

Reading Assignment Six-D—Last Days of Ministry in Judea & Perea, Pages 138-142

1. Jesus the Christ characterized Himself as the “good shepherd” who “owns” the sheep; He is not a “hired hand.” He says He is the door to the sheep enclosure; thieves have to come through Me. Yet, He also warns about sheep who were stolen, led away. Why? What are some causes of said deafness? John 10:1-21; pericope 113.

2. What do you find problematic about Jesus comparing Himself to a shepherd?¹² John 10:1-21; pericope 113.

3. What are the implications of Jesus retracting the kosher laws in Luke 10:7? When did the new era, assuming “new” then began? Luke 10:1-24; pericope 114; see also Acts 11:1-18.

4. On what basis did “demons submit to” the 70(72) sent out by Jesus? How can we learn/change our ways regarding this basis? Luke 10:1-24; pericope 114.

¹²Shepherds as outcasts—another urban legend. One scholar, David Croteau, [summarized the reality](#) of “low status” shepherds thusly— “I was unable to find even one source from first-century Israel used to support the view that shepherds were societal outcasts. Therefore, this viewpoint is dated after the events being studied in Luke 2. It is unreliable information and should be discarded when interpreting the Gospels.” I add, perhaps we should remember a great source for understanding Biblical culture is the ancient texts of the time in question; to wit, the 39 & 26. Furthermore, remember an application of [Porter’s Second Law of Human Behavior](#): If it teaches well, and especially if it preaches well, become a Berean.

Porter’s Second Law of Human Behavior

Given Porter’s First Law, “When confronting our beliefs, we must raise an epistemological red flag whenever said belief is useful. When things are useful, all historical, empirical, and experiential data which contraindicate our belief must be brought to bear. Otherwise—we’re not thinkers as God intended, merely narcissistic lumps.”

<https://TheScoop.DThomasPorter.com/category/porters-laws>



5. How would you have framed the professor's question, given a more accurate view of soteriological grace? Was "do" the problem? Or, was "inherit" the problem? Or, "I" the problem? Luke 10:25-37; pericope 115.

6. Jesus indicated the professor's answer was correct. Does that answer still apply today for salvation? Why do humans first ask, "What must I do to be saved?" How does the professor's answer solve the paradox of "what must I do to be saved" versus "God does all the saving?" [IF] Luke 10:25-37; pericope 115.

7. For what did the "expert in the Law" need to be justified? That is, just who is my neighbor? Luke 10:25-37; pericope 115.

8. So, just who is "our neighbor?" Why should we be a "good neighbor?" How is narcissism then overcome? Luke 10:25-37; pericope 115.

9. What did you learn about salvation, you didn't know before, from the Christ's parable about an empathetic Samaritan? Luke 10:25-37; pericope 115. Here's what I learned...

- A. Even outcasts are tools of the Lord God. The Samaritan was clearly an outcast, yet he did what was right in the eyes of the Lord God (Leviticus 19:18).
- B. Being a neighbor must be a critical part of the life of a righteous follower of the Christ. The Samaritan did not ignore the needs around him. Makes me question why it's useful to ignore the needs of the dude in the ditch.

C. _____

D. _____

Other things?

- ✓ The Samaritan left about \$320 with innkeeper (2 days at \$20 per hour) to defray expenses.
- ✓ The injured traveler was naked and half dead; the Samaritan put him on his own animal, perhaps walking instead of riding to the inn?
- ✓ The Samaritan stayed with him a day before leaving.
- ✓ Understanding why we "pass by on the other side" should be a critical part of our education as a Christian.