'm a priest, not a paramedic.'" He goes on to candidly describe how we all too often feel. "People in need are problems, interruptions, nuisances. They intrude awkwardly on my privacy. They deflect me from my duty. They distract me from my responsibility. They keep me from my pleasures. I agree that they need help, and I hope that someone does help. But not me, not now, not here. I have a different agenda" (Gary Inrig, *The Parables*, 37).

The Good Samaritan stands in stark relief to the priest and the Levite. When he encounters the battered victim, he doesn't toss the man money, canned goods, used clothing, or religious tracts. Instead, he gets up close and personal. He dirties his hands tending to the man's wounds. He gives sacrificially of his time and money. "Go and do likewise," Jesus said (Lk 10:37). By contrast, many of our traditional outreach programs keep the poor at arms' length and merely offer "commodified" mercy. People need "relational" mercy, too.

One writer puts the point of Jesus' parable this way. "The lawyer wants to know if he can be a neighbor to a select, elite few. Jesus tells him through the Samaritan's example, 'Let the neighbor be you.' Rather than worrying if someone else is a neighbor, Jesus' call is to be a neighbor to those who have need. By reversing the perspective Jesus changes both the question and the answer. He makes the call no longer one of assessing other people, but of being a certain kind of person in one's activity" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 301).

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## *The Message of the Passage*

*Follow the example of the Good Samaritan by being a neighbor who shows love to others in need, even to those who might otherwise have nothing to do with you.*

### day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

### **“Like a Good Neighbor”**

(Use the space below for Sunday’s message notes)

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# notes STUDY – the commentaries to answer the questions.

vv. 30-35

"This parable, as the other parables, is not to be allegorized. The **man** leaving **Jerusalem** does not represent fallen Adam's exit from Paradise (Gen. 3:22-24); the **robbers** do not represent Satan and his demons; **stripped him** does not refer to humanity's loss of immortality; the **priest** does not represent the Law nor the **Levite** the Prophets or some other part of the OT or Jewish practice; the **Samaritan** is not Jesus; the **oil and wine** do not represent the Holy Spirit and/or gifts of the Holy Spirit; the **inn** is not the church; the **innkeeper** is neither the Apostle Paul nor the Holy Spirit; and the **two silver coins** refer neither to the sacraments of baptism and the Lord's Supper nor to anything else" (Craig A. Evans, *Luke*, NIBC, 178).

v. 25 **expert in the law** Lit., "lawyer" (ESV, NJB, NRSV). Experts in the law are also mentioned by Luke in 10:25; 11:45, 46, 52 and 14:3. The same are also called "teachers of the law," in 11:53, i.e., scribes.

v. 25 **what must I do** In other words, "What must I do to receive eternal life in the kingdom of God?" (Lk 18:18, 24; cf. Mt 5:48). Put differently still, "What must I do to share in the resurrection of the righteous" (Dan 12:2; Ps 37:18; cf., Jn 6:39, 40, 44, 54; 11:24), or "When future blessing comes, how can I know that I will receive it?"

v. 27 **Love your God . . .** The lawyer based his answer on Dt 6:5 and Lev 19:18. In essence he said one must be righteous to inherit eternal life in the kingdom, and one must love God with all his soul, strength, and mind and love his neighbor as himself to be righteous. Jesus agreed and answered, "Do this and you will live."

v. 29 **neighbor** "For most Jews a neighbor was another Jew, not a Samaritan or a Gentile. [See Ac 10:28; cf. 11:3.] The Pharisees (John 7:49) and the Essenes did not even include all Jews. The Essenes taught that one was to love all the children of light who are part of the community but to hate the children of darkness who stand outside the community" (Robert H. Stein, *Luke*, 316).

v. 29 **justify** "The lawyer's question is really an attempt to create a distinction, arguing that some people are neighbors and others are not, and that one's responsibility is only to love God's people. The suggestion that some people are 'non-neighbors' is what Jesus responds to in his story" (Bock, 300).

v. 30 **a man was going** "Jesus story lacks the power today it had then, for we lack the cultural assumptions that made it such a shocking story. The expectations in the account are that the priest and Levite are the good guys, who could be expected to help the wounded traveler, but a Samaritan as a half-breed and renegade would be the last person from whom one could expect compassion" (300).

v. 30 **Jericho** The road from Jerusalem to Jericho descends approximately 3300 feet over a distance of about 17 miles. It was a dangerous road to travel because it ran through desert and rocky country well suited to give cover to robbers. Because many priests and Levites lived in Jericho, they had to make the dangerous round trip to Jerusalem regularly.

v. 31 **priest** A descendant of Aaron who offered sacrifices and presided over temple worship. One might have expected a devout priest to aid a man in need—presumably another Jew. Maybe he was worried that he would be defiled by contact with a man near death. "Ironically, those who were most concerned with keeping every requirement of the law (as seen through the grid of many oral laws and traditions), the priest and Levite, were unable to aid a fellow human being in great need for fear of becoming ceremonially 'unclean.' Because of their religious duties there was no room left for the duty that every person, especially a priest, has as neighbor to another. The Samaritan, however, was viewed as 'unclean,' as one with no concern for the oral laws and traditions (indeed, as one not worthy himself of receiving assistance from a Jew; see b. *Sanhedrin* 57a; Talbert, p. 123), and yet he is the one who fulfills the law" (Evans, 176).

v. 32 **Levite** A descendant of Levi who assisted the priests in their various temple duties. One might have expected him to help; the possibility of defilement was less acute for a Levite than for a priest.

v. 33 **Samaritan** "In 722 B.C. Samaria fell to the Assyrians, and the leading citizens were exiled and dispersed throughout the Assyrian Empire. Non-Jewish peoples were then brought into Samaria. Inter-marriage resulted, and the 'rebels' became 'half-breeds' in the eyes of the southern Kingdom of Judea. After the Jews returned from exile in Babylon, the Samaritans sought at first to participate in the rebuilding of the temple. When their offer of assistance was rejected, they sought to impede its building (Ezra 4-6; Neh 2-4). The Samaritans later built their own temple on Mount Gerizim, but led by John Hyrcanus the Jews destroyed it in 128 B.C. (cf. John 4:20-21)" (Stein, 318).

v. 35 **two silver coins** If room and board at the inn cost one twelfth of a denarius, his payment in advance was sufficient for several days. The words "when I return" mean "on my return journey."

v. 37 **the one** The lawyer could not bring himself to answer, "the Samaritan." Instead he referred to the "hated outsider" in a roundabout way. "The idea of a good Samaritan was an oxymoron to a Jew" (Bock, 300).

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### Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.  
**Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!**

This week we are learning about the parable of the Good Samaritan. This story is a great example of how we love other people. One of the great lessons in this parable is the fact that the Samaritan expected nothing in return for his love and generosity. This week for Family Time, your family can become Secret Samaritans. This will take a little bit of preparation but will be worth it! As a family, choose three (or more) families that you want to secretly bless by leaving an unexpected gift on their doorstep. It could be homemade cookies, a pot of flowers, a "Thinking of you!" poster, or a themed gift basket. As a family prepare your "secret packages" and plan a delivery time. When you get to each house, have a member or two of the family run to the door, put the package down and ring the doorbell. Try to make it back to the car before you get caught! Talk to your kids about the blessing we get from God when we do kind things for others expecting nothing in return. Have fun and be safe on your mission of being "Secret Samaritans"!

#### What Does The Bible Say

Weekly Verse: Luke 10:25-37

The Good Samaritan

- \*What happened to the man traveling to Jericho?
- \*What did the priest and Levite do when they saw the man?
- \*What all did the Samaritan do to help the man?
- \*Who was the real neighbor in the parable?

#### What Do You Think

- \*Who is your neighbor according to Jesus?
- \*How do you act when you love someone?
- \*If you say you love God, how does God expect you to treat those around you?

#### What R U Going To Do

Make it your goal this week to say and show each of your family that you love them at least 5 times each day. Secretly keep count on a piece of paper each time you do. Before going to bed thank God for letting you love your neighbor!

### MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

#### Core Comp

Love - Giving away lots of love and forgiveness even when others don't deserve it

#### Memory Verse

John 8:32, "Then you will know the truth, and the truth will set you free."

### KIDPIX COUPON

I memorized CC \_\_\_\_ and Verse \_\_\_\_\_. Family completed **Say** \_\_\_\_\_ **Think** \_\_\_\_\_ **Do** \_\_\_\_\_

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn tokens by completing the Bible study portion of this page.  
 Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

*2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

*6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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**Keith Smith** (B.A. in Speech Communication, Texas Tech University and M.A. in Religious Education, Southwestern Baptist Theological Seminary) is the Family and Children's Pastor at Pantego Bible Church. Keith speaks at children/student camps across the country. He has developed a number of relational parenting seminars designed to motivate parents to empower their parenting by emotionally connecting with their kids. Keith lives with his wife, Denise, and their two children, Jordan and Alex.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).