

**Sermon Discussion Questions & Follow-up Notes**  
**September 1, 2024**  
**Rev. Dr. Andrew Keuer**

Sermon Text: Luke 10:25-37 / Title: “The Good Samaritan”

Sunday AM Happenings

We celebrated the Lord’s Supper this past weekend – how has the Lord’s Supper encouraged you or inspired a step toward God in your daily faith?

Core Observations of the Text & Discussion Questions

**1. The Theme of Compassion:** The past three weeks, we have engaged a mini-series on the attribute of “compassion”. This weekend (Sept 1<sup>st</sup>), Pastor Andrew defined compassion as “the ability to truly feel and experience the pain or joy of another person”. Jonah gets the award for the being the least compassionate person of faith in the bible, and the host of the “great banquet” (two weekends ago) as one of the most compassionate. However, this weekend’s text focused us on the internal dimension of compassion.

\*What do you think of the definition of compassion that was provided? How would you define this attribute of God and of followers of Christ?

**2. The Belief Behind Compassion:** The parable challenges our fundamental belief about “the good life”. The question of a lawyer (see 10:25) regards the kind of life that is worth living forever. Jesus’ answer is that only the life of deep compassion is truly worth living forever. Jesus’ well-known parable of the Good Samaritan asks us to consider whether or not we believe that compassion is possible in this life.

\*Pastor Andrew explained the difference between three images of God: the “unmoved mover”, the pantheistic god, and the God of this parable. What draws people to these two false images of God (“unmoved mover” and pantheist)?

**3. The Surprise of the Parable:** Kenneth Bailey claims that the Good Samaritan parable is in a ‘mountain structure’, by which he means that if the Samaritan is the mountain peak, the left side of the mountain has two characters (the robbers and religious people) and the right side has the innkeeper. This structure highlights one of the shocking claims of this story: that the religious people are collaborators with the robbers! The religious people leave intact the damaging work of the robbers.

\*In the sermon, the reference was made to “throw away culture”, which is a social environment that stands on the sidelines as people’s reputations and livelihoods are taken away. Passive bystanders are required to make this system work. What belief drives this kind of social culture?

**4. The Calling of the Parable:** This parable is ultimately not a call to imitate the Good Samaritan, for his heroic rescue is presented in such lofty terms that are impossible to emulate. For example, the Good Samaritan pays two months of stay at the inn and then offers an open ticket for whatever else might be needed for the stranger’s recovery. While we, in our human limits, cannot imitate the Good Samaritan to the extent that is presented in this story, we can be “a station of compassion” like the inn.

\*What is the difference between trying to imitate the Good Samaritan and trying to imitate the innkeeper? Do you find it freeing to hear that Jesus is the Good Samaritan and the church is the inn?