

I. The Exchange - Luke 10:25-29

1. "An expert" in the law (**verse 25**)
 - in the religious laws of the Jews
2. Different from two other occasions
 - At Matthew 22:34-40 - a Pharisee asked about the greatest commands
 - At Mark 12:28-34 - a scribe the great command is the issue as well
3. The motive is clear - to "test" Jesus
- Rea -similar to a debate when a question is posed to "catch" the recipient - a "gotcha" question
4. What must I do to inherit eternal life?
 - receiving something versus earning it
- Rea -the Old Testament Jews "inherited" the promised land
5. Jesus responds to the question with a question (**verse 26**)
 - what does the law say
- Rea -after all he was a "law"yer - an expert
6. Love your God, your neighbor, and yourself (**verse 27**)
 - you've answered correctly (**verse 28**) - do this
 - He was confronting him with the impossibility of keeping the law
- Rea -his response was kinda like "well, its not that easy" - just who is my neighbor?
7. Who is my neighbor? (**Verse 29**)
- Rea -it plainly says he was trying to "justify" himself - we might call it "rationalize"
- Rea **Ideas and Questions:**
 1. Our culture is different and the same
 - Jewish culture accepted that there was an "eternal life" and that you might win your way there - that too is the general belief about heaven today
 - however, for many eternal life is not a reality
 2. Do you think he really wanted to know, - I sense he did but he didn't
 3. Do you think that people love God like this? - with ALL mind, soul and heart?
 4. Legalistically we might say - He didn't say anything about going to church, or doing good deeds, or receiving Jesus

II. The Story - Luke 10:30-35

1. Judaism taught that they were to love fellow Jews - not all peoples
- Rea -we are taught to love the "deserving"
- Rea 2. So, Jesus is REALLY answering this question - and in the process taking this "lawyer" deeper
3. This man was on his way from Jerusalem to Jericho (**verse 30**)
 - going down
 - he is attacked and beaten, left for dead
4. Three travelers (**verse 31**)
 - A. Priest
 - B. Levite
 - C. Samaritan
5. Priest - passes by on the other side

- Rea -as a priest is he afraid of “contamination?”
6. Levite - passed on the other side (**verse 32**)
-make the sacrifices and maintain the temple
- Rea 7. Both refused to help
- Rea -discuss active helping versus passive not helping
- Rea -the sin of doing nothing!!!
8. Samaritan (**verse 33**)
-descendants of intermarriage between Jews and pagans
-he first comes to where the man is
-he saw him
- Rea -did the others even see? - of course then did that’s why they pass on the other side
- he took pity
- Rea -this is an internal motive that results in external actions (we suppose the priest and Levite were apathetic - inside)
-he went to him
-he bandaged his wounds - oil and wine (**verse 34**)
- Rea -wine is a medicine here
-put on his own donkey
-took care of him - which included putting up in the inn
- Rea -he invests quite a bit of time on this stranger
9. He pays the innkeeper (**verse 35**) - two denarii
- Rea -it always costs to care
- Rea **Ideas and Questions:**
1. Which person would you be like?
 2. Do you stop and help people? - why or why not?
 3. Ability and opportunity combine here
 4. It occurs to me that this was not a transient... but a real life, “almost dead” person
-most of us have been lied to by those who want us to help them - and they present their condition as desperate. There is no question that this man was desperate.
 5. Note - neither the Samaritan, the injured man, the Levite nor the priest are “named”
 6. It all started with “seeing” the need - do you see the needs around you?
-if you don’t why not?

III. The Challenge - Luke 10:36-37

1. One person expressed compassion (**verse 36**)
- Rea -we all would like to say that we have compassion, but Jesus, question is who really cared?
2. Which one was a neighbor?
- Rea -and in a backhanded way - which one should you “love?”
3. The one who had mercy (**verse 37**)
-mercy is not just sympathy but requires action
- Rea 4. We define “mercy” differently - we understand mercy as a mental thing
-much of today’s church is all about educating the “mind” - we believe (falsely) that if the mind is right the actions will be. That is incorrect. If the actions are correct, that is evidence that the mind is probably in sync. You judge a tree not by its thoughts

- but by its fruit. Often church is about coming together to think “spiritual” thoughts.
5. The command - you go and do the same thing
-to love God means to love other people

Rea **Ideas and Questions:**

1. Discuss how it is possible to love God and not love other people
2. If our faith is a “mind thing” only it can be done at church, then left there
3. I’m not sure that the church has many good examples of merciful actions
-we have “mission projects” - that is very different from a “mission lifestyle”
4. The needs around us will always interrupt and interfere with our lives - they’re supposed to

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