

LESSON 11

THE MAN WHO HAD SOMEWHERE TO BE

Luke 10:25-37; Colossians 3:12-14

LUKE 10:25-37

Reading before class: Luke 10:25-37 and Colossians 3:12-14.

Last week we did arithmetic on a debt. This week nobody owes anybody anything, and a man on a road has to decide something in about four seconds.

1. Think about the last week. Name one time you saw something that needed doing and kept going.

2. In your own words, what stops a good person from stopping? Not a bad person. A good one. We will come back to this.

THE QUESTION UNDERNEATH THE STORY

3. Read Luke 10:25. Who asks Jesus a question, what is the question, and what does Luke tell us about why he asked it?

4. Read Luke 10:26-27. Jesus turns it back on him. Write the answer the man gives.

5. Read Luke 10:28. What does Jesus say about his answer?

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6. Read Luke 10:29. The man asks a second question, and Luke tells us his motive again. What was he wishing to do, and how does that shape the question he asks?
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7. Think about what a man is really after when he asks who his neighbor is. What is he hoping to find out?

THE ROAD

8. Read Luke 10:30. Where is the man going, and write down the four things the robbers did to him.

9. Note the last one especially: half dead. What does that condition do to anybody who finds him? He cannot ask for help and he cannot be ignored honestly.

FILL IN THE CHART

Read Luke 10:31-33 and fill this in for all three travelers. Then we will compare.

10. Who he was:

Traveler one: _____

Traveler two: _____

Traveler three: _____

11. What the text says he saw:

Traveler one: _____

Traveler two: _____

Traveler three: _____

12. What happened next:

Traveler one: _____

Traveler two: _____

Traveler three: _____

13. Look at your middle row. How many of the three saw him?

14. So seeing was not the difference. Something happened to one man between the seeing and the doing that did not happen to the other two. What was it?

15. Here is a thing worth knowing, and you already have half of it. The Greek word behind "felt compassion" here is the same word you wrote down last week. Go back to Lesson 10, question 11, where the king does three things before he forgives an unpayable debt. What is the first of the three?

16. So the same word stands over the king in that parable and the Samaritan on that road. What do those two men have in common that the priest and the Levite do not?

17. In your opinion, is that something a man can decide to have, or does it decide for him? Give your reasons.

LET'S SUMMARIZE HERE

- 1.** All three men saw the same thing.
- 2.** Two of them passed by on the other side, which took a decision and a change of direction.
- 3.** Between seeing and doing, one man felt compassion and the other two did not.
- 4.** Therefore the failure on that road was not a failure to notice. It was a failure between noticing and moving.

COUNT WHAT HE DID

- 18.** Read Luke 10:34-35 and list everything the Samaritan actually did. There are more than you think.

- 19.** How many did you get?

- 20.** Read verse 35 again. He pays two denarii. You worked out what a denarius was worth last week. So what did this cost him in time?

- 21.** Now look at the last sentence of verse 35, the promise about coming back. What does that open-ended promise tell you that the two denarii by itself does not?

THE QUESTION JESUS ASKS BACK

- 22.** Read Luke 10:36. Write the Lord's question out exactly.

- 23.** Put that beside the lawyer's question in verse 29. They are not the same question. What changed?

The lawyer asked: _____

Jesus asked: _____

- 24.** The lawyer's question sorts people into two piles. What does the Lord's question ask a man to examine instead?

25. Read Luke 10:37. Write the lawyer's answer, and notice the word he would not say.

26. Jesus ends with three words of command. Write them.

THE CLOTHES YOU PUT ON

27. Read Colossians 3:12. Paul says to put on five things. List them.

28. "Put on" is language about getting dressed. What does that image say about whether compassion is a temperament you were born with?

29. Read Colossians 3:14. What goes on over all of it, and what is love called there?

30. That last phrase is the theme verse of this whole quarter. After ten weeks, what do you think it means that love is the perfect bond of unity?

WORD STUDY · FELT COMPASSION

The word: it is built on the Greek word for the inward parts, the gut. Its one meaning in the New Testament, and it has only the one, is to be affected deeply in one's inner being, in that part of a man characterised by sympathy and compassion.

In plain words: it turned his stomach. He was moved before he moved.

Now look at who feels it. The word appears about a dozen times in the New Testament, and eight of those times the one feeling it is Jesus. He feels it looking at crowds who were like sheep without a shepherd, at a crowd that had gone three days without eating, at two blind men beside the road, and at a widow walking behind her son's coffin.

And the handful of other times? Look at the company. The king who cancelled a debt that could never be paid. The father who saw his boy a long way off and ran. And a Samaritan in a ditch.

That is the whole list. Jesus, and three men in three parables, every one of them showing mercy to somebody who could not pay it back. The Samaritan is not being praised for good manners. He is doing in that ditch what Jesus does everywhere in the Gospels.

Source: Logos, 4 Aug. 2026. Lemma σπλαγχνίζομαι, root σπλάγχνον "affection; inward parts," single sense to be deeply moved 12 of 12, aorist passive at Luke 10:33; the experiencer is tagged as Jesus 8 times, with the king of Matthew 18:27, the father of Luke 15:20 and the Samaritan of Luke 10:33 among the rest. Lexicons consulted: Kittel et al.; Strong. Full entries in Works Cited.

And note this: you do not need the Greek to see the shape of it. Your English Bible says the first two saw and passed by, and the third saw and felt compassion. The extra step is right there in the sentence.

BUT SOMEONE MAY ASK...

"Am I supposed to stop for everybody? I would never get anything done, and some of them are running a scam."

Fair, and I would rather answer it than let it sit there unspoken all week.

First, notice what the parable does not do. It does not give you a policy. Jesus does not say stop for every man on every road, and He does not tell you how to tell a real need from a fake one. He was asked for a definition and He told a story instead, and He did that on purpose, because the lawyer wanted a rule that would tell him when he was finished.

Second, notice what the parable costs. The Samaritan gave up his oil, his wine, his animal, two days of wages, a night of his schedule and an open promise for whatever more it ran to. This is not a story about being nice on the way past. Anybody using it to feel good about small kindnesses has not counted verse 35.

Third, on the priest and the Levite. The text never says they had bad motives. They may well have had somewhere to be, and it may well have been somewhere good. That is exactly what makes them dangerous to read about, because you and I are much likelier to be them than to be the robbers.

So here is the honest answer. The question Jesus leaves you with is not how many people you are obligated to stop for. It is question 36 in the text: which one of these proved to be a neighbor? That question is not answered by a policy. It is answered every time you are the one on the road.

FOR YOUR LIFE

31. Look back at your answer to question 2. Would you change it now? What changed?

32. Go back to question 1, the thing you saw and kept going past. Which of the three travelers were you that day, and be honest about why.

33. The Samaritan's help cost him money, time and inconvenience, and he was on a journey. In your opinion, which of those three do we guard the hardest around here?

- 34.** Colossians 3:12 says put these on. Name the one of the five you have to put on most deliberately, because it does not come naturally to you.
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THIS WEEK

- 35.** Name one person you will probably pass this week who is half dead in some way that is not physical.
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- 36.** Write down what stopping would actually cost you, and then write whether you will pay it.
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Bring this workbook back next week. Next Sunday is about a family, and it may be the hardest hour of this quarter for some of you.

NEXT WEEK. Lesson 12: Twenty-Two Years Later.

Read before class: Genesis 45:1-8 and Genesis 50:15-21. If you have time, read Genesis 37 as well.

One thing to watch for: in Genesis 50 the brothers come to Joseph afraid. Count how many years have gone by since they threw him in that pit, and ask yourself what they had been carrying the whole time.