

MEET YOURSELF IN LUKE'S PARABLES

Part 3: "The Parable of the Good Samaritan" (Luke 10:25-37)

INTRO. – Studying unique parables in Luke. Most 18 between 9:51-19:27 as Jesus leaves Galilee, making his way to Jerusalem and death (about 6 months). See chart and map... Luke 10 answers important question: "What in the world does a Christian do?" 3 Scenes answer: We are His ambassadors, representing Him in this world (10:1-24); His neighbors, looking opportunities to show mercy in His name (10:25-37); and His worshipers, taking time to meet with Him (10:38-42). Our focus is on being a good neighbor. People don't care how much we know, if they know and see how we care. As God's people, we want to do even better than State Farm, who like a good neighbor is always there. Let's look into Luke 10:25ff and learn from this most familiar parable what being a neighbor is all about.

MAIN TRUTH: True neighborliness meets the needs of others whenever possible.

I. THE EXAMINATION (10:25-29)

- A. (v.25) *LAWYER'S QUESTION* is a universal and good one. No question more crucial. He has a bad motive (vv. 25, 29). Instead of trapping Jesus, Jesus traps him.
- B. (v. 26) *JESUS REPLIES* with a question of his own and sends him back to the very law in which he was an expert.
- C. (v. 27) *LAWYER'S ANSWER* takes us back to Deut. 6:5 and Lev. 19:18. His answer defines life's greatest need. This is same answer Jesus gave to His critics later (Matt. 22:34-40). True faith is more than a theory or philosophy. It goes beyond ceremony and ritual. It is a heart relationship with the living God, which shapes every facet of life. Our relationship to God is inseparable from those around us (Matt. 18:5-9).
- D. (v. 28) *JESUS COMMENDS* his correct answer. If he'd do this, he'd have true life. He wanted a list of rules to keep. Jesus says true life is in a heart r'ship with God that shapes life. To love God and one's neighbor is not one of the ways of living; it is the *only* way of living.
- E. (v. 29) *LAWYER'S TRUE COLORS* now show. Rather than admit his failure, he uses an evasive diversionary tactic to get off the hook, "Please define the term neighbor for me." Jesus answer comes not in lecture form, but a now familiar and famous parable.

II. THE EXPLANATION (10:30-35)

- A. (v. 30a) The *ROAD TRAVELED* was a dangerous one. Map of road... Jerusalem to Jericho was a 17-mile trip over a 3000-ft. drop – a deep, rugged descent through ravines and by caves that could easily shelter bandits. Known as "Bloody Pass." Ex.-Central Park in NY.
- B. (v. 30b) The *ROBBED TRAVELER*, probably a Jew, was no doubt careless and reckless with only himself to blame. He was attacked, beaten, stripped, robbed and left for dead.

C. (vv. 31-32) The *RIGHTEOUS PRIEST AND LEVITE*

1. (v. 31) *Priest* probably returning from having performed his temple duties. By calling, he should've helped. He saw the need but turned other way. Perhaps he rationalized he could not touch a dead body, should have been more police, get committee to study problem. Whatever, he hurried on.
2. (v. 32) A *Levite* (assistant to Priest) not only sees the need but takes a closer look as he passes on.

D. (vv. 33-35) A *RENEGADE SAMARITAN*

1. Jews rejected and hated Samaritans and saw as outcasts to society. Listeners think villain has arrived. Jews hated Samaritans. Even though he was not responsible, he takes responsibility (sign of maturity). He sees the need and "took pity on him." He didn't see anything the others didn't see, but he *feels* something they didn't – compassion. This word is only used in gospels to describe Jesus!
2. Compassion is expressed and takes action and can be costly (vv. 34-36). Probably rips own clothes for bandages. All took great courage. Neil Lightfoot writes of this man, "He had the attentive look, compassionate heart, helpful hand, willing foot, open purse – and became immortal."

III. THE APPLICATION (10:36-37)

- A. "*Who is my neighbor?*" Anyone I meet who has a need I can meet. There's a vital connection between my r'ship with God and my willingness to help others in need (1 John 3:17-18).
- B. Parable suggest *attitudes* can have:
 1. *Robbers* saw him as a person to exploit and beat him up. *Priest and Levite* saw this man as a nuisance to avoid and passed him up. But *Samaritan* saw him as a man in need and picked him up.
 2. Philosophies: *Robber's* "What's yours is mine and I'll take it." *Priest and Levite's*, "What's mine is mine and I'll keep it." *Samaritan's*, "What's mine is yours and I'll share it!"
- C. "*What's your normal response to those you meet in need?*" Lawyer only wanted to discuss and debate, but must do something if have heart r'ship with God. Do you normally see people in need as: helpless victims to exploit, nuisances to ignore and avoid, or neighbors to show love? Jesus said in John 13:35... love doesn't hurt, ignore, tolerate – it moves into action. "Go and keep on doing it likewise" (v. 37).

CONC: What a convicting parable! Don't miss truth – *how we respond to those in need reveals reality of our love for God*. We live in a world drowning in human needs – hurting, hungry, homeless. God help us to set no limits on our love. What people in need want more than anything else is a hand let down to lift them up.