

NEIGHBORHOOD & COMMUNITY

by David Lee Burris



Important Teachings

The Good Samaritan 10:25-29

- A lawyer asked Jesus what he needed to do to inherit eternal life.
- Jesus asked him what the law said, and the lawyer said that he had to love God with all of his heart, soul, strength, and mind, and love his neighbor as himself
- Jesus told him that his answer was correct, but the lawyer followed by asking Jesus “Who is my neighbor?”



Childhood

Galilee

Judea

Perea

Jerusalem

Important Teachings

The Good Samaritan 10:30-32

- Jesus told him that a man, traveling from Jerusalem to Jericho was robbed, stripped, and left to die.
- First a priest came along saw the man, and passed by on the other side of the road
- Next, a Levite came along and also passed by the man on the other side of the road



Childhood

Galilee

Judea

Perea

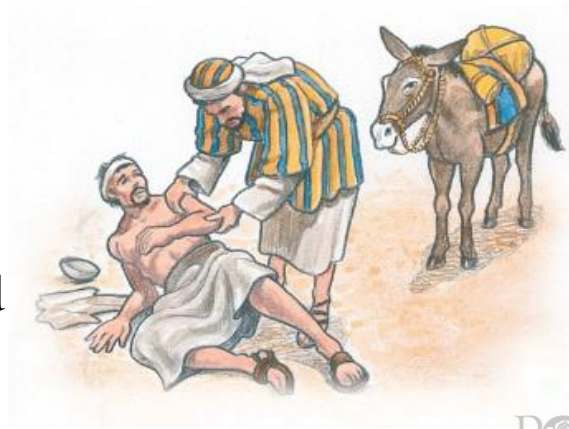
Jerusalem

“The relation between Jew and Samaritan was one of hostility. The expulsion of Manasseh by Nehemiah for an unlawful marriage & his building of the Samaritan temple on Mount Gerizim by permission of Darius Nothus, took place about 409 BC. The inhospitality (Luke 9:52, 53) and hostility of the Samaritans induced many pilgrims from the north to Jerusalem to go on the east of the Jordan . . . The Jews repaid hate with hate. They cast suspicion on the Samaritan copy of the law and they disallowed the Samaritans steadfast claim to Jewish birth (see John 4:12). Social and commercial relations, though they could not be broken off (4:8), were reduced to the lowest possible figure (959).” – *Unger’s*

Important Teachings

The Good Samaritan 10:33-35

- Finally, a Samaritan came along, had compassion on the man, and bandaged his wounds.
- The Samaritan took the man to an inn and paid to have him cared for.



ROSE
PUBLISHING

Childhood

Galilee

Judea

Perea

Jerusalem

New Thinking on Love & Neighbor

The Good Samaritan 10:36, 37

- Jesus asked the lawyer which of the three was a neighbor to the injured man.
- The lawyer said it was the one who showed the man mercy.
- Jesus told him to do the same.



Parable of the Good Samaritan,
Domenico Feti (c. 1623)

Childhood

Galilee

Judea

Perea

Jerusalem

Welcome To the Neighborhood

By Paul Earnhart

No love had been lost between the Jews and Samaritans since the days of the Return when Samaritan leaders intrigued continually to prevent the rebuilding of Jerusalem. In Jesus' day, the relationship was still bitter. Jews had no dealings with Samaritans (John 4:9) and used the term as an ultimate expression of abuse (John 8:48). The villages of Samaria in turn were not hospitable to Jews traveling through the region to Jerusalem (Luke 9:51–55). During the reign of Claudius Caesar, some Samaritans massacred a group of Jewish pilgrims in the northern border village of Ginea (*Antiquities*, XX, xi, 1).

This explains why Jesus used a Samaritan to illustrate the meaning of neighbor love. It spoke directly to this Jewish prejudice. In the Lord's story, this half-breed outcast was the only one with sufficient compassion to stop and help a desperately wounded man (Luke 10:25–37). More than merely touched by the tragedy of the man, the Samaritan acted. He gently tended his wounds and transported him to the nearest inn where he made provision for his complete care. This was no grand but short-lived gesture. His concern & involvement were total.

By the time Jesus had finished telling the story of the man robbed and beaten by thieves and had concluded it by asking, "Who proved neighbor to him that fell among the robbers?", the lawyer who had begun this conversation was likely then wishing he had never opened his mouth. He had evidently raised the question about what one had to do in order to inherit eternal life merely for argument's sake, but Jesus had compelled him to answer his own question.

He had asked the question about who his neighbor was only to rescue himself from embarrassment, but now he must answer again. Unwilling even to identify the Samaritan, the lawyer says, "He that showed mercy on him." Whereupon Jesus moves everything from theory to practice. "Go, and do likewise."

Luke does not record the impact of all this upon the lawyer. One thing is sure. He had learned a great deal about **the size of his neighborhood. It was as wide as the world**, and his neighbor was anyone who needed his help.

There were other lessons, too. The priest and Levite were both wrong to put sacrifice ahead of goodness. Loving God does not make one merciless toward men. Jesus had once made this point from the words of Hosea: "For I desire goodness and not sacrifice; and knowledge of God more than burnt offerings" (6:6; Matthew 9:13). John would later put it in plain terms. "If a man say I love God, and hate his brother, he is a liar; for he that does not love his brother whom he has seen, cannot love God whom he has not seen" (1 John 4:20). Even an appointment to worship God cannot be used to justify turning one's back on the suffering. If we find ourselves in our passion for God abandoning all consideration of others, we can be assured that we are under the control of a misbegotten passion. Some are of the tragically mistaken persuasion that any abuse of others is justified when one is trying to maintain the truth of God.

A further lesson is found in the truth that the Samaritan was not responding to some nobility in the unfortunate stranger. He had no idea of the man's moral character. Neighbor love is not a response to the goodness in others, but to their need.

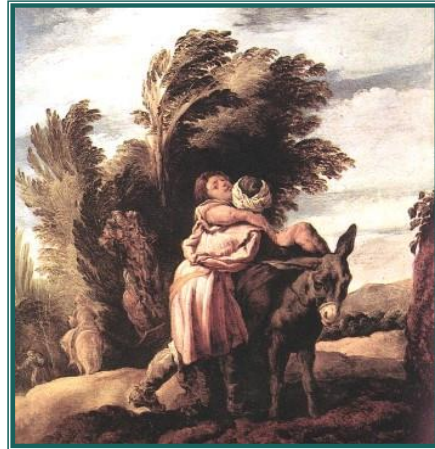
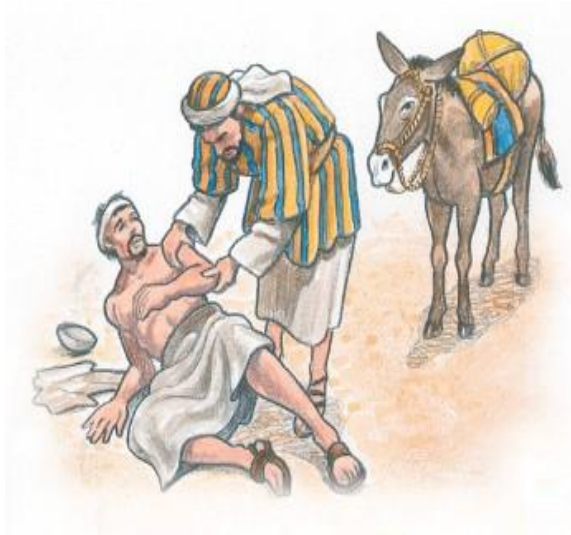
Had the man fallen into such desperate straits by his own carelessness it would have changed nothing. He could have been a Jew who had himself treated Samaritans with contempt or simply by his race stirred memories of injustices of others. It is not easy to forget old injuries and they can get readily generalized to whole populations. **But true neighbor love moves only out of concern for what in similar circumstances one would want for himself.** It isn't a response to the thoughtfulness of others, but a pure act of love toward those who may never have befriended us in any way.

Finally, there is this fundamental, over-arching lesson. When asked about how to obtain eternal life, Jesus sent the lawyer right back to the Scripture. In our search for answers to the big and transcendent questions we are unduly disposed to think the Bible too difficult to yield clear answers. The Lord knows better. The word of God is clear enough for those who want to do His will. Were we today to have opportunity to stand in the very real presence of the Son of God and then raise our difficult questions with Him, He would say to us what He said to that Jewish lawyer, "What is written in the word of God? What is your reading of it?" The answers are there if only we have the courage to receive and apply them.¹

¹ Earnhart, P. (1994). [Mining the Scriptures: Welcome to the Neighborhood](#). *Christianity Magazine*, 11(10), 27.

FOUNDATIONS FOR A NEW SOCIETY

The Good Samaritan



Parable of the Good Samaritan,
Domenico Fetti (c. 1623)

Childhood

Galilee

Judea

Perea

Jerusalem

“The Christian’s sympathy should ever be of the widest character, because he serves a God of infinite love. **When the precious stone of love is thrown by grace into the crystal pool of a renewed heart it stirs the transparent life-floods into ever widening circles of sympathy: the first ring** has no very wide circumference; we love our *own household*; for he that careth not for his own household is worse than a heathen man and a publican: but mark the next **concentric ring**; we love the *household of faith* ‘We know that we have passed from death unto life because we love the brethren:’ look once more, for the ever-widening ring has reached the very limit of the lake, and included *all men in its area*, for ‘supplications, prayers, intercessions, and giving of thanks are to be made for all men’.” – Charles Spurgeon @Christian Charity

Dostoevsky On Disproportion

"Your Sympathy Does Not Justify My Suffering"

Karamazov Expresses Extremely:

- ♦ First - Ivan Responds In Yielded Reason:
- ♦ "I believe like a child that suffering will be made up for, that all the humiliating absurdity of human contradictions will vanish like a pitiful mirage... that in the world's finale, at the moment of eternal harmony, something so precious will come to pass that it will suffice for all hearts, for the comforting of all resentments, for the atonement of all the crimes of humanity, of all the blood they've shed; that it will make it not only possible to forgive but to justify all that has happened with men..."

Wicked Reason Given Voice

**"If There Is No God Then
All Things Are Permissible!"**

Karamazov Expresses Extremely

- ♦ Finally, Ivan's Reaction In Indignation:
- ♦ "I renounce the higher harmony altogether. It's not worth the tears of that one tortured child who beat itself on the breast with its little fist and prayed in its stinking outhouse, with its unexpiated tears to 'dear, kind God!' It's not worth it..."

NEIGHBORHOOD=COMMUNITY

“Seek the welfare of the city where I have caused you to be carried away captive, and pray to God for it, for in its peace [welfare] you will have peace.” – Jeremiah 29:5–7

Winter, “Seek the Welfare of the City” Excerpt, pg. 201ff

“The welfare of the city was seen to be two-fold. It was ‘physical’ and ‘spiritual’, and in the former case it was revolutionary in certain respects. It linked the wealthy Christian members of the city into the civic benefaction convention at the same time expanding the definition of ‘benefactor’ to encompass all those in the Christian community who had the capacity to meet others needs from self-generated resources.

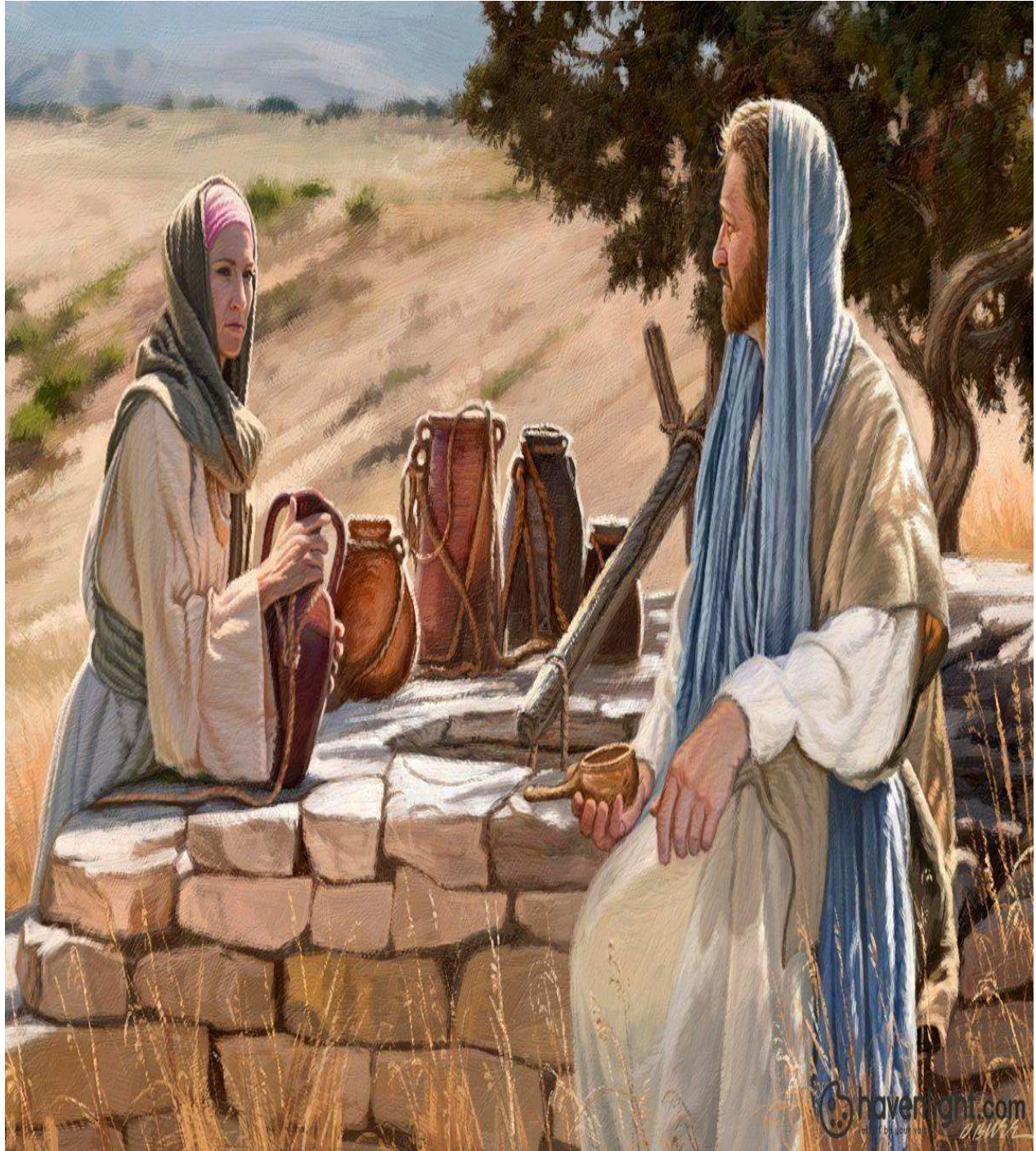
It required all to be doers of good. This involved the renunciation of the client’s full-time role in politeia forcing Christians to withdraw from unproductive existence.

Paul was concerned as an ‘association’ they lived in a way that was worthy of the gospel. To live in a manner worthy of the gospel proscribed its members struggling for ‘primacy’ (Phil. 1:27ff).

By ancient standards, the ‘nature of the politeia’ for Christians was commended as something unique. It was not that they were postulating heaven as a ‘republic’. Rather, Christian conduct in the politeia of their present cities was seen as a ‘selling point’ for the Christian message in the apologia to Diognetus – an apology sufficiently different from that of others as to draw attention to its distinguishing and startling characteristics.”

The Other Samaritan Story @John 4:

World Neighborhood & World Family



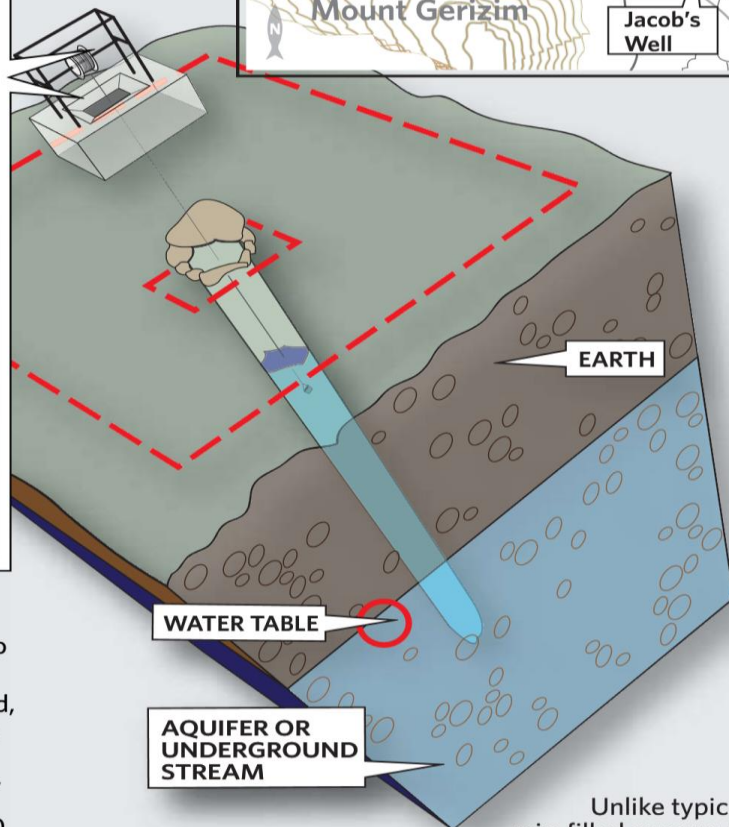
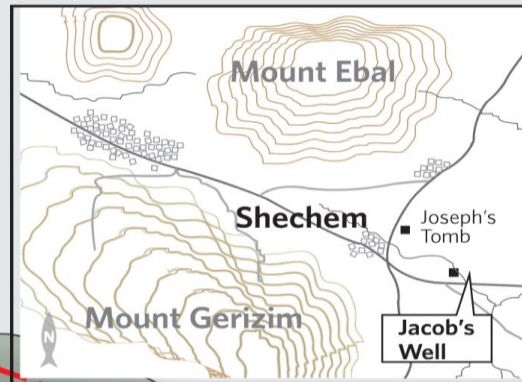
Jacob's Well

When Jacob came to Shechem on his return from Paddan-aram he encamped east of the city, purchasing a piece of land from Shechem's father. There Jacob erected an altar and called it "El-Elohe-Israel," God, the God of Israel. Genesis 33: 18-20

Presently enclosed in a Greek Orthodox church with an altar-like hoist over it, the well has gone through many changes through the centuries, including having a variety of structures and churches built over it.



It was at Jacob's Well that Jesus spoke these words to a Samaritan woman:
"If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." John 4:10



Unlike typical rain-filled caverns in the area, Jacob's Well is fed by an underground stream of water, sometimes referred to as "living water."

Benson Commentary

[John 4:21](#). *Jesus saith to her* — In answer to this case of conscience; *Believe me* — Our Lord uses this expression only once, and that to a Samaritan. To his own people, the Jews, his usual language is, *I say unto you*. *The hour cometh* — Which will put an end to this controversy; *when ye* — Both Jews & Samaritans; *shall neither worship in this mountain, nor at Jerusalem* — As preferable to any other place: nay, when an end will be put to the worship at both places; and the true worship shall be no longer confined to any one place or nation. As if our Lord had said, Thou art expecting the hour to come, when either by some divine revelation, or some signal providence, this matter shall be decided in favor of Jerusalem or mount Gerizim; but I tell thee, the hour is at hand when it shall be no more a question: that which thou hast been taught to lay so much stress on, shall be set aside as a thing indifferent.

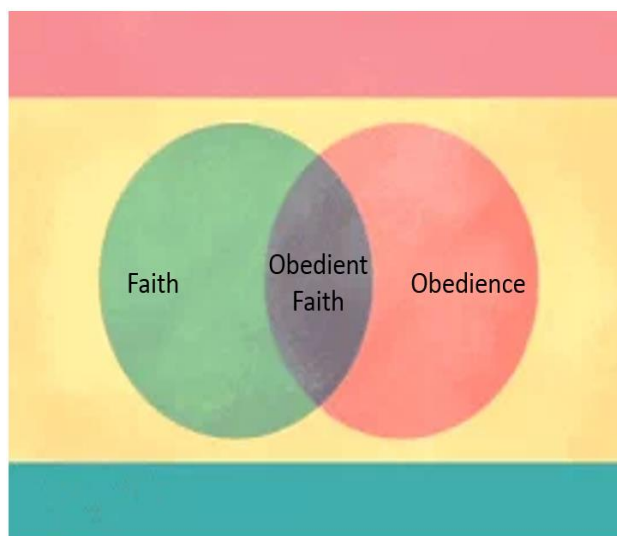
Our Lord meant that the approaching dissolution of the Jewish economy, and the erection of **the evangelical dispensation, should set this matter at rest, and lay all things respecting it in common**, so that it should be perfectly indifferent whether in either of those places, or any other, men should worship God. Observe, reader, the worship of God isn't now, under the gospel, appropriated to any place, as it was under the law: but it is his will that men should pray, give thanks, worship and serve him everywhere.

Our reason teaches us, indeed, to consult decency and convenience with respect to the places of our worship; but our religion enjoins that we give no preference to one place above another, in respect of holiness and acceptableness to God. They who prefer any act of worship merely for the sake of the house or building in which it is performed, (though it were as magnificent and as solemnly consecrated as ever Solomon's temple was,) forget that the hour is come when there should be no difference put in God's account; no, not between Jerusalem, which had been so famous for sanctity, and the mount of Samaria, which had been so infamous for impiety.

AT THE NEXUS OF GRACE & GLORY

Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



O That Will Be Glory

2. *When by His grace,*

I am Glory for me, glory for me;

When by His grace I shall look on His face,

That will be glory, be glory for me. me.

