

# *The Gospel of Luke*

## *Lesson 23: Luke 10:25-42*

To His children, God instructs: “You shall love [Me] with all your heart, with all your soul, with all your strength, and with all your mind, and [love] your neighbor as yourself.” But like the lawyer who inquired, “Who is my neighbor?” (Luke 10:29, NKJV), “many ask good questions with a design rather to justify themselves than to inform themselves, rather proudly to show what is good in them than humbly to see what is [lacking] in them” (Matthew Henry).

But to love the Lord and love mankind in the way He has prescribed, we must put aside our admirable excuses. For Christ did not seek to avoid His duty to the broken, instead, He looked upon him with compassion and brought him into His care. He bandaged his wounds and paid the price for his healing (Isaiah 53).

Who, then, is my neighbor? Who am I required to love completely? He is the one I see in need of a Savior.

*Read Luke 10:25-37.*

1. Jesus appeals to the lawyer’s knowledge of the commandments in order to reveal his heart. What does it mean to “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”?
2. If the lawyer knew how to inherit eternal life according to the law, why did he pose the question? (vv.28-29) How did he interpret these commands?
3. Why did Christ’s statement in verse 28 cause the lawyer to seek to justify himself?

4. The lawyer measured his spiritual success based on his interpretation of the term “neighbor”. How do many individuals avoid responsibility and/ or absolve guilt by presenting their own interpretation of the Scriptures?
  
5. The historian, Josephus, reports that the road from Jerusalem to Jericho “was famous for its lurking dangers, especially robbers.” To travel this way, alone, while carrying goods or valuables was “reckless and foolhardy”, placing the blame for this man’s plight upon himself (Barclay). Does your willingness to help an individual diminish with the knowledge that he put himself in harm’s way? Why or why not?
  
6. Describe the office and character of those in positions of priest and Levite. Why might Jesus have used a Samaritan to demonstrate goodwill toward the wounded man? (Think on Luke 6:27-36.)
  
7. How might the priest and Levite have rationalized avoiding and neglecting a man of their own nation and religion (vv.31-32)? Do we excuse our indifference in a similar fashion?
  
8. The lawyer, the priest, and the Levite all possessed great knowledge of the Scriptures. According to James 1:21-27, 2:14-26, what is more important: to be knowledgeable in verse and principle or to obey its instructions?
  
9. Read 1 John 3:10-18, 4:20-21. Can one fulfill the first command to “love the Lord your God...” without fulfilling the second, “to love... your neighbor as yourself” (Luke 10:27)? Explain.

10. The word *love* in the preceding passages is *agapao*. This love is “characterized by a willing forfeiture of rights and privileges on another person’s behalf.” Return to Luke 10. What did the Samaritan sacrifice in order to help the man? (vv.33-35)

11. How is the Samaritan like Jesus Christ? If he is a picture of Christ, who do the victim, the priest and Levite represent?

12. The question at hand was no longer “*Who is my neighbor?*” (v.29), but “*Who was a neighbor to him who fell among thieves?*” (v.36). The Samaritan loved the broken man so completely that it was as if he was the neighbor, the victim himself.

If Jesus Christ has loved us this completely, how are we to represent Him to others?

*Read Luke 10:38-42.*

13. What pressures might Martha have felt as a result of welcoming Christ into her home? (Consider customs and cultural norms.)

14. Verse 39 reveals that Martha and Mary both “*sat at Jesus’ feet and heard His word*”, but on this occasion, Martha was distracted. Where was her focus? Where was Mary’s?

15. The word *distracted* (*perispáomai*), means “to draw different ways at the same time, hence to distract with cares and responsibilities. Figuratively meaning to be drawn

around in mind or to be distracted, preoccupied with cares or business.<sup>i</sup> According to verse 41, what resulted on account of her distraction?

16. The term *worried* in verse 41, means “to brood; to think moodily and anxiously about something”; *troubled* comes from a root word that means “to make noise, an uproar, to disturb, stir up.” How did Martha’s preoccupation manifest itself? How did she approach Christ? Who was blamed for the lack of help? What insinuations were made against Mary’s character? (v.40)

17. Where did the real problem lie—in the amount of work or in her heart? (Think on Matthew 4:4, John 15:5, etc.)

18. Can one work without worship, or worship without work? (Review James 2:17-18.)

19. Return to Luke 10. How did Christ respond to Martha’s attitude and demands?

20. Jesus says, “*One thing is needed. And Mary has chosen that good part*” (10:42). What did Martha need to remain worshipful while she served?

21. Interestingly, the next time we find Mary at Jesus' feet, Lazarus has died (John 11:32); on the next occasion she is found anointing Jesus' feet for His burial (John 12:3, 7). Why does this further necessitate that we spent time at Jesus' feet?

David Guzik has said, "One might say that this account from the life of Jesus shows us three types of those who say they follow Jesus Christ.

- There are people like Mary: Those who know how to serve and *also sit at Jesus' feet*.
- There are people like Martha: Those who diligently, and with the best intention serve God, but without adding the *one thing*—a continued focus on Jesus—and it results in great frustration.
- There are people who don't do either. They are not even in the house with Jesus, for they are too busy with their own pursuits."

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<sup>1</sup> Zodhiates, Spiros. The Complete Word Study Dictionary: New Testament. 4049.