



SERMON

Are you a Neighbour? (Luke 10:25-37)

DATE

Mar 25<sup>th</sup>, 2018

1. Read the parable of the Good Samaritan in Luke 10:25-37. What is most striking to you about this parable? Why is it so striking?
2. Read Luke 10:31-32. While we may not literally find people half-dead in the road, we all have a tendency to turn a blind eye to those in need. What are some common ways we “pass by” the needy right in front of us? What are your common tendencies?
3. In explaining Luke 10:35, Pastor Dwayne explained this: If the man woke up and the Samaritan did not come back to pay the expenses, the man would have to sell himself into slavery. Instead, as Don Carson summarizes, “The Good Samaritan gives him life, saves him from slavery and gives him everything.”
  - a. How does this understanding of the Samaritan’s radical, sacrificial love completely redefine what it means to love our neighbour?
  - b. Seeing the depth of the Samaritan’s sacrifice, what is your gut response to the call of Luke 10:37 (“You go, and do likewise.”)?
  - c. Luke 10:37 recalls Jesus’ original answer the lawyer’s question in Luke 10:25-28. In essence, he says this: Love your neighbour in this way and you will “inherit eternal life” (v25). What’s ultimately the problem with this?

- d. When we examine the Good Samaritan, one thing becomes clear: Jesus is the Good Samaritan and we are the man in the road. Like the Good Samaritan, Jesus gives us life, saves us from slavery and gives us everything.

Furthermore, for Jesus to save us, it cost him his very life (1 Cor 5:21). Pastor Dwayne summed up the situation in the following way:

**On the cross, God treated Jesus the way I deserve so that in judgement, he can treat me the way Jesus deserves.**

How does this stunning gospel truth thrill you and move your heart to worship?

Stop and pray with your small group that God would amaze you by the extreme that God went to pardon you from your sin.

4. Francis Chan said, "I believe God wants us to love others so that we go to extremes to help them." Put another way, Pastor Dwayne exhorted us, "**Jesus died so I can live. So now I need to die so others can live.**"

At Hughson St. Baptist Church, this care for the marginalized in Jesus' name takes the form of Christmas hampers with Christianity Explored invitations, starting soccer leagues and volunteering and gym nights. Thankfully, many of these avenues also exist at our church (see [harvesttorontowest.ca/outreach](http://harvesttorontowest.ca/outreach) for details)!

What are some simple steps of obedience that you can begin to take to care for the marginalized? What are some initiatives or outreach ministries that your small group can become involved with together?

5. Beyond simple obedience, we can also willingly give sacrificial obedience to care for the marginalized in Jesus' name. Pastor Dwayne suggested weekly mentoring and tutoring, adoption and fostering. Have an open discussion in your groups: Have you ever thought about committing to such a sacrificial endeavor?

What obstacles prevented you (e.g. discipling an adopted child is particularly intensive and draining)?

How can your small group be key in overcoming these obstacles for the glory of God (e.g. our small group can significantly contribute to the discipleship of our adopted children together)?

6. Read the John Piper quote below and end your discussion by praying with your group that we will be stop being preoccupied with trifles, instead of being preoccupied with the love of our neighbours.

*What is mercy? We should say that mercy is one of the weightier matters of life. It is always in danger of being neglected because of our preoccupation with trifles, whether secular trifles like watching too much television or consuming yourself with some hobby or religious trifles... The proof of the religious pudding is in the power to see distress, feel pity, perform relief, and all of that even toward an enemy.*