

Small Group Questions: Luke 10:25–37

September 21, 2025

1. Why do you think Jesus doesn't directly answer the lawyer's questions? When is it helpful to answer a question with a question?

2. What does the command to love our neighbors as ourselves mean?

3. Why is it significant that the man in Jesus' story is described as "a man" or "a certain man", and is stripped of his clothes, and left without the ability to communicate?

4. In Charles Spurgeon's sermon on this passage, he remarked, "Yet the pair had capital excuses: both the priest and the Levite had excellent reasons for neglecting the bleeding man. I never knew a man refuse to help the poor who failed to give at least one admirable excuse." What kind of excuses commonly prevent us from acting as the good Samaritan did?

5. Does Jesus' story answer the lawyer's original question? What was the purpose of the story in relation to that question?

6. How does Jesus compare to the good Samaritan in this story?

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The Jew and he were as much apart in religious sympathy as they well could be. Ay, but he was a man: whether he was a Jew or not, he was a man, a wounded, bleeding, dying man, and the Samaritan was another man, and so one man felt for another man and came to his aid. Do not ask whether a sick man believes in the thirty-nine articles, or the Westminster Assembly's catechism. Let us hope that he is sound in the faith, but if he is not his wounds need staunching just as much as if he held a perfect creed. You need not enquire whether he is a sound Calvinist, for an Arminian smarts when he is wounded; a Churchman feels as much pain as a Dissenter when his leg is broken, and an infidel needs nursing when he is crushed in an accident. It is as bad for a man to die with a heterodox creed as with the orthodox faith; indeed, in some respects it is far worse, and therefore we should be doubly anxious for his cure. We are to relieve real distress irrespective of creed, as the Samaritan did.

Charles Spurgeon, "The Good Samaritan"

That suggests at the deepest level itself, outside this story world of the parable of the good Samaritan, the only ultimate Good Samaritan is Jesus himself, because he comes to us stripped down, beaten up, broken, needy, and pays our price, bears us to a place of safety such that we don't have to bear anything at all, and gives us life.

That's not quite what the point of the parable is in this context, but you cannot help but draw the inference when you read the book as a whole and see how Jesus comes, in fact, to do at the most profound level for all of the broken people whom he saves exactly what the Good Samaritan did in the physical realm for one broken, unidentified, unidentifiable, half-dead Jew.

D. A. Carson, "The Parable of the Good Samaritan"

"We were not his neighbors nor he ours. But he chose by incarnation to come where we were; and in spite of the fact that human beings hounded him to a cross, he rescued us at his own expense, and has paid in advance the cost of completing our redemption and of perfecting us for unimaginable glory."

Now this Good Neighbor says, "You go, and do likewise" (Luke 10:37)—be a good Samaritan to the people you meet along life's way. Who is the person that needs your help? Is it a child in your class, perhaps, or a colleague at work? Maybe it is a person in your neighborhood, or someone in the church who can never seem to get it together. Or perhaps it is someone in trouble halfway around the world. Do not make excuses, but accept the responsibility to be a good neighbor for Christ. Do not look away, but see what needs to be done. Do not cross over to the other side, but take the time to stop and help. Do not quit before the job is done, but by the grace of God, carry things all the way through. Do not do these things to gain eternal life, but because when you were beaten, bloodied, and left for dead, Jesus came and showed mercy to you.

Philip Ryken, Luke (Reformed Expository Commentary)