

Do I Treat You as My Neighbor?

Luke 10:33: (NASB) *But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion.*



We live in volatile times. Lawful demonstrations about justifiable concerns are overshadowed and even hijacked by those who simply seek anarchy and overthrow. We are descending into a tribal approach to our issues. “If you do not agree with my perspective and my group, then you are considered a bigoted outsider who deserves to be shunned and put down.” As sad as this is, it is nothing new. Back in Jesus’ day, racial issues existed and even served as standards for living! Fortunately for us, Jesus spoke a simple story that shook this unholy standard to its very core. His story was a response to the simple question, who is my neighbor? It seems vitally appropriate that we relisten and relearn Jesus’ lessons from the simple story of the Good Samaritan.



Luke 10:25: (NASB) *And a lawyer stood up and put him **to the test <1598>**, saying, Teacher, what shall I do to inherit eternal life?*

Who was this lawyer?

(Source: Bible Commentary by Albert Barnes) *A certain lawyer:* One who professed to be well skilled in the laws of Moses and whose business it was to explain them. *Stood up:* rose, and came forward to address him.

The lawyer had God’s favor, he was smart and he was with Jesus. He was also in the right place at the right time.

What was the lawyer’s intention? Friendly conversation? Wanting to learn? A desire to compare theological understanding? Testing Jesus’ wit or knowledge of the Law? Or was it entrapment?

To the test: Strongs #1598 *ekpeirazo*; to test thoroughly

King James Version translates this word as tempt

There are only two other uses for this Greek word in the New Testament.

First, Satan suggesting Jesus throw himself down from the temple pinnacle:
Luke 4:12: (NASB) *And Jesus answered and said to him, It is said, you shall not put the Lord your God **to the test <1598>**.*

1 Corinthians 10:8-9: (NASB) *⁸Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. ⁹Nor let us **try <1598>** the Lord, as some of them did, and were destroyed by the serpents.*

This lawyer is presenting himself as the expert and is pressing to reveal any weakness in Jesus.

(Source: Bible Commentary by Albert Barnes) *Tempted him:* Feigned a desire to be instructed, but did it to perplex him, or to lead him, if possible, to contradict some of the maxims of the Law. *Inherit eternal life:* Be saved. This was the common inquiry among the Jews. They had said that man must keep the commandments - the written and oral law.

The lawyer had an agenda and was testing Jesus.



Jesus could read the heart and immediately recognizes the motivation and responds with a question:

Luke 10:26-28: (NASB) ²⁶And he said to him, What is written in the Law? How does it read to you? ²⁷And 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. ²⁸And he said to him, You have answered correctly; do this and you will live.

Not only does Jesus give the perfect answer according to the Law, he proves its perfection by quoting proof of God's promise to Israel:

Leviticus 18:4-5: (NASB) ⁴You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. ⁵So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.

Luke 10:29: (NASB) But wishing to justify himself, he said to Jesus, and who is my neighbor?

Why did the lawyer follow up by asking - and who is my neighbor?

In Jewish tradition, questioning was used in theological conversations. Wishing to justify himself - the lawyer was also trying to reestablish his dominance in the conversation.



For more on the Good Samaritan, watch our CQ Kids video: [Who Was the Good Samaritan? ChristianQuestions.com/youtube](https://www.youtube.com/watch?v=...)

Our audio clips throughout will feature the true experiences of a man who lived the Good Samaritan principles.



A late-night fare, *Be Kind, Above Motivation*

- Twenty years ago, I drove a cab for a living. When I arrived at 2:30 in the morning the building was dark except for a single light in a ground floor window. Under these circumstances, many cab drivers would just honk once or twice, wait a minute, then drive away. But I had seen too many impoverished people who depended on taxis as their only means of transportation to drive away. Unless the situation smelled of danger, I always went to the door. So, I walked in the door and knocked. "Just a moment," answered a frail elderly voice. After a long pause the door opened. A small woman in her 80s stood before me. By her side was a small nylon suitcase. "Would you carry this bag out to the car for me?" she said. I took the suitcase out and returned to assist the woman. She took my arm and walked slowly toward the curb. She kept thanking me for my kindness. "It's nothing," I told her. I just tried to treat all my passengers the way I would want my mother treated.

We will continue his story as we develop the Parable of the Good Samaritan.

Interestingly, *my neighbor* is thoroughly described in Leviticus, as this lawyer would have known:





My neighbor is the needy - the hungry:

Leviticus 19:9-10: (NASB) ⁹Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. ¹⁰...you shall leave them for the needy and for the stranger. I am the LORD your God.

My neighbor is my employee:

Leviticus 19:13: (NASB) You shall not oppress your neighbor, nor rob him. The wages of a hired man are not to remain with you all night until morning.

My neighbor is my countryman:

Leviticus 19:17-18: (NASB) ¹⁷You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. ¹⁸You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

My neighbor is the stranger in our land:

Leviticus 19:34: (NASB) The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the LORD your God.



The lawyer would have known who his neighbor was!



According to the Jewish Law, our neighbor can be almost anyone.

Let us remember to use spiritual peripheral vision
to notice our neighbors in all aspects of life.

In ancient times, being a good neighbor required attentiveness. It seems like we lost that along the way.

How did Jesus use the lawyer's own question to stretch his thinking beyond his comfort zone?

There is so much we can learn from how Jesus taught. First, he was never rattled. Second, he always looked for ways to elevate the minds of those who were listening. Third, he usually did this by way of storytelling, a non-threatening approach that would engage and educate his audience.

Back to our modern-day story of a good neighbor.

Revisiting life, Be Kind, Above Motivation

- When we got in the cab, she gave me an address. Then she said, "Oh, by the way, could you drive through downtown?" "It's not the shortest way." "Oh, I don't mind. I'm in no hurry. I'm on my way to a hospice." I looked in the rearview mirror and her eyes were glistening. "I don't have any family left," she said almost to herself. "The doctor says I don't have very long." I quietly reached over and shut off the meter. "What route would you like me to take?" For the next two hours we drove all around the city. She showed me the building where she had once worked as an elevator operator. We drove



through the neighborhood where she and her husband had lived when they were newlyweds. She had me pull up in front of a furniture warehouse that had once been a ballroom where she had gone dancing as a girl. Sometimes she'd ask me to slow down in front of a particular building or corner; she would sit staring into the darkness, saying nothing.

Luke 10:30: (NASB) *Jesus replied and said, A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.*

(Source: Bible commentary by Jamieson, Fausset and Brown) *From Jerusalem to Jericho - a distance of nineteen miles northeast, a deep and very fertile hollow; thieves - "robbers." The road, being rocky and desolate, was a notorious haunt of robbers, then and for ages after, and even to this day.*

The man beaten was of Jewish descent. He was on a common journey on a common road.

Jesus taught the most important lessons using the most common aspects of life:

Luke 10:31-32: (NASB) ³¹*And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.* ³²*Likewise a Levite also, when he came to the place and saw him, passed by on the other side.*

(Source: Bible Commentary by Adam Clarke) *Verses 31-32: Priest and Levite are mentioned here, partly because they were the most frequent travelers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress had a right to expect immediate succor and comfort; and their inhuman conduct here was a flat breach of the law (Deuteronomy 22:1-4).*

A priest, one of the highest representatives of the Law, avoids "his neighbor" and does not help. A Levite, an instructor and guide of the people, sees (perceives) "his neighbor" and then passes by on the other side!

These reactions were an insult to the integrity of the Jewish Law:

Deuteronomy 22:1-4: (NASB) ¹*You shall not see your countryman's ox or his sheep straying away, and pay no attention to them; you shall certainly bring them back to your countryman.* ²*If your countryman is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him (they were instructed to care for a lost or injured animal until it could be returned to its owner).* ³*Thus you shall do with his donkey, and you shall do the same with his garment, and you shall do likewise with anything lost by your countryman, which he has lost and you have found. You are not allowed to neglect them.* ⁴*You shall not see your countryman's donkey or his ox fallen down on the way, and pay no attention to them; you shall certainly help him to raise them up.*

There was a mutual responsibility. When the priest and the Levite saw the injured countryman (their neighbor) and ignored him, it was a breach of the Law.

Jesus' message to the lawyer and his Jewish audience: Do what you know should be done.



While we are not under the Law, we are still obligated to do what we know to be right:

James 2:14-16: (NASB) ¹⁴What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? ¹⁵If a brother or sister is without clothing and in need of daily food, ¹⁶and one of you says to them, Go in peace, be warmed and be filled, and yet you do not give them what is necessary for their body, what use is that?

James is telling us to show our faith by our works. He is not saying we need to solve everyone's problems. When we see our brother or sister is in trouble - help them!

The Samaritan now enters the picture:

Luke 10:33: (NASB) But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion.

Point #1	Point #2	Point #3
This Samaritan was on a journey – he had some place to be!	He also sees – perceives the man's condition as the previous two Jewish leaders did.	The Samaritan has compassion.



Knowing how to be neighborly:
It is not enough to know what is right.
For all of God's people, at all times in His plan,
compassionate action towards our neighbors is expected.

We can see Jesus is setting up the unexpected turn of events to bring home a powerful, life-changing lesson.

Why did Jesus choose the Samaritan as the good guy? What is the impact on being a good neighbor?

The importance of the Samaritan in this story cannot be underestimated. As we will see, Jesus is showing the lawyer who challenged him, his Jewish audience and us, the deep importance of not avoiding responsibility. Jesus is also teaching us not to judge a person's character by their associations.

The Samaritan is the focus for two specific reasons.



First, the fact that he was physically a Samaritan was trouble!

(Source: McClintock and Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature) The Samaritans are said to have done everything in their power to annoy the Jews. They would refuse hospitality to pilgrims on their road to Jerusalem, as in our Lord's case. They would even waylay them in their journey, and many were compelled through fear to take the longer route by the east of Jordan.

An example of the Samaritans not being neighborly to Jesus and his disciples:

Luke 9:52-56: (NASB) ⁵²and he (Jesus) sent messengers on ahead of him, and they went and entered a village of the Samaritans to make arrangements for him. ⁵³But they did not receive him, because he was traveling toward Jerusalem. ⁵⁴When his disciples James and John saw this, they said, Lord, do you want us to command fire to come down from heaven and consume them? ⁵⁵But he turned and rebuked them, and said, You do not know what kind of spirit you are of; ⁵⁶for the son of man did not come to destroy men's lives, but to save them. And they went on to another village.

Jesus did not let the animosity between the Jews and the Samaritans concern him.

(Source: John Trapp Complete Commentary) The Jews therefore hated the presence, the fire, the fashion, the books of a Samaritan. Neither was there any hatred lost on the Samaritan's part; for if he had but touched a Jew, he would have thrown himself into the next water, clothes and all; both of them equally sick to the point of saying, do not touch me.

This is racism and bigotry; possibly even more so than we see today.

The Samaritans:

- They had heritage connections with Jews but lived differently.
THEY HAD MAJOR POLITICAL DIFFERENCES
- The ensuing bitterness was deep, corrosive and encompassing.

- They had a heritage of paganism.
THEY HAD MAJOR RELIGIOUS DIFFERENCES
- They did not like the Jews, and were NOT liked by the Jews.
THEY HAD MAJOR MORAL DIFFERENCES



Back to our story of the cab driver and the old woman.



Sunrise, Be Kind, Above Motivation

- *As the first hint of sun was creasing the horizon, she suddenly said, "Okay, I'm ready. Let's go now." We drove in silence to the address she had given me. It was a low building. Two orderlies came out to the cab as soon as we pulled up. They were solicitous and intent, watching her every move. They were expecting her. I opened the trunk, took out the small suitcase, carried it to the door. The woman was already seated in a wheelchair. "How much do I owe you?" she asked. "No, you don't owe me anything," I said. "Oh, you have to make a living," she answered. "Oh, there are other passengers," I responded. Almost without thinking I bent over and gave her hug. She held on to me tightly. "You gave an old woman a little bit of joy," she said. "Thank you."*



Secondly, Jesus' description of this Samaritan is deeply moving, especially in light of the animosity between the Jews and Samaritans.

Repeating verse 33:

Luke 10:33: (NASB) *But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt **compassion <4697>**.*

Compassion: Strong's #4697 *splagchnizomai*; to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity

This word means to be deeply moved from the depths of your heart and is only used when Jesus is describing someone in a parable or is being described himself.

Two examples:

Matthew 9:36: (NASB) *Seeing the people, he felt **compassion <4697>** for them, because they were distressed and dispirited like sheep without a shepherd.*

Luke 7:12-13: (NASB) ¹²*Now as he approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. ¹³When the Lord saw her, He felt **compassion <4697>** for her, and said to her, Do not weep.*

This word **compassion <4697>** is used 12 times in the New Testament. There are seven examples of Jesus using or having this type of compassion. He had this deep compassion in his heart when healing, casting out demons and raising the dead. Jesus used this word in three of his parables to make an impact on the importance of compassion: The Parable of the Good Samaritan, the Parable of the Unforgiving Servant and the Parable of the Prodigal Son.

Luke 10:34-35: (NASB) ³⁴*and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him. ³⁵On the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever more you spend, when I return I will repay you.*



Let's consider seven compassionate actions of the Samaritan:

1. He put his personal agenda aside and was moved with compassion. Do we act on our gut reaction to help?
2. He treated the stranger's wounds with wine to clean them and oil to ease his pain.
3. He lifted the stranger onto his own donkey. He put himself in harm's way by lifting dead weight.
4. He was willing to walk to be able to move the wounded stranger to a safe haven of security and comfort. He gave his time and respect to the man.
5. He sacrificed his own sleep and spent the night caring for the wounded stranger.
6. He not only paid the innkeeper for that night, but he gave him enough money for the stranger's care in his absence for two more days. (*Two denarii* = two days' wages.)
7. He offered to pay any balance for the stranger's care upon his own return. He went above and beyond with his generosity.



In 2020, we would call 911 for help but also care for the person until the professionals arrive. The point is to go out of our way and pause our life to help someone in need.

FOUR CATEGORIES FOR HELPING SOMEONE IN NEED:



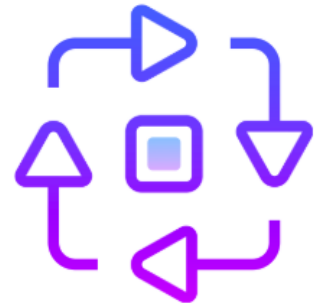


All four situations require a good neighbor. Someone may need medical help if they have a heart attack or physical help after breaking a leg. Some need help with emotional circumstances. We did a series recently on anxiety and depression and found good neighbors are desperately needed in those circumstances. There are times when we spiritually need the brotherhood to uplift us.

Please see Episodes 1124 and 1125: Does My Anxiety or Depression Invalidate My Christianity? (Parts I and II) and Episode 1126: How Do We Cope With Anxiety and Depression in Our Kids? (Part III)

There is a process the Samaritan shows us for helping those who are in need.

1. Respond. We need to decide, "I'm that person; I need to do this."
2. Be present in the moment.
3. Commit to helping the person, which often means putting your own life on hold.
4. Bring the individual to safety. Move them, calm them, counsel them and guide them.
In our spiritual lives, we may run into circumstances where we need to be present for someone going through difficult trials, temptations or trauma.
5. Sometimes someone just needs you to sit with them while they sleep so they know they are not alone. Just be there for them.
6. Commit to their well-being through the trauma. We cannot restore what is lost, but we can help them stand up again.
7. Stay connected. Follow through in their recovery just as the Samaritan did with the injured man.



This is demonstrating neighborly compassion in action and is reminding us that anyone, no matter what we think of them, can be this kind of neighbor.

This is powerful and scary! It takes an open mind to see such compassion in someone we naturally do not like.



What can we take home from all of this? How can this action-filled compassion change our lives?

To be able to not only be a compassionate neighbor, but also be able to see the compassion in others we may not be fond of, is challenging. The answers are only found when we are willing to ask ourselves where we are lacking and then be willing to engage in the change needed to grow. Jesus is telling this story not to embarrass someone, but to show us how to grow into someone who is more Christlike!



The closing of a life, *Be Kind, Above Motivation*

- I squeezed her hand and walked into the dim morning light. Behind me a door shut. It was the sound of the closing of a life. I drove aimlessly, lost in thought for the rest of the day. I could hardly talk. What if that woman had gotten an angry driver earlier that morning or one who was impatient? What if I had refused to take the run or had honked once and driven away? On a quick review, I don't think I have done anything more important in all my life.*

To live compassionately is one of the most important things we can do - especially as Christians - to model what Jesus thought and what Jesus did.

Now that Jesus has finished the story, he concludes the lesson:

Luke 10:36-37: (NASB) ³⁶Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands? ³⁷And he said, The one who showed mercy toward him. Then Jesus said to him, Go and do the same.

At least the lawyer was honest and answered Jesus' questions. He listened to the story and agreed that *the one who showed mercy proved to be a neighbor*. Jesus' response to the lawyer: *Go and do the same*. Be like him. That is a tough lesson. Can we adopt that lesson?



THERE ARE FOUR IMPORTANT LESSONS WE CAN LEARN FROM THE SAMARITAN'S COMPASSION:

Perspective: Who am I?

Matthew 5:13-14,16: (NASB) ¹³You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men. ¹⁴You are the light of the world. A city set on a hill cannot be hidden; ¹⁶Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

There are two pieces:

You are the salt of the earth. Salt is a preservative for meats and other foods, as well as a necessary nutrient for the body. Although plentiful, its essential powerful qualities make it invaluable. It was common for soldiers to be paid in salt. This Scripture is saying: We, as Christians, are that valuable salt of the earth, the people others can depend on.

You are the light of the world. As lights, wherever we go, people should be able to see more clearly without the fog of worry or concern.

As Christians, we should strive to be identified by what we do even more than what we say. It is great that we can quote Scripture, but we should be

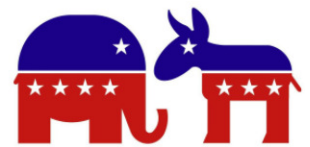


identified more by our actions. We are salt and we are light. Are we identifiable as such by the neighbor we are every day? We need to ask ourselves, “How am I doing at being a neighbor?”

Jonathan’s cousin, David Bushy, is a former senior airline executive who works with leaders throughout American industry. We love what he wrote in his recent blog and thought it was very fitting for our discussion:

(Source: David Bushy of Boston Executive Coaches, bostonexecutivecoaches.com)
Especially during these challenging times, each of us needs to have someone look at us, ask how we are, and then just give the gift of listening. My client aptly called it “attending to others,” as the greatest gift we can give. We can’t necessarily solve such issues for our people. And most people don’t really expect us to be able to do so. We all need to just ask the simplest of questions: “How are you today? What is on your mind?” And then just listen. With our eyes, our ears, and our heart.

Let’s talk about **perspective** as a neighbor: If we identify as a Democrat, our “neighbor” is a Republican. If we are a Republican, our “neighbor” is a Democrat. Do we look at them as neighbors or as adversaries?



If we are white, our “neighbor” is a person of color. If we are a person of color, our “neighbor” is white. Do we have a neighborly approach to say, “Hey, how are you? What is on your mind?” Or do we think, “Oh no, you are one of *those* people who see things differently from me.” Our responsibility is to be of good character in *all* areas of our lives. We need to have a proper perspective.



Priorities: Is my good neighboring consistent with the most important things in God’s service? Am I doing what God wants me to be doing?

Hosea 6:6: (KJV) *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.*

This is heart versus ritual. With ritual, our hearts grow dark and become numb. Ritual darkens the heart because it is a rote practice done without thinking or engaging. This was the problem with the Jewish nation. It can be a problem for us, too. Are our hearts being darkened by what we do by rote, or are we living a compassionate life that embodies what a Christian should be?

Philippians 2:3: (NASB) *Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;*

This is a powerful statement - *regard one another as more important than yourselves*. Remember our neighbors - those who are different, those we may not like. This is who the apostle is talking about. This particular Scripture is directly talking about relationships within the Christian brotherhood, but we need to apply the principle to all in our lives. It is the same principle Jesus used in the Parable of the Good Samaritan. The Samaritan was the outcast, yet he was the good guy, the compassionate one, the one who rose above and beyond, putting himself aside to save the life of a man he did not know, and who he did not really like because of who he was (a Jew), but he did it anyway!



We must be careful to *do nothing from selfishness or empty conceit*. As Christians, we must be always aware of Jesus' example of putting God first and regarding others more important than ourselves.



Practicality: How do I easily and consistently key into the compassion of the Good Samaritan? How do I understand what it is to be a good neighbor?

Luke 6:31-32: (NRSV) ³¹*Do to others as you would have them do to you.* ³²*If you love those who love you, what credit is that to you? For even sinners love those who love them.*

Do to others as you would have them do to you - this is how to be a good neighbor! If we were sick or beaten on the side of the road, would we not want someone to come and care for us? Then we need to be that person. As Christians, we need to readily access the selflessness of Christ.



Perseverance: Finish what you start. As the Samaritan followed through, so should we:

Romans 12:14-15: (NASB) ¹⁴*Bless those who persecute you; bless and do not curse.* ¹⁵*Rejoice with those who rejoice, and weep with those who weep.*

The staying power of entering into someone's experience is how we become good neighbors. This is how we emulate the Good Samaritan, and what Jesus himself did. As Christians, we are in training to help bless the world, so we might as well start now with those we do not know.



Choose kindness, Be Kind, Above Motivation

- *There's one thing all of us have in common: we've been mistreated by somebody. Some of you have known abuse, misunderstanding, and all of this has a way of siphoning your tank of kindness. It can make you hard. You can get on with hard. You can get along with it. In fact, some will even respect you more because you're tough, but I urge you not to be. Be kind, tenderhearted, forgiving one another. When I'm truly free of revenge and bitterness there is plenty of room in my heart left for kindness, and not until. Do what's right, do justice, love kindness, walk humbly with your God.*

That really puts this story right in perspective. *Do justice, love kindness, walk humbly with your God.* This is what Jesus showed us.

Please see the Bonus Material for examples of how Jesus treated the Samaritans.

Jesus literally practiced what he preached. This is an exciting example of how his life reflected everything he was teaching.



This parable of Jesus helps us to see our reactions with clarity
and our neighbor's reality through compassionate eyes.

We need to see our reactions *clearly* and decide what our response is going to be. This helps us to open our eyes compassionately to our neighbor's reality.

Consider these points:

- All people are subject to trial and tragedy in life, and we all have witnessed it.
- Trial and tragedy, even when they are not our own, are NEVER convenient.
- Just because we have religion does not mean we know God.
- If someone does not have religion, it does not mean they cannot be merciful and compassionate.
- The heart of our perceived enemy can be a big heart.
- The heart of those with authority can be cowardly and selfish.
- Our actions always speak louder than our words.

The ACTIONS of the Good Samaritan spoke much louder than the few WORDS he spoke in the parable. He did not have to say anything to act right. He just acted. He saw the problem, he saw the difficulty, he saw the trauma, and he responded with his whole heart and his whole being. He put his life on hold, and he did what Jesus would do.

Who is my neighbor? Whomever we come across as we go through life who has need. Reach out, be compassionate, be the person who looks at someone else who has a need and realizes that there is an incredible opportunity to fill that need. Thank God for the opportunity and then follow through until it is done.

*So, do I treat you as my neighbor?
For Jonathan and Rick and Christian Questions...
Think about it...!*



Join us next week for our podcast on August 17, 2020
Ep. 1139: Thou Shalt Not Covet – Is it Wrong to Want?

Bonus Material and Study Questions

If you want others to be happy, practice compassion. If you want to be happy, practice compassion. — Dalai Lama

How did Jesus treat the Samaritans in real life? Did he practice what he preached?

John 4:7-15: (NASB) ⁷There came a woman of Samaria to draw water. Jesus said to her, Give me a drink. ⁸For his disciples had gone away into the city to buy food. ⁹Therefore the Samaritan woman said to him, How is it that you, being a Jew, ask me for a drink since I am a Samaritan woman? For Jews have no dealings with Samaritans. ¹⁰Jesus answered and said to her, If you knew the gift of God, and who it is who says to you, Give me a drink, you would have asked him, and he would have given you living water. ¹¹She said to him, Sir, you have nothing to draw with and the well is deep; where then do you get that living water? ¹²You are not greater than our father Jacob, are you, who gave us the well, and drank of it himself and his sons and his cattle? ¹³Jesus answered and said to her, Everyone who drinks of this water will thirst again; ¹⁴but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life. ¹⁵The woman said to him, Sir, give me this water, so I will not be thirsty nor come all the way here to draw.

Continuing, Jesus tells her he is the Messiah and goes on to spend two days teaching the Samaritans:

John 4:25-26: (NASB) ²⁵The woman said to him, I know that Messiah is coming he who is called Christ; when that one comes, he will declare all things to us. ²⁶Jesus said to her, I who speak to you am he.

Jesus healed Samaritans:

Luke 17:12-18: (NASB) ¹²As he entered a village, ten leprous men who stood at a distance met him; ¹³and they raised their voices, saying, Jesus, Master, have mercy on us! ¹⁴When he saw them, he said to them, Go and show yourselves to the priests. And as they were going, they were cleansed. ¹⁵Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, ¹⁶and he fell on his face at his feet, giving thanks to him. And he was a Samaritan. ¹⁷Then Jesus answered and said, Were there not ten cleansed? But the nine—where are they? ¹⁸Was no one found who returned to give glory to God, except this foreigner?



One of Jesus' final instructions before his ascension included the Samaritans:

Acts 1:6-9: (ASV) *“They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? ⁷And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority. ⁸But ye shall receive power, when the holy spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. ⁹And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.*

Christian Questions Weekly Newsletter

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Study QUESTIONS

Ep. 1138: Do I Treat You as My Neighbor?

<https://christianquestions.com/parables/1138-good-samaritan/>

See:  CQ Rewind
SHOW NOTES

1. What question did the lawyer ask Jesus in Luke 10:25? How did Jesus answer him? What technique does Jesus use in the way he approaches the answer? Why does the lawyer ask the follow-up question? (See Luke 10:26-29)
2. According to Leviticus 19 (with which the lawyer was certainly familiar), who is our neighbor? How did Jesus use the lawyer's question? (See Leviticus 19:9-10,13,17-18,34).
3. What three things can we learn from the method in which Jesus taught?
4. What was expected from the Levite and the priest in this situation according to Jewish Law? (See Luke 10:30-32; Adam Clarke Commentary; Deuteronomy 22:1-4) What is expected of us in a similar modern situation? (See James 2:14-16)
5. What are the two reasons a Samaritan was used in this parable? (See Quote from McClintock & Strong's and John Trapp Commentaries; Luke 9:52-56, Luke 10:33) Who are the Samaritans in your life? How have and how should you treat them?
6. List the seven compassionate acts of the Good Samaritan. Based on these acts, do you ever have the opportunity to do something similar? How did you react? When have you taken that opportunity, and when did you let it pass you by? What would you do differently now?
7. What were the seven processes of helping those in need? Think these seven processes through - is there someone in our lives we can apply one or more of these processes to?
8. Have you seen compassion for others in someone you do not like? Does this threaten your view of this person? Does *their* compassion help *you* to look at them more kindly?
9. How can we be *salt* for others? How should we be *light* for others? Do you think your "neighbors" see you as salt and as a light in their lives? (See Matthew 5:13-14,16)
10. How should we be good neighbors? (See Philippians 2:3, Luke 6:31-32, Romans 12:14-15)