

## Sermon Follow-up | March 15, 2020

### **4 Gospels** — Luke: The Gospel of Stories

*Focus Passage:* Luke 10:25–37

*Additional Context:* Luke 9:51–19:27 (Luke’s Travelogue)

*Corollary Scripture:* Deuteronomy 6:5, Leviticus 19:18

**Sermon Recap:** The Gospel of Luke relies heavily on stories and parables to communicate gospel truths about Jesus and the Kingdom of God. In the parable of the Good Samaritan, Jesus is sowing seeds of reversal to show that the Kingdom of God is going to involve people from all ethnic groups. The Samaritans had historically been enemies of the Israelites. They were different racially, religiously, and politically. When a Jewish expert in the Law asked Jesus, “Who is my neighbor?” Jesus used the parable of the Good Samaritan to ask a better question: “Who was a neighbor to the wounded man?” A Samaritan would have been the most unlikely person the Jewish Lawyer would have considered a neighbor. In the parable, the Jewish priest and Levite (dedicated servant in the temple) crossed the street to pass by the wounded man as they approached. In contrast, when the Samaritan approached the wounded man, he slowed down and stopped to check on him. The Samaritan had compassion on the man and sacrificed his own comfort, time, and resources to care for the wounded man. The Samaritan actually sought a relationship with the man by promising to return and pay for his needs until recovered. The Samaritan became an unlikely neighbor to the Jewish man by (1) slowing down, (2) suffering with him—Com (with) passion (suffering)—, (3) sacrificing for him, and (4) seeking relationship with him. Jesus intended the Lawyer to see himself as the wounded man left for dead and needing the compassion of another to be healed (saved). The good news of the gospel tells us that Jesus became the wounded man so that we might be healed. Jesus came to us in our need, suffered for us, sacrificed Himself, and sought a relationship with us. What are some ways that we can go and do likewise?

### Interpretive Helps

- The Gospel of Luke is part of two volumes written by Luke. Acts is a continuing sequel to the Gospel of Luke.
- While the term “Samaria” was first identified with the city founded by Omri, it soon became associated with the entire region surrounding the city, the tribal territory of Manasseh and Ephraim. Finally, the name “Samaria” became synonymous with the entire Northern Kingdom (1 Kings 13:32; Jer. 31:5). After the Assyrian conquest Samaria began to shrink in size. By NT times it became identified with the central region of Palestine, with Galilee to the north and Judea to the south. The name “Samaritans” originally was identified with the Israelites of the Northern Kingdom (2 Kings 17:29). When the Assyrians conquered Israel and exiled 27,290 Israelites, a “remnant of Israel” remained in the land. Assyrian captives from distant places also settled there (2 Kings 17:24). This led to the intermarriage of some, though not all, Jews with Gentiles and to widespread worship of foreign gods. By the time the Jews returned to Jerusalem to rebuild the temple and the walls of Jerusalem, Ezra and Nehemiah refused to let the Samaritans share in the experience (Ezra 4:1–3; Neh. 4:7). The old antagonism between Israel to the north and Judah to the south intensified the quarrel. The Jewish inhabitants of Samaria identified Mount Gerizim as the chosen place of God and the only center of worship, calling it the “navel of the earth” because of a tradition that Adam sacrificed there. Their Scriptures were limited to the Pentateuch, the first five books of the Bible. Moses was regarded as the only prophet and intercessor in the final judgment. They also believed that 6,000 years after creation, a Restorer would arise and would live on earth for 110 years. On the judgment day the righteous would be resurrected in paradise and the wicked roasted in eternal fire. In the days of Christ, the relationship between the Jews and the Samaritans was greatly strained (Luke 9:52–54; 10:25–37; 17:11–19; John 8:48). The animosity was so great that the Jews bypassed Samaria as they traveled between Galilee and Judea. They went an extra distance through the barren land of Perea on the eastern side of the Jordan to avoid going through Samaria. Yet, Jesus rebuked His disciples for their hostility to the Samaritans (Luke 9:55–56), healed a Samaritan leper (Luke 17:16), honored a Samaritan for his neighborliness (Luke 10:30–37), praised a Samaritan for his gratitude (Luke 17:11–18),

asked a drink of a Samaritan woman (John 4:7), and preached to the Samaritans (John 4:40–42). Then in Acts 1:8 Jesus challenged His disciples to witness in Samaria. Philip, a deacon, opened a mission in Samaria (Acts 8:5).<sup>1</sup>

- Denarii — a denarius was equivalent to the average daily wage of a laborer.
- Check out the *Bible Project* videos on Luke linked below in the “Further Resources” section.

## Group Gathering- Interaction

### *Connect: Making Honest Connections with One Another (Pick one)*

1. Please share briefly one of the following:
  - a. A joy or answer to prayer you have received this week?
  - b. Your biggest adjustment or what you miss most related to this uncharted season of social-distancing.
  - c. What has God been saying to you through His word, the sermon, or other people?

### *Grow: Listening to and Learning from God’s Word*

#### Read Luke 10:25–37

1. What motive does Luke attribute to the first question the expert in the Law asked Jesus? (Luke 10:25)
2. What reason does Luke give for the lawyer’s follow-up question, “And who is my neighbor”? (Luke 10:29)

### *Serve: Serving King Jesus and Others, By Living Out and Letting Others Know God’s Word*

1. Do you find yourself trying to justify yourself or find loopholes when it comes to loving neighbors you would not choose as neighbors? (Luke 10:29)
2. Are you aware of any literal “neighbors” in your neighborhood who may need a good neighbor at this time? ... How might you be that good neighbor?
  - a. How might you slow down, show compassion, sacrifice, seek relationship with them?
3. In a moralistic reading of Scripture, it is easy to think, “I should be more like the Good Samaritan.” However, as the sermon mentioned, that was not the point of the parable. Jesus’ intent was that the expert in the Jewish biblical Law might see himself as the wounded man in desperate need of help. How does impact how you see yourself in the parable of the Good Samaritan?

## Further Resources

- Bible Project –
  - Luke Part 1 – <https://www.rightnowmedia.org/Content/Series/181310?episode=44>
  - Luke Part 2 – <https://www.rightnowmedia.org/Content/Series/181310?episode=45>
- Illustrations and quotes from the sermon can be found on the “Sermon Slides” link at the bottom of [www.wcchapel.org](http://www.wcchapel.org)

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<sup>1</sup> Donald R. Potts, “[Samaria, Samaritans.](#)” ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 1436–1437.