

# The Good Samaritan

## Summary and Goal

In the prelude to the parable of the good Samaritan, an expert in the law asked Jesus how to gain eternal life and then summed up the message of the Old Testament in the commandments to love God and to love one's neighbor. In response to the man's question, "Who is my neighbor?" Jesus told the story of a man in distress and an unexpected act of compassion. As followers of Jesus, we recognize that God's compassion toward us should motivate us to show compassion to people in need.

### **Main Passage**

Luke 10:25-37

### **Session Outline**

1. Loving God and loving neighbor sums up the law (Luke 10:25-28).
2. Loving our neighbor means showing compassion (Luke 10:29-35).
3. Compassion from Jesus leads to compassion for others (Luke 10:36-37).

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### **Theological Theme**

Loving our neighbor means serving others with a heart of compassion, not self-justification.

### **Christ Connection**

Jesus' story of the good Samaritan shocked His original audience and challenged the sensibilities of those who thought they could earn a place in His kingdom. Even more surprising is the story of how God saw us in distress, sent His Son to do what religious observance could never accomplish, and rescued us from destruction through His death and resurrection on our behalf.

### **Missional Application**

God calls us to display the beauty of His compassion toward us by showing compassion to others who are in need.

## Session Plan

# The Good Samaritan

## Session 3

### Introduction Option

Show the following clip from the movie *To End All Wars* about Allied troops in a Japanese POW camp.

[www.wingclips.com/movie-clips/to-end-all-wars/human-beings](http://www.wingclips.com/movie-clips/to-end-all-wars/human-beings)

Then ask the group about their reflections on the clip:

- What emotions do you feel?
- What themes are communicated?
- What would you have expected to happen?

Use the responses from the group to transition into the session summary.

### ? For Further Discussion

What does “inherit eternal life” mean in our culture, if anything at all?

What are some answers people would give today about how to inherit eternal life?

### Pack Item 3: Jesus' Ministry Map

The road from Jerusalem to Jericho, the parable's setting, is highlighted on the map.

### Introduction

Explain the phrase “You’re asking the wrong question” and its relevance to Jesus as a teacher (leader p. 34; personal study guide [PSG] p. 28).

- ? When have you been in a situation in which you needed to “change the question” so you could look at things from a different angle?
- ? How did changing the question affect your process of thinking?

Say that Jesus told a story that changed the question. Then summarize this session on the parable of the good Samaritan (leader p. 35; PSG p. 29).

### 1. Loving God and loving neighbor sums up the law (Luke 10:25-28).

Ask a volunteer to read Luke 10:25-28. Explain the meaning of the phrase “inherit eternal life” in its first-century context. Then note that Jesus responded to the expert’s question with another question (leader pp. 35-36; PSG p. 29).

- ? What was Jesus’ aim in answering the man’s question this way?
- ? What do you think these different aspects of loving God (heart, soul, strength, mind) refer to, and why do they matter?

*Referencing Pack Item 2: Hearing the Old Testament in the New*, observe how the expert answered correctly and how Jesus affirmed humanity’s need to obey the law completely. State how this raises the question “*Who can fully and at all times love God and neighbor as they ought?*” (leader pp. 36-37; PSG p. 30).

- ? Put yourself in this scene. If Jesus had told you that the way to inherit eternal life is by loving God and loving others, how would you have responded? What questions would you have asked?

## 2. Loving our neighbor means showing compassion (Luke 10:29-35).

Read Luke 10:29-35. Explain the expert's motivation in asking the question "Who is my neighbor?" and the significance of the priest and Levite in Jesus' parable (leader pp. 37-38; PSG p. 31).

- ❓ Why do you think the two religious leaders passed by the man in distress?
- ❓ What reasons do we give when we want to "pass by on the other side" and not show compassion?

Emphasize why the parable was scandalous for Jewish society. Then highlight some of the questions this parable raises (leader p. 38; PSG p. 32).

- ❓ What do we learn from the Samaritan's sacrificial actions on behalf of the wounded man?
- ❓ What are some practical ways we too can show compassion to people in need?

## 3. Compassion from Jesus leads to compassion for others (Luke 10:36-37).

Read Luke 10:36-37. Note Jesus' focus on *to whom you can be a neighbor*. The idea is not a quote but *being* the kind of person who shows mercy to those in need (leader p. 39; PSG p. 33).

- ❓ What is the difference between doing acts of compassion and being a compassionate person?

Comment on how there is a sense in which Jesus is "the great Samaritan." Now that we have received the compassion of God, shown to us most clearly in the death and resurrection of Jesus Christ, we are commissioned to love our neighbors by showing mercy to those in need (leader p. 40; PSG p. 34).

- ❓ What does it say about us as Christians if we fail to be compassionate?
- ❓ How does our ministry of mercy back up what we say we believe about God's mercy to us?

## Conclusion

Point out how the parable of the good Samaritan helps us ask new questions about our own hearts and lives and inspires us to love others as we have been loved by God (leader p. 41; PSG p. 35). *Apply the truths of this session with "His Mission, Your Mission"* (PSG p. 36).

### Point 2 Option

Ask group members to read the "Essential Christian Doctrine" *Social Concern* (leader p. 38; PSG p. 32) and record some thoughts about what we Christians should be doing in human society. Then ask groups of 3-4 to get together and share some of their thoughts and to answer the following question (consider writing this question on a board or sheet of paper for groups to have; also available on the DVD in *The Gospel Project for Adults: Leader Pack*):

- What are some specific needs in our community we as a group could work together to address while representing Christ?

After a few minutes, ask for some responses from the groups and record them as potential projects in which your group can serve your community and be on mission for the gospel.

**Christ Connection:** Jesus' story of the good Samaritan shocked His original audience and challenged the sensibilities of those who thought they could earn a place in His kingdom. Even more surprising is the story of how God saw us in distress, sent His Son to do what religious observance could never accomplish, and rescued us from destruction through His death and resurrection on our behalf.

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**Missional Application:** God calls us to display the beauty of His compassion toward us by showing compassion to others who are in need.

## Expanded Session Content

# The Good Samaritan

## Session 3



### Voices from Church History

“If God’s Word became visible, our words must too. We cannot announce God’s love with credibility unless we also exhibit it in action.”<sup>1</sup>

—John Stott (1921-2011)

### Introduction

“You’re asking the wrong question.” That’s a phrase you hear every now and then during a contentious debate, when two sides are trying to come to an agreement. Asking the wrong question is different than giving the wrong answer. Whenever someone says, “You’re asking the wrong question,” they are implying that the framework for the conversation needs to change. A new window of imagination needs to open up.

Consider this scenario: A small town has a much higher number of traffic injuries than the towns around it. At first, local leaders work to improve their emergency response: they work on cutting the time it takes for an ambulance to arrive and partner with the local hospital to ensure that people get the best treatment in the fastest possible manner. All these conversations center on the emergency response and how to make it better.

Over time, however, a local leader eventually says, “We’re asking the wrong question. Instead of focusing on our emergency response, we ought to focus on the intersection where most of the accidents are taking place!” The light bulb comes on, so to speak, and now the conversations shift to other ideas, such as lowering the speed limit near the dangerous intersection, making signs to warn people about the danger ahead, and installing mirrors around the curb to help people see.

Do you see how changing the question leads to a different kind of conversation and opens up a new window of imaginative possibilities? Jesus was a masterful teacher, and He often flipped upside down the expectations of people in His day either by telling a story or changing a question. In this session, we’ll see how He did both.

- ❓ When have you been in a situation in which you needed to “change the question” so you could look at things from a different angle?
- ❓ How did changing the question affect your process of thinking?

## Session Summary

In this session we will study the parable of the good Samaritan. An expert in the law asked Jesus how to gain eternal life and then summed up the message of the Old Testament in the commandments to love God and to love one's neighbor. In response to the man's question, "Who is my neighbor?" Jesus told the story of a man in distress and an unexpected act of compassion. As followers of Jesus, we recognize that God's compassion toward us should motivate us to show compassion to people in need.

## 1. Loving God and loving neighbor sums up the law (Luke 10:25-28).

On a regular basis in the Gospels, people spoke to Jesus in order to "test him." That is, they asked questions intended to trip Him up somehow or to trap Him in inconsistencies. Let's take a look at one of these occasions and see how Jesus responded:

<sup>25</sup> *Then an expert in the law stood up to test him, saying, "Teacher, what must I do to inherit eternal life?"*

<sup>26</sup> *"What is written in the law?" he asked him. "How do you read it?"*

<sup>27</sup> *He answered, "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."*

<sup>28</sup> *"You've answered correctly," he told him. "Do this and you will live."*

There are questions, and then there are *questions*. Have you ever been in a classroom setting where someone asked a question but it was obvious that the questioner was trying to show off? In other words, the person wasn't asking a question in order to discover new knowledge but instead to demonstrate the knowledge he or she already had. This kind of thing happens whenever people feel the need to justify themselves or to put themselves on a pedestal and show off their status or intellectual abilities.

Something similar happens in this passage. An expert in the Law of Moses asked Jesus a question in order to test Him and see what His answer might be. "What must I do to inherit eternal life?" The question itself is fine, a common question, a good question—one that we've seen before and will see again.

## Further Commentary

"[The lawyer] 'put' Jesus 'to the test.' That is to say he asked his question, not in the search for information, but to see what kind of answer Jesus would produce. He may even have been hoping that Jesus would do badly and that he would have the opportunity of showing him up. His question, 'what shall I do...?' shows that he was thinking of some form of salvation by works and had no understanding of divine grace. 'Eternal life' means life that is proper to the age to come. It denotes the life that will never end, but, in the Christian understanding of it, the more important thing is that it is life of a particular quality, that life that is the gift of God."<sup>2</sup>

—Leon Morris

## Voices from the Church

"To be human is to have fidelity to God expressed as respect for others and concern for cultivating a world that honors the One who created it."<sup>3</sup>

—Vincent Bacote

## Further Commentary

“The lawyer clearly had a deep insight into the Scriptures when he could sum up the Law in this way. Jesus commended the answer and went on, ‘do this, and you will live.’ Some see in this a formal commendation of the way of works. If you want a way of salvation by doing, this is it (with the implication that you won’t be able to do it). It is perhaps more likely that it is a repudiation of works. It is not what we do, considered as a meritorious work, that matters, but our attitude. If we really love God in the way of which Jesus speaks, then we rely on him, not ourselves. This kind of love is our response to God’s love for us, not the cause of his acceptance of us (cf. 6:47-49). Jesus is not commending a new system of legalism somewhat different from the old one, but pointing to the end of all legalism. The lawyer wanted a rule or a set of rules that he could keep and so merit eternal life. Jesus is telling him that eternal life is not a matter of keeping rules at all. To live in love is to live the life of the kingdom of God.”<sup>4</sup>

—Leon Morris

## Voices from Church History

“With these verses belongs the text that exposes those who seem to themselves to be experts on the law, who keep the letter of the law but disregard its spirit.”<sup>5</sup>

—Ambrose (circa 339-397)

Some readers immediately think the question is about going to heaven after you die. But in its first-century context, the question would have had a different shade of meaning. Asking about “inheriting eternal life” meant something like this: “Teacher, how can I make sure I will be part of God’s kingdom when the Messiah comes and establishes His reign on earth? How can I make sure that whenever God returns to us, His people, and makes everything right, I’m going to be part of that inheritance?”

Look at how Jesus responded: “What is written in the law? How do you read it?” In other words, “You’re the expert in the law, so tell me what you find there.” Jesus often responded to a question by asking another question. It’s a way to reveal the heart behind the question. And that’s what He did here.

Notice how the man responded. He quoted the two greatest commandments—love God and love your neighbor. Jesus Himself said on another occasion that the whole Old Testament—the Law and the Prophets—could be summed up this way (Matt. 22:36-40).

- ❓ What was Jesus’ aim in answering the man’s question this way?
- ❓ What do you think these different aspects of loving God (heart, soul, strength, mind) refer to, and why do they matter?

Jesus congratulated the expert in the law. The man had answered correctly, just as Jesus Himself would have summed up the law. Then Jesus said, “Do this and you will live.”

Reading this account today, some Christians might wonder if Jesus was teaching that fulfilling the law is the way to earn eternal life. Was He really saying that loving God and loving neighbor is what it takes to be part of His kingdom? The answer, which may surprise you, is yes! Complete obedience to the law of God—summed up in perfect devotion and love toward God and neighbor—brings salvation. “Do that fully,” Jesus said, “without failing, and yes, you will live.”

But here’s the catch, and we’ll see how the heart of the man was revealed in the next part of this passage: *Who can fully and at all times love God and neighbor as they ought?* If complete obedience to the law is required to inherit eternal life, then how could the lawyer make sure he was okay? Who among us loves God fully and at all times the way we are commanded to? Who can say they are without fault in this matter?

We’ll see how the man responded to Jesus’ command in a moment. But first, we do well to pause and consider the unbending, unyielding vision of what Jesus has described here. Life in God’s kingdom is a life of love toward God and others. It would be impossible for someone to inherit God’s new world if the person had no love for God and others.

The promise of heaven (when we die) and the new heavens and new earth (at the end of time) is that we will be forever with God and with His people. Life today is preparation for eternal life in the future, and the love we will share in the future must invade the present and fill us with compassion. “Do this and you will live,” Jesus said. Or to put it another way, “Do this, and you are really living.”

**?** Put yourself in this scene. If Jesus had told you that the way to inherit eternal life is by loving God and loving others, how would you have responded? What questions would you have asked?

## 2. Loving our neighbor means showing compassion (Luke 10:29-35).

Simple question, simple answer. “You want to inherit eternal life? Love God and love your neighbor.” But that answer implies full devotion—a perfection of love for God and people that none of us, if we’re honest, has been able to fulfill. Not surprisingly, then, the expert in the law felt the sting of the law’s condemnation, namely the law’s exposure of his failure to love God and neighbor as he ought. And so, he quickly responded with another question, one that he hoped would justify himself.



*<sup>29</sup> But wanting to justify himself, he asked Jesus, “And who is my neighbor?”*

*<sup>30</sup> Jesus took up the question and said: “A man was going down from Jerusalem to Jericho and fell into the hands of robbers. They stripped him, beat him up, and fled, leaving him half dead. <sup>31</sup> A priest happened to be going down that road.*

*When he saw him, he passed by on the other side. <sup>32</sup> In the same*

*way, a Levite, when he arrived at the place and saw him, passed by on the other side. <sup>33</sup> But a Samaritan on his journey came up to him, and when he saw the man, he had compassion. <sup>34</sup> He went over to him and bandaged his wounds, pouring on olive oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. <sup>35</sup> The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him. When I come back I’ll reimburse you for whatever extra you spend.’*

### Further Commentary

“The route of the Jericho road, still visible today, included long stretches of rocky terrain that made it a useful base of operations for ‘robbers.’ The road descended (‘down’) about 3,200 feet (975 m) from Jerusalem to Jericho along this 18-mile (29-km) route. ‘Priest.’ A descendant of Aaron who had priestly responsibilities in the Jerusalem temple. ‘Passed by on the other side.’ A tangible way of describing his unwillingness to love his neighbor. ‘Levite.’ A member of the tribe of Levi but not a descendant of Aaron and therefore not a priest. The Levites assisted the priests. ‘Samaritan.’ Culturally, it would have been unthinkable for a Samaritan to help a Jew (cf. John 4:9; 8:48). Thus Jesus makes the additional point that to love one’s neighbor involves showing care and compassion even to those with whom one would not normally have any relationship (cf. Jesus’ command to ‘love your enemies’; Luke 6:27,35). The Samaritan ministers to the injured and suffering robbery victim. ‘Set him on his own animal.’ The man was too injured to walk. The Samaritan ‘brought him to an inn,’ where he cared for him, and gave the innkeeper ‘two denarii’ (the equivalent of two days’ salary) to continue caring for him. Jesus underscores the Samaritan’s compassionate care, extending to ‘whatever more’ cost and care may be needed.”<sup>6</sup>

—Wayne Grudem and Thomas R. Schreiner, *ESV Study Bible*

## 99 Essential Christian Doctrines

### 90. Social Concern

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the Spirit of Christ, Christians should oppose racism, every form of greed, selfishness, vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends, Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth (Mic. 6:8; Eph. 6:5-9; 1 Thess. 3:12).

“Who is my neighbor?” The expert’s question was a pointed one. He realized the immensity of Jesus’ words, and he felt the weight of this responsibility—to love God and neighbor everywhere at all times. And now, “wanting to justify himself,” he asked a question intended to limit his love. “Tell me who it is I need to love, and I’ll make sure I love that person.” The intent was to limit the circle to a manageable group. “Tell me who my neighbors are, and I’ll make sure I love them.”

Jesus responded to that question by telling one of His most famous stories—the parable of the good Samaritan. This story is filled with drama from the beginning. First, you have a man, presumably Jewish, who fell into the hands of robbers on the dangerous road from Jerusalem to Jericho. Next, you have the introduction of two well-respected characters: a priest and a Levite. Both were religious leaders. Both were Jews. Both would have been expected to do something to help the man in distress. But both of them passed by the wounded and dying man on the far side of the road.

- ❓ Why do you think the two religious leaders passed by the man in distress?
- ❓ What reasons do we give when we want to “pass by on the other side” and not show compassion?

Shockingly, a Samaritan man stops to help the wounded Jew. The Jewish people in Jesus’ day despised the Samaritans for religious and ethnic reasons. For the Samaritan to become the hero of the story, and for the Samaritan to be the one to cross ethnic and cultural boundaries was scandalous. Imagine if we were to retell the story today about a wounded Christian being passed over by two Christians but helped by a Muslim! Or a white man in distress in the Deep South during the Jim Crow years being helped by a black man.

The parable scandalizes, but it also opens up new vistas of imagination. And it raises a number of questions: Why do people, even those who are religious, fail to show compassion when required? What does compassion look like? How should we consider the cost of compassion and rightly take upon ourselves the responsibility for other people’s welfare?

We should also ask ourselves why Jesus decided to tell a story instead of just saying, “To be a neighbor, show compassion.” There’s something powerful in the way Jesus delivered this truth in the form of a story. The parable stirs our hearts in a way that *shows* us, not just *tells* us, the truth. And the truth Jesus showed in this story is that compassion and neighbor-love crosses boundaries and overcomes obstacles.



- ❓ What do we learn from the Samaritan's sacrificial actions on behalf of the wounded man?
- ❓ What are some practical ways we too can show compassion to people in need?

### 3. Compassion from Jesus leads to compassion for others (Luke 10:36-37).

After telling the story of the good Samaritan, Jesus asked a question of His own. And look how Jesus' question differed from the original question asked by the expert in the law.

<sup>36</sup> *"Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?"*

<sup>37</sup> *"The one who showed mercy to him," he said. Then Jesus told him, "Go and do the same."*

Do you see how Jesus changed the question? The expert in the law asked, "Who is my neighbor?" or to reword it, "Whom do I need to see as my neighbor?" Jesus' question was different. His focus was on *to whom you can be a neighbor*. Instead of limiting the circle to a few "neighbors," He widened it without limit.

In response to Jesus' redirected question, the expert in the law, perhaps hesitant to praise the Samaritan in Jesus' story by name, simply said, "The one who showed mercy to him." Jesus' answer was for the man to go and do the same. Be the person who shows mercy. It's not about fulfilling a quota of "compassionate work" for a few neighbors. It's about *being* the kind of person who shows mercy to those in need. Jesus' story was going for heartfelt transformation, not just a to-do list of activities one can check off as a way of fulfilling a duty.

- ❓ What is the difference between doing acts of compassion and being a compassionate person?

In the centuries following the telling of this story, many Bible readers saw the good Samaritan as an allegory for the story of Jesus. Going from Jerusalem to Jericho had a spiritual meaning. We are spiritually half-dead on the side of the road, and the Law and the Prophets cannot save us. We need Jesus to be the Samaritan who rescues us. All of the elements in the story received allegorical interpretations, even the inn (church?) and the coins (Lord's Supper and baptism?).

### Voices from the Church

"As believers, we live under Christ's great command to love our neighbors as ourselves...In fact, as was his custom, Jesus expanded the scope, so that 'neighbor' included any person in need."<sup>7</sup>

—Bruce Ashford and Chris Pappalardo

### Further Commentary

"Given that this story was told in response to the question 'who is my neighbour,' the answer one might expect would be 'the beaten traveler' or 'a person in need.' But Jesus asked another question: 'Which of these three do you think was a neighbour to the man who fell into the hands of robbers?' (10:36). By asking this question, he showed that the real issue was not whether the expert could identify whether someone was or was not a neighbour but whether he was acting like a neighbour. The man did not need a definition of 'neighbour'; what he needed was love for his neighbour. Jesus thus changed the emphasis of the word 'neighbour' from being an object of someone's love to being a giver of love—which we must become."<sup>8</sup>

—Takatemjen

## Voices from the Church

“The question Jesus asks here is not about defining (or limiting) who our neighbor is...It is about *being* a neighbor, even to those society would say we must avoid.”<sup>9</sup>

—Stan Guthrie

But we would be on shaky ground if we were to interpret the parable of the good Samaritan in this way. Jesus intended to tell a story that responded to the expert’s question about who is our neighbor, not to provide a mysterious allegory about our spiritual life and our need to be strengthened by the church. To read and interpret this parable in an allegorical fashion is to ignore its context and the type of literature this is.

At the same time, however, I don’t think Luke would have ruled out the possibility that this story hints at Jesus being the One who comes and, at great cost to Himself, shows us compassion. There is a sense in which Jesus is “the great Samaritan”—the One who takes charge of our welfare and shows us compassion when we are helpless.

Surely this was one of the lessons the expert in the law needed to learn. He thought if he could simply whittle down the law to two main commandments and then limit the circle of neighbors, he might be able to justify himself. But Jesus smashed all of those assumptions with the story He told. We trust in the compassion and mercy of God for salvation, and only then are we able to “go and do the same”—to show compassion and mercy for others.

“Go and do the same.” We cannot come to the end of this parable without feeling the full weight of Jesus’ instruction to us. Now that we have received the compassion of God, shown to us most clearly in the death and resurrection of Jesus Christ, we are commissioned to love our neighbors by showing mercy to those in need.

For this reason, Christians have always been, or should always be, on the front lines of mercy ministry. These activities are not just things we “check off” on our to-do list. Generosity toward the needy is not something we *do*; generous is something we are to *be*. That’s the challenge of this parable—not to *find* neighbors to love but to *be* neighbors who love. We are to show the world that the compassion we received from God leads us to show compassion to others.

-  What does it say about us as Christians if we fail to be compassionate?
-  How does our ministry of mercy back up what we say we believe about God’s mercy to us?

## Conclusion

Stories help us ask questions. Telling a story opens up windows of our imagination and changes the frame so we can see things differently. Having read the story Jesus told and having considered the way Jesus changed the question of the expert in the law, we are now in the position to ask new questions about our own hearts and lives.

How can our churches be places where we show the scandalous, pursuing love of God for humanity? How can we reach across ethnic and cultural boundaries to show that God shows mercy and compassion to *anyone* in need? How can we make sure that our attempts at “loving our neighbor” are not just ways to justify ourselves and show off our righteousness? How can we move from *doing* acts of compassion to *being* compassionate people who can’t help but overflow for those in need? How can we ensure that we are not offering excuses as we “pass by” those who need help the most?

The parable of the good Samaritan doesn’t give us the answers to all of these questions. But the story Jesus told fires up our hearts and minds, changes our questions, and helps us begin thinking and living as the people we are—people who are loved by God and who are now called to love others.

**CHRIST CONNECTION:** Jesus’ story of the good Samaritan shocked His original audience and challenged the sensibilities of those who thought they could earn a place in His kingdom. Even more surprising is the story of how God saw us in distress, sent His Son to do what religious observance could never accomplish, and rescued us from destruction through His death and resurrection on our behalf.



### Voices from Church History

“He shows mercy to us because of his own goodness, while we show mercy to one another because of God’s goodness. He has compassion on us so that we may enjoy him completely, while we have compassion on another that we may completely enjoy him.”<sup>10</sup>

—Augustine (354-430)

## Additional Resources

# The Good Samaritan

## References

1. John R. W. Stott, *The Contemporary Christian* (Downers Grove: IVP, 1992), 349.
2. Leon Morris, *Luke*, vol. 3 in *Tyndale New Testament Commentaries* (Downers Grove: IVP, 2015) [WORDsearch].
3. Vincent Bacote, *The Political Disciple: A Theology of Public Life* (Grand Rapids: Zondervan, 2015), 42.
4. Leon Morris, *Luke*, vol. 3 in *Tyndale New Testament Commentaries* [WORDsearch].
5. Ambrose, *Exposition of the Gospel of Luke*, 7:69-70, quoted in *Luke*, ed. Arthur A. Just Jr., vol. III in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove: IVP, 2003), 178.
6. Wayne Grudem and Thomas R. Schreiner, in *ESV Study Bible* (Wheaton: Crossway, 2008), 1977, n. 10:30; n. 10:31; n. 10:32; n. 10:33; n. 10:34-35.
7. Bruce Ashford and Chris Pappalardo, *One Nation Under God: A Christian Hope for American Politics* (Nashville: B&H, 2015) [eBook].
8. Takatemjen, "Luke," in *South Asia Bible Commentary*, ed. Brian Wintle (Grand Rapids: Zondervan, 2015), 1358.
9. Stan Guthrie, *All That Jesus Asks: How His Questions Can Teach and Transform Us* (Grand Rapids: Baker, 2010), 222.
10. Augustine, *Christian Instruction*, 33, quoted in *Luke*, ed. Arthur A. Just Jr., vol. III in *Ancient Christian Commentary on Scripture: New Testament*, 181.



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## Study Material

- "Jesus Journeys to Jerusalem"—Pages 152-154 from *The Drama of Scripture* by Craig G. Bartholomew and Michael W. Goheen
- "Who Is Your Neighbor? Well, Who Are You?"—Article by Jonathan Parnell; find a link to this article at [GospelProject.com/AdditionalResources](http://GospelProject.com/AdditionalResources)
- Previous *Biblical Illustrator* articles, including "Ritualistic Restrictions and the Good Samaritan," can be purchased, along with other articles for this quarter, at [LifeWay.com/BiblicalIllustrator](http://LifeWay.com/BiblicalIllustrator). Look for Bundles: The Gospel Project.

## Sermon Podcast

Timothy Keller: "Jericho Road"

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## Tip of the Week

### Questions: Key to Discovery Teaching/Learning

When Jesus embarked on the three-year teaching ministry that preceded His ultimate sacrifice and resurrection, He asked a lot of questions. Even when asked a question, He often responded with either a story or a question of His own. Luke 10:25-37 provides an example. Jesus was asked perhaps the most important question anyone can ask: "Teacher, what must I do to inherit eternal life?" Yet Jesus answered with a question: "What is written in the law?" The man answered with the great commandment; Jesus commended him: "You've answered correctly. Do this and you will live." But the man asked Jesus to clarify the commandment by inquiring, "And who is my neighbor?" Jesus "took up the question" by telling the story of the good Samaritan, concluding with yet another question! This is a great example of how discovery learning takes place and how questions can be a catalyst.

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**Unit 1:**



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**Unit 2:**

**Leslie Hudson** (sessions 7-8) is living her life calling to let others know the full riches of Jesus Christ (Col. 2:2-3) by teaching, speaking, and writing about God's Word and its power. She and her husband, David, live with their children in White Bluff, Tennessee, where she works with Youth and Women's ministries at First Baptist Church, Dickson.



**D. A. Horton** (sessions 9-10) currently serves as a pastor at Reach Fellowship, a church plant in North Long Beach, California, and as the Chief Evangelist for UYWI. He is also working toward his PhD in Applied Theology at Southeastern Seminary. He and his wife, Elicia, have three children, Izabelle, Lola, and Damon Jr (aka Duce).



**Vance Pitman** (sessions 11-13) is senior pastor of Hope Church in Las Vegas, Nevada. He also serves with the North American Mission Board as a national mobilizer, engaging and mobilizing pastors to plant more churches. He and his wife, Kristie, have four children and one son-in-law. Fellow pastors **Jordan Smith** and **Tom McCormick** assisted in writing these sessions.