



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N41 October 12, 2025

CROSSWALK

“Won’t You Be My Neighbor?”

Luke 10:25-37

THIS WEEK’S CORE COMPETENCY

Compassion

I seek to serve the last, the least, and the lost in my community.

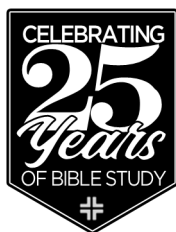
“Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. Rescue the weak and the needy; deliver them from the hand of the wicked.”

Psalm 82:3-4



Q?

Who is my neighbor?



Compassion is a Christian virtue. That’s not to say that only Christians are compassionate, that all Christians are compassionate, or that those who are, are equally compassionate. That said, all Christians ought to be compassionate.

Generally speaking, God expects people to show compassion to one another because it’s the right thing to do. While the Law was given to Israel, it makes righteous demands on everyone. Paul implies as much when he writes:

“God ‘will give to each person according to what he has done.’ To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.

There will be trouble and distress for every human being who does evil; first for the Jew, then for the Gentile; but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. For God does not show favoritism” (Ro 2:6-11). The apostle doesn’t stop there but goes on to say that Jews and Gentiles alike will be judged in light of the Law’s righteous demands. He writes: “All who sin apart from the Law will also perish apart from the Law, and all who sin under the Law will be judged by the Law. For it is not those who hear the Law who are righteous in God’s sight, but it is those who obey the Law who will be declared righteous. (Indeed, when Gentiles, who do not have the Law, do by nature things required by the Law, they are a Law for themselves, even though they do not have the Law, since they show that the requirements of the Law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) This will take place on the day when God will judge men’s secrets through Jesus Christ, as my gospel declares” (vv. 12-15). Gentiles are not exempt from the righteous de-

mands of the Law simply because the Law was given to Israel and not to them.

Here’s the point: If the expert in the Law who stood up to test Jesus was right to assert that the Law’s manifold demands might be succinctly expressed in two great commandments as Jesus affirmed (Lk 10:27-28), and if God expects everyone to meet the righteous demands of the Law as indicated above, then God expects everyone to, as the Lawyer says: “‘Love your neighbor as yourself’” (v. 27b). Paul puts our obligation as Christian “neighbors” this way: “As we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Gal 6:10).

On what it takes to be this kind of neighbor, one commentator writes: “How can one be a neighbor? It takes eyes and ears to be a neighbor, as well as a compassionate heart. The one major difference between the priest and Levite on the one hand and the Samaritan on the other is not what they see and hear, but what they do with what they see and hear. Only the Samaritan takes pity. Only he has a heart. Neighbors are people with a heart that does more than pump blood. It sees, feels, and serves.

“One often hears that the task of dealing with pain in the world is so vast that we do not know where to begin or how we can even hope to make a dent in what needs to be done. Such thinking can become an excuse for inaction. If I cannot know where to begin, I will not even start to help, because if I do, I will be overwhelmed. A better attitude is to pitch in where one feels a sense and ability to help. Maybe I cannot help everywhere, but I can help somewhere and try to do a meaningful work of service. Being a neighbor does not require meeting every need of which I become aware, but of becoming one piece of a large puzzle that helps meaningfully in a specific context” (Darrell L. Bock, *The NIV Application Commentary: Luke*, 302).

Read 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 was attacked by 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, brought him to an inn and took care of him. 35 The next day he took out two denarii 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."

After reading the text, practice your Observation skills by noting the following:

- Bracket "On one occasion" in v. 25.
- Underline "expert in the Law" in v. 25.
- Circle "test" in v. 25.
- Highlight the lawyer's question in v. 25b.
- In the margin next to the expert's answer in v. 27 write, "See Dt 6:5; Lev 19:18."
- Box "But" indicating *contrast* in v. 29.
- Circle "justify himself" in v. 29.
- Circle "neighbor" in v. 29.
- Underline "In reply" in v. 30.
- Circle "Jericho" in v. 30.
- Circle "priest" in v. 31.
- Circle "Levite" in v. 32.
- Circle "other side" in v. 32.
- Box "But" indicating *contrast* in v. 33.
- Circle "two denarii" in v. 35.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. What do you infer from the fact that the expert's *question* is asked elsewhere in the Gospels (Lk 18:18; cf., Mt 19:16; Mk 10:17)?
2. Is this scribe or lawyer being *disingenuous* – what's he up to?
3. Jesus agrees with the lawyer's *answer* to his own question. *Summarize* the answer (v. 27).
4. After agreeing with lawyer's answer Jesus replies, "Do *this* and you will live *forever*" (v. 28). Do what?
5. Then the lawyer asks, "Who is my neighbor?" (v. 29). What *question* should he have asked?
6. "In reply" (v. 30) implies the *reason* why Jesus told the Parable of the Good Samaritan. Why did he tell it?
7. The priest's and the Levite's reaction to seeing the injured man is unexpected. How so?
8. Explain the *contrast* introduced in verse 33.
9. Jesus alters the original question asked by the lawyer (v. 36). How so and why so?
10. Jesus ended his conversation with the lawyer by telling him, "Go and do likewise." What did he mean by that?
11. **Discussion:** Showing compassion and love to others can only be done selectively and requires wisdom. Talk about it.

Commentary On The Text

Luke 10:25-37 can be divided into two parts: Jesus' conversation with an expert in the Law of Moses (vv. 25-28) and Jesus' Parable of the Good Samaritan (vv. 29-37). "The two 'halves' (vv. 25-28 and 29-37) parallel each other very closely. Each begins with a question by the lawyer, continues with an answer from Jesus in the form of a counterquestion for the lawyer, proceeds with the lawyer's reply and concludes with an imperative from Jesus" (Craig L. Blomberg, *Interpreting the Parables*, 2nd ed. 297). Verses 25-28 are important because the conversation between Jesus and the expert in the Law contains a number of critical questions. *First*, it opens with a most important question: What must one do to obtain eternal life? *Second*, Jesus answers that question by asking one of his own: "What is written in the Law?" *Third*, the expert's interpretation begs for a follow-up question that unfortunately is neither explicitly asked nor answered: What can one do if one is unable to do what the Law requires? And *finally*, the conversation triggers a second question from the expert (v. 29) that Jesus answers in the Parable of the Good Samaritan: Who is my neighbor?

Luke tells his readers that this expert in the Law (or "Lawyer," ESV)—a designation used by Luke for 'scribes' or teachers of the Law, most of whom were Pharisees—wants to "test" Jesus. This doesn't necessarily mean that he has ulterior motives. During Jesus' public ministry people are deciding what to think of him. Verse 27 suggests that the lawyer knows how he would answer the question, "What must I do to inherit eternal life?" He simply wants to know how Jesus would. Presumably, the answer he receives from Jesus will determine in large part what he thinks of him. Evidently, the salvation question (see Mt 19:16; cf., v. 25) was often asked in Jesus' day, which means he likely answered it repeatedly. This time he turns the tables on his interrogator by asking, "What is written in the Law?" In other words, since the Law of Moses is the final authority on such matters, and you are an expert in the Law, "How do you read it?" Ironically, the one being tested turns out to be the one doing the testing.

The expert answers Jesus' question by combining quotations from Deuteronomy 6:5 and Leviticus 19:18. He replies, "'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.'" The lawyer is not wrong to think he would inherit eternal life by obeying the two great commandments. He is wrong to think he is able to do so! Jesus affirms his answer. "Do this and you will live," he replies. In other words, "Do this and you will inherit eternal life." The implicit follow-up question that is neither asked nor answered is made explicit by the following commentator: "The man's response should have been to ask, 'How can I

do this? I am not able. I need help.' Instead, he tried 'to justify himself,' that is, to defend himself against the implications of Jesus' words" (John A. Martin, "Luke," in *The Bible Knowledge Commentary: New Testament*, 234).

Verses 29-37 are important because they contain the Parable of the Good Samaritan, Jesus' answer to lawyer's question, "And who is my neighbor?" (v. 29). The main characters in Jesus' story include the wounded traveler, left half-dead by robbers, the priest and Levite, and finally, the Samaritan. Other characters lend realism to the tale. In the story, Jesus uses contrast to make his point. In the middle of the story about what three men do when they come across a wound man on their way to Jericho, the story reaches its climax with the words, "But a Samaritan . . ." (v. 33). By putting "Samaritan" at the beginning of the sentence Jesus emphasizes the contrast between this man and the two before him. Unlike the priest and the Levite, the Samaritan takes pity of the half-dead man. His outlook makes all the difference in the world. As one expositor observes: "To the thieves, the traveling Jew was a victim to exploit, so they attacked him. To the priest and Levite, he was a nuisance to avoid, so they passed him by. But to the Samaritan, he was a neighbor to love and help, so he took care of him" (Warren W. Wiersbe, "Luke," in *The Bible Exposition Commentary*, 1:213).

First, the Samaritan takes pity on the wounded Jew—something unlikely had the shoe been on the other foot. *Second*, the Samaritan translates his compassion into care. He sees to the suffering man's immediate needs by bandaging his wounds, placing the helpless fellow on his own donkey, and taking him to the nearest inn, which would likely take some courage, as one writer suggests: "After all, this is Jewish territory and a Samaritan transporting the Jewish victim of a mugging would be subject to all kinds of misunderstanding and misinterpretation. Imagine an Indian riding into Dodge City with a scaled cowboy draped over his horse!" (Gary Inrig, *The Parables*, 39). *Third*, after caring for the injured man overnight, the Samaritan commits to his long-term recovery and rehabilitation. The man is a total stranger, a man of another race and religion. His is stripped and penniless, yet the Samaritan's compassion compels him to assume financial responsibility for the man's future needs and debts: "When I return, I will reimburse you for any extra expense you may have," he tells the innkeeper (v. 35).

Jesus finishes with a question to the lawyer. He deliberately alters the lawyer's question—perhaps to put an end to the questioning, perhaps to imply that 'one cannot define one's neighbor, one can only be a neighbor' (I. Howard Marshall, *The Gospel of Luke*, NICNT, 450). In any case, "neighbor" is not simply a fellow Jew or fellow Christian. "My neighbor is that person who is in need, whose need I can see, whose need I can meet" (Inrig, 40).

Word Studies/Notes

v. 25 *On one occasion* Luke does not specify exactly when this lawyer questioned Jesus. "The incident opens without details of time or place, but may have taken place in or near Jerusalem (Grundmann, 221)" (I. Howard Marshall, *The Gospel of Luke*, NICNT, 441). Grundmann's inference is apparently based on the fact that Jesus is on his way to Jerusalem (9:51) and is nearly to Bethany (10:38).

v. 25 *expert in the Law* Lit., "lawyer." 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 *test* Commentators are divided as to the lawyer's sincerity. One infers he was disingenuous based on the negative connotations of Luke's use of "test" (v. 25) and the lawyer's desire to "justify himself" (v. 29) (see John A. Martin, "Luke," in *The Bible Knowledge Commentary; New Testament*, 234; cf., Robert H. Stein, *Luke*, NAC, 317). But another writes, "The suggestion is that a recognized religious authority is testing the unofficial teacher to see whether he gives the right answers; we should probably not see here the motif of temptation or of 'testing the Lord' (cf. H. Seesmann, TDNT VI, 28, 35)" (Marshall, 442).

v. 25 *what must I do* In other words, "How good must I be to receive eternal life in the kingdom of God?" (cf., 18:18, 24; Mt 19:16, 21). "The sort of question raised by the lawyer was one that could arise frequently, especially since we know that it was asked in rabbinic circles . . . There is nothing surprising in the question being asked on more than one occasion, since it was a rabbinic theme: Rabbi Eliezer (c. AD 90) was asked by his pupils, 'Rabbi, teach us the ways of life so that by them we may attain to the life of the future world' (b Ber. 28b; SB I, 808)" (Marshall, 442).

v. 25 *inherit* "The combination of *inherit* with *eternal life* asks, in effect, 'What must I do to be saved?'" (*The NET Bible*, 86sn, Lk 10:25).

v. 29 *neighbor* For most Jews, neighbors were other Jews. Samaritans and Gentiles were not neighbors. "The counter-question as to what the scripture meant by the term 'friend' was justifiable, since the answer was in dispute. It was generally agreed that the term connoted fellow-countrymen, including full proselytes, but there was disagreement about the exceptions: the Pharisees were inclined to exclude non-Pharisees ('*am ha'ares*); the Essenes required that a man 'should hate all the sons of darkness'; a rabbinical saying ruled that heretics, informers, and renegades 'should be pushed (into the ditch) and not pulled out', and a

wide-spread popular saying excepted personal enemies ('You have heard that God said: You shall love your fellow-countryman; but you need not love your enemy', Matt. 5.43)" (Joachim Jeremias, *The Parables of Jesus*, 2nd rev. ed., 202-203).

v. 29 *justify himself* "He should have acknowledged his inability to keep these commands and asked Jesus what he should do. Instead he tried to justify himself (i.e., to declare himself righteous) by limiting – by redefining – the demand of the Law, and then showing that he had fulfilled that limited demand" (Thomas L. Constable, "Notes on Luke," 2025 ed., 269, soniclight.com/tcon/notes/pdf/luke.pdf).

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. "Because Jerusalem sits on a mountain twenty-five hundred feet above sea level, one always goes down from Jerusalem no matter which direction one takes" (Stein, 317).

v. 31 *priest* I.e., 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. Why he did not has been the subject of much pointless speculation. "Attempts to ascertain the inner thoughts and motives of the priest are irrelevant because he is a fictional character. This particular priest never existed. It is pointless to discuss what the priest and Levite were thinking as they came upon this man. If an author wants to place particular thoughts in the mind of his fictional character, he may certainly do so, but he must then share them with his readers" (Stein, 317). The parable describes what could happen, not what did happen.

v. 32 *Levite* I.e., 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. 32 *other side* "The clause containing the aorist active participle [*elthōn*] suggests that the Levite came up to the place, took a look, and then moved on" (*The NET Bible*, 108tn on Lk 10:32).

v. 35 *two denarii* I.e., equal to two days wages (cf. Mt 20:1-2).



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

Do right like the Good Samaritan, who acted like a neighbor when rather than ignoring a stranger in desperate need, he took pity on him and showed him mercy.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

I remember passing by a homeless man as my young son and I walked into the grocery store. My immediate response was inward—caution, safety and protection. But my precious son's immediate response was outward—mercy, compassion and care. According to my son, there wasn't even a question about what we should do as he walked straight to the deli area to purchase a hot meal for this man who was obviously down on his luck and struggling. Kids get it. I think they're generally more sensitive because they see the world through fresh eyes. They don't carry a lifetime of being taken advantage of, feeling manipulated, or growing feelings of apathy. Instead, they're innocent. They don't have to reach deep into a shallow well for faith; they stand on the shores of an endless ocean. My children are nearly all adults, and as I look back, I wish I had encouraged more compassion instead of being a stumbling block of obstacles. We can help develop this expression of love for God in our children with subtle encouragements. You might hope they choose to not have a birthday party. Host the party but instead of gifts, encourage them to ask for teddy bear donations for a children's hospital. I know you're exhausted at the end of the day but carve out time to serve as a family in a homeless shelter or food bank (Central Storehouse is a fabulous family-friendly option). Money is tight but involve them in the choice and delivery of financial contributions to a women's shelter or foster care organization. Don't lose the opportunity to set the example. We're praying for you!

What Does The Bible Say?

Read Luke 10:25-37.

1. In this parable, what happened to the traveler?
2. How are the three men who saw the beaten traveler described?
3. Which of the three men helped the beaten traveler?

What Do You Think?

Would you be willing to help someone with whom you aren't friends in the same way?

What Do You Do?

Over dinner, brainstorm with your family about ways to show compassion. Put a plan into place to show one act of compassion a week for the next month.

CORE COMPETENCY: Compassion

I believe God wants me to help others in need.

MEMORY VERSE: Psalm 46:1

"God is our refuge and strength, an ever-present help in trouble."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

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.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

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.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

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.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

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.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with 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.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

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.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him 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.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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**CENTRAL
BIBLE CHURCH**

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.