**The Gospel of Jesus on the “Stranger,” the “Neighbor,” the “Needy”**

**The Inductive Bible Study Method[[1]](#footnote-1)**

Observation: What does the text say?

* Context is king
* The five W’s and one H!

Who?

What?

When?

Where?

Why?

How?

* Key words, phrases, subjects, themes

Interpretation: What does the text mean?

* Context is King
* Seek the full counsel of the Word of God
* Scripture never contradicts Scripture
* Do not base your doctrine of an obscure passage of Scripture
* Interpret Scripture literally
* Look for the author’s intended meaning
* Check your conclusions by using reliable commentaries

Application: How does the text work?

2 Timothy 3:16 & 17 “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17so that the servant of God may be thoroughly equipped for every good work.”

* Teaching
* Reproof
* Correction
* Training in Righteousness

**The True Gospel of Jesus on the “Stranger,” the “Neighbor,” the “Needy”**

**Main Text**

Love Thy Neighbor

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| **Matthew 22:34-40** | **Mark 12:28-34** | **Luke 10:25-28** |
| 34Hearing that Jesus had silenced the Sadducees, the Pharisees got together. 35One of them, an expert in the law, tested him with this question: 36“Teacher, which is the greatest commandment in the Law?”  37Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ 38This is the first and greatest commandment. 39And the second is like it: ‘Love your neighbor as yourself.’ 40All the Law and the Prophets hang on these two commandments.” | 28One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, “Of all the commandments, which is the most important?”  29“The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one 30Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ 31The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.”  32“Well said, teacher,” the man replied. “You are right in saying that God is one and there is no other but him. 33To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.”  34When Jesus saw that he had answered wisely, he said to him, “You are not far from the kingdom of God.” And from then on no one dared ask him any more questions. | 25On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”  26“What is written in the Law?” he replied. “How do you read it?”  27He answered, “‘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, ‘Love your neighbor as yourself.’”  28“You have answered correctly,” Jesus replied. “Do this and you will live.” |

**Supporting Texts**

Love Thy Enemies

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| **Matthew 5:43-48** | **Luke 6:27-28 & 32-36** |
| 43“You have heard that it was said, ‘Love your neighbor and hate your enemy.’ 44But I tell you, love your enemies and pray for those who persecute you, 45that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46If you love those who love you, what reward will you get? Are not even the tax collectors doing that? 47And if you greet only your own people, what are you doing more than others? Do not even pagans do that? 48Be perfect, therefore, as your heavenly Father is perfect. | 27“But to you who are listening I say: Love your enemies, do good to those who hate you, 28bless those who curse you, pray for those who mistreat you.  32“If you love those who love you, what credit is that to you? Even sinners love those who love them. 33And if you do good to those who are good to you, what credit is that to you? Even sinners do that. 34And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. 35But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. 36Be merciful, just as your Father is merciful. |

The Good Samaritan

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| **Luke 10:29-37** |
| 29But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”  30In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32So too, a Levite, when he came to the place and saw him, passed by on the other side. 33But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. 35The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’  36“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”  37The expert in the law replied, “The one who had mercy on him.”  Jesus told him, “Go and do likewise.” |

The Sheep and the Goats

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| **Matthew 25:31-46** |
| 31“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. 32All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. 33He will put the sheep on his right and the goats on his left.  34“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. 35For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, 36I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’  37“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? 38When did we see you a stranger and invite you in, or needing clothes and clothe you? 39When did we see you sick or in prison and go to visit you?’  40“The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’  41“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. 42For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, 43I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’  44“They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’  45“He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’  46“Then they will go away to eternal punishment, but the righteous to eternal life.” |

**The Gospel of America on the “Stranger,” the “Neighbor,” the “Needy”**

1. How Can/Does the Gospel of America Obscure[[2]](#footnote-2) the Gospel of Jesus?
2. How Can/Does the Gospel of America Syncretize[[3]](#footnote-3) the Gospel of Jesus?

1. “How to Study Your Bible” Kay Arthur [↑](#footnote-ref-1)
2. Obscurantism – is obscuring the Gospel of Jesus by emphasizing things that are actually external to the Gospel as being central to it. [↑](#footnote-ref-2)
3. Syncretism – is syncretizing (mixing) the Gospel of Jesus with something else such that they become a different gospel. [↑](#footnote-ref-3)