

# Dig-a-bit Month 6 Episode 1

## Conversations: Making a Divine Point about Racism

[00:00:00] Good morning. We are beginning month seven, and these are the conversations that our Lord had with women who were considered shunned women. And of course, some of these topics overlap because last month we studied about the woman who came to Jesus with the issue of blood and touched his garment and of course, she was a Jewish woman who had to be shunned as well because of the Levitical law with regard to those who were bleeding.

And so some of these fit into more than one category. She fits into the category, of course, of women who had a long term disease or sickness and she also fits into the category of women who were shunned. So today we're going to talk about the Samaritans. And that is number one in your lesson. You are to do some research about how the Samaritans were treated, the segregation of the Jews and the Samaritans in the day of Jesus.

Why did [00:01:00] people travel all the way over east of the Jordan River in order to go up to Jericho or up to, you know, from Jerusalem to actually even to the Sea of Galilee? Why did they? Travel all the way east of the Jordan River to get up there and avoid that area that was called Samaria. Well, we're going to talk just a little bit this morning.

About Jesus attitude toward first century racism. And we know that they, the Jews, considered the Samaritans a mongrel race. And you have researched the reasons for that. And we'll talk about those some on the podcast later on, the video podcast later on this month. But I want you to notice, just for now, that there are very few references to Samaritans in the Gospels.

But when there [00:02:00] are, Jesus was really capitalizing on those incidents that involve Samaritans to show that He was on earth. Well, He was on earth to glorify His Father, but that involved The destruction of racism in Palestine as we know it today. Now we know that that hasn't always happened because of the rejection of Christ in Palestine.

But we do know from these references in the New Testament to Samaritans that Jesus was almost going out of his way to point out the goodness of some of the

Samaritans of the day. So I want us to look at these references just for a little bit. First off, in Luke 10, 33 and John 8, 48, we see the severity of the problem.

Because the Jews, when they became very, very [00:03:00] angry at Jesus, they name called. They called him Samaritan and that was the ugliest thing they could think of to say to him. So as we look in our Bibles at Luke 10 33 and John 8 48. Here Jesus is accusing the Jews of sin And they are, he's saying you are Abraham's seed, but you're seeking to kill me because my word doesn't have free course in you, that's verse 47.

And then they got really riled in verse 39, they said Abraham is our father. And Jesus then said to them, if you were Abraham's children, you would do the works of Abraham. And then he says again, but you're seeking to kill me, a man who has told you the truth, which I have heard of God. Abraham didn't. And he said, you are doing the deeds of your father.

And he's about to say who their father is. Verse 44, this is very [00:04:00] incendiary words coming from Jesus mouth. And on purpose, of course, he was perfect. You are of your father, the devil, and the lust of your father, you will do. He was a murderer from the beginning, and he does not abide in the truth, because there is no truth in him.

When he speaks a lie, he speaks of his own, for he is a liar and the father of it. That's a pretty bad description there of Satan. And then he says, you are his children. And because I tell you the truth, you do not believe me. And the Jews are answering him in verse 48. Then answered the Jews and said unto him, We say well, or say we not well, that you are a Samaritan and you have a demon.

That was the ugliest thing they could say about Jesus. It was a derogatory term. They knew he wasn't a Samaritan. They knew where he was born. They knew his earthly parents. But they [00:05:00] said, you are a Samaritan and you have a devil. Well, Jesus, in his ministry, turned that on its heels. And he actually, every time he mentioned Samaritans, it was in a good context.

In Luke 17 verse 6, he says one of the ten lepers came back to say thank you and show gratitude. And he just parenthetically says he was a Samaritan. The Samaritan there was better in heart than were The Jews, that was the implication that Jesus is, is making there. And then in John 4, that woman at the well that Jesus took the time to sit down and talk to because Jesus did not avoid Samaria as he traveled.

He sat down at the well with a woman who was a Samaritan. And I'm really [00:06:00] convinced that the fact that she was a Samaritan was the bigger reason for Jesus including, because Jesus was making a point of approaching the heart of a Samaritan woman, showing that that Samaritan woman, when the light shined on the sin in her life, that she was willing to repent of that sin, believe that he was The Messiah go back to her village and make many believe and then Jesus Went into that village with his disciples and stayed with the Samaritans Remember, this is the same Jesus who is called a Samaritan in a derogatory term as a name a bad name and he goes to the Samaritan village and he is welcomed by believing Samaritans, [00:07:00] and he actually stays in their quarters with them.

I believe he's making a powerful statement to his disciples that's going to be very important later on as the gospel is extended to the Gentiles. So, we have those limited, well, and then Luke 10. We have in Luke 10, The parable, and we call it the parable of the good Samaritan. Well, good and Samaritan didn't go together in the Jews vernacular of that day.

And he tells this story about these Jewish people, the priest and the Levite, who passed by on the other side. Not only were they Jews, but they were leaders in this parable. This pious, pompous religion of the Jews, and they, that, it, it had become that. Of course, the Jewish religion was ordained of God, the priesthood was, set in place by God himself, way back [00:08:00] in Leviticus, Exodus, and Numbers, but the Jews had corrupted that religion.

And he's showing that corruption when the priest and the Levite and Lutein walk by on the other side, but a certain Samaritan came to the place. Well, this is really all the times we have Jesus talking about Samaritans, and every single time Jesus talks about Samaritans, it is in a very positive light.

It is as if Jesus, part of his ministry, was to say the gospel is for all, and to denounce the racism of the day. So, I love, then, that we can go on over to the book of Acts, and in Acts 1 verse 8, it is declared that Samaria will have the gospel. And then, and we can turn those numbers around, Acts 1, 8, to Acts 8, 1, and we can see that the Christians, in the [00:09:00] persecution that was happening at Jerusalem, were forced.

Many of them were forced to go forth from Jerusalem, and many of them were forced into the Samaritans. I mean, they just had to flee Jerusalem. Well, if you're fleeing Jerusalem, and your life is at stake, you're not going to worry about crossing over Jordan to avoid the Samaritans. So, many of those

Christians in the first century were forced out of Jerusalem, and they were forced into Samaria, Acts 8, verse 1.

And then in Acts 8 verse 3, we see that, that Samaria, which is the capital of Samaria, it's like I don't know, it's like New York, it's not the capital, but New York City, New York State. The city of Samaria was the capital of the region.

of Samaria, which was the place of the Samaritans. And in Acts verse, Acts 8 verse 3, the capital, the city of Samaria, [00:10:00] gets the gospel from Philip. And then in Acts 8, we read on down, you know, this is where we read about Simon the sorcerer, etc. But, in Acts 8, it's just casually mentioned here that when the Jews in Jerusalem heard that the Samaria had the gospel, they sent to them, who?

Peter and John. Why were they sent? Because the Holy Spirit wasn't fallen on any of the Samaritans yet because Philip didn't have the power to convey the gifts of the Holy Spirit to the Christians. And so, Peter and John had to go because they were Apostles and lay their hands on the people of Samaria so that they received the gifts of the Holy Spirit.

Here we have God just through the Apostles who, you know, when He found them fishing that day and said, Come and follow me and you will be fishers of men. They were faithful [00:11:00] Jews. They were, in all likelihood, those who looked to The religious leaders of the day and who had at least maybe not inbred in them but at least stated all around them in their culture the ugliness the disdain of the Samaritans and now here they are Peter and John having been transformed by the Jesus who was denouncing racism of the day and here they are going to The Samaritans in Acts 8 with the gospel and imagine how the Samaritans felt because these were men who were Jews, who actually, they were honored by their presence because they had been with Jesus in the flesh and here they are in Samaria.

I want to close with Acts 15 verse [00:12:00] 3. We read, starting in verse 1, certain men which came down from Judea taught the brethren and said, Except you be circumcised after the manner of Moses, you can't be saved. Well, this is its own brand of racism here. You've got to be physically what we are or you can't be saved.

So when Paul and Barnabas had no small dissension and disputation with them, they're arguing about this, they determined that Paul and Barnabas and certain others of them should just go up to Jerusalem to the apostles and ask this

question. Here's the line in the sand. We're going to go and we're going to ask if these people have to become racially, really racially, what we are as Jews.

In verse 3, being brought on their way by the church, they pass through Phenicia and Samaria, declaring the conversion of the Gentiles, and they cause great joy to all the brethren. Here we have these Samaritans [00:13:00] who have been called the mongrel race, dogs. Jesus had been called a Samaritan in a name calling process.

And here we have these Samaritans who are now rejoicing. At the inclusion of the Gentiles and at their inclusion in the New Testament Church. And this meeting is about to happen to forever declare that you don't have to racially become a Jew in order to be what God wants you to be. So, I just love that in Jesus ministry, it's almost like it was parenthetical, but it wasn't.

He is saying racism. has no place in Christianity. And what a powerful statement that is for us today. I hope you have a great day.