



Discussion Guide

February 8

Luke 10:25–37

²⁵ And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” ²⁶ He said to him, “What is written in the Law? How do you read it?” ²⁷ And he answered, “You shall 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 your neighbor as yourself.” ²⁸ And he said to him, “You have answered correctly; do this, and you will live.”

²⁹ But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” ³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. ³⁴ He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. ³⁵ And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ ³⁶ Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” ³⁷ He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

Read Luke 10:25–37

1. What question is the expert in the law really asking Jesus?
2. Why do you think Jesus responds with a story instead of a direct answer?
3. What does this parable reveal about the meaning of loving our neighbor?

4. Who might be easy—or difficult—for us to overlook as neighbors today?

Matthew 5:13–16

¹³ “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Read Matthew 5:13–16

5. What do the images of salt and light suggest about the role of Christians in community?
6. To what extent do you believe the Church lives up to this instruction? Where are the most important places the Church should improve?
7. How can our presence strengthen the communities we belong to?
8. What might it look like to live visibly for Christ without seeking attention?

Matthew 5:43–48

⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ You therefore must be perfect, as your heavenly Father is perfect.

Read Matthew 5:43–48

9. Jesus contrasts loving those who love us with loving our enemies. In what subtle or socially acceptable ways do we still limit our love only to people who feel “safe” or familiar?

10. What does Jesus reveal about God's character by pointing to the Father's love for both the righteous and the unrighteous, and how does that challenge our instincts about fairness or deserving?

11. Who might qualify as an "enemy" in everyday life—not necessarily someone we hate, but someone we avoid, resent, or quietly dismiss—and what would loving them actually require of us?

12. Jesus ends this teaching with the call to "be perfect, therefore, as your heavenly Father is perfect." How should we understand this command without turning it into either legalism or discouragement, and what might "mature love" look like in practice?