

Luke 10:25-37

Even a Samaritan

Good morning, it is a blessing to see you all here this morning.

If you can please open your Bibles to the Gospel of Luke, we will be in chapter 10 this morning, and we will be looking at verses 25-37.

Our message is titled 'Even A Samaritan.'

Let's pray, and ask the Lord to bless our time in His Word this morning.

So this morning we have a very familiar story, even if you are not a Christian, you have heard the saying "He was is a good Samaritan," in reference to someone who goes above and beyond to help their neighbor out.

This story this morning is where the reference comes from...

So let us read the scripture that is before us this morning in its entirety, and then we will come back through and take a good look at this story, and discuss what it means for us today.

This story is found only in the Gospel of Luke.

The Parable of the Good Samaritan

(Matt 22:34-40; Mark 12:28-34)

25 And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

26 He said to him, "What is written in the law? What is your reading of it?"

27 So he answered and said, "'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"

28 And He said to him, "You have answered rightly; do this and you will live."

29 But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

30 Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. 31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32 Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii,

gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' 36 So which of these three do you think was neighbor to him who fell among the thieves?"

37 And he said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

There is so much to take away from this text...

First thing I want to mention is, this is not the same encounter Jesus has in Matthew or Mark's record; this is a different scribe at a different time.

Matthew and Mark's scribe encounters Jesus at the end of His ministry, and actually looks pretty favorably, yet this scribe in our text is only here to cause contention.

So let us remember what Jesus prayed right before this, because it really amplifies all that takes place here.

Luke 10:21 In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

And we see here one of these wise and prudent comes to the forefront of the narrative and proves Jesus' prayer to be accurate.

Verse 25...

25 And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

So we see out of a sitting crowd, probably all intently listening to Jesus, a man stands, a scribe or lawyer.

This man was not interested in secular law, he was a religious lawyer, and probably well versed in the first 5 books of the Bible.

He would be well studied, and considered to be wise and prudent.

Now the Rabbi's in this time were expected to debate theological matters publically, and it was not uncommon for a discussion like this to take place.

This lawyer probably debated this very important topic often.

It was a noble discussion, but this man was not sincere in his line of questioning, he was asking with evil motives.

He wants to embarrass Jesus, and trap Him in His Words.

And the Wise and Prudent of Jesus' day often came against Him with these tests, each hoping they would be the one that brought this popular Rabbi down.

They overflowed with envy and jealousy, and this may be the biggest audience this lawyer has ever stood before in his life.

And his wretched heart was hoping this moment would prove him to be a formable Hebrew worthy of respect, that he could garner people's listening ears.

With great pride and arrogance, he presents a question that perhaps he has used to stump other religious men in the past.

He wants to know what Jesus thinks is needed to inherit eternal life.

Now this lawyer already knew what was going to be said, and he will be prepared for it.

He was trying to debate God in the Flesh...

He wants to know what one must "Do" to inherit eternal life.

A law question, what standard of living must one have to earn eternal life?

Now, please know you will never win an argument with God...

Look how Jesus responds...

26 He said to him, "What is written in the law? What is your reading of it?"

27 So he answered and said, "'You shall love the Lord your God with all your heart, with all your soul, with all

your strength, and with all your mind,' and 'your neighbor as yourself.'"

28 And He said to him, "You have answered rightly; do this and you will live."

Jesus here knows the lawyer inside and out, and he countered his question with a question of His own.

"What is written in the Law, how do you read it?"

It is interesting here Jesus sends this man back to Law.

Can the law save a person's soul?

It says in **Gal 2:16** knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Yet Jesus points this man to the Law, and I believe He is doing so, to prove a point, that the Law cannot save.

It is impossible to live up too.

The scribe however, wise in the scriptures recites to Jesus his understanding of salvation through the Law, as it is summed up in two verses, verses that every honorable Jew would recite in the morning and again every evening.

The Shema, or **Deut. 6:4-5** "Hear, O Israel: The Lord our God, the Lord is one! 5 You shall love the Lord your

God with all your heart, with all your soul, and with all your strength.

And the man also added **Leviticus 19:18** You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord.

He is stating the very essence of true religion is love first for God, and also for our neighbor.

Our heart, soul, and strength simply means our whole being is to be lived as a life lived out in love to our God, and our love is shown by how we respect and treat our fellow man, who is made in the image of our God.

Were told in **Gal 5:14** For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."

Now this proud lawyer answered correctly, but what does it matter to have the right knowledge of the Word of God, and yet not be a doer of the Word?

He was looking pretty foolish here, and if he only cared for the Truth being espoused here than he should have sat down, and thanked Jesus.

But it was pride that brought about this man's question, it was not a heart longing to have eternal life.

What use is it to debate, only to look right, and not seek truth?

It is interesting we see today a see a bulk of Christ's church entering into this senseless debates.

They use their social media platforms to argue and debate their neighbor, it is not out of the concern of converting the person to Truth, nor are they motivated by love.

It is endless comments and dialogue of proving my stance over yours.

Social Media gives us a great platform, but I spent a decade on all the platforms offered, and I cannot remember one time ever leading someone to Jesus through that avenue, I cannot ever remember seeing one line of heated dialogue where a person was won over to the other side of the debate.

It is place for division and pride, and there is no accountability, every person I have ever led to the Lord, it has been a face-to-face encounter, where civility and manners are a factor, because the presence of another human demands a level of accountability and respect on both parties.

The keyboard warrior's rise to prominence has done nothing but create hostility and division in our culture.

It was supposed to bring the world together, but we see that is not the case.

The final draw for me was, watching even Christians fight and debate with other Christians in front of the world, just to look wise and prudent.

No, for all the good people claim social media does, I see little fruit and lot's of debate and division.

I have even seen family members end relationships on what they see posted on social media.

Especially when people are vocal about their politics.

People are willing to throw away decades worth of a relationships over one meme about Donald Trump.

So here in our text, it was pride that this man entered into a confrontation with Jesus, and like many today, the man could care less about any truth being revealed, he just wanted to make himself look wise and prudent.

However, he was embarrassed here as he was forced to answer his own question.

So we read next...

29 But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

The lawyer seemingly flustered here, is seen wanting to save face.

Instead of agreeing with Jesus, and that being it, as liars, I mean lawyers do, he focus' on a technicality and interpretation of the law.

Perhaps the weight of what Jesus was saying hit him, after all who could really love their neighbor as themselves.

That is impossible.

Does anybody really wake up in the morning to go next door and make breakfast and coffee for their neighbor, brush their neighbors teeth, and dress them in weather appropriate clothing, and then head back home to love on themselves.

Not even the most pious person on this planet cannot attain to truly loving their neighbor as themselves.

You are your first priority, your health is number one, your fleshly demands are tended to before anyone else's.

We love ourselves supreme.

Think of the depth of what Jesus and the law is demanding here.

Remember the question, "What must I do to inherit eternal life?"

Love God supreme, and love your neighbor as yourself.

Who could stand up to such a standard?

We cannot love everyone, where do we draw the line, what about the wicked people in this life, could we love even white supremacists, what about Islamic Terrorists, what about blasphemers and haters of our God?

"What about my neighbor who had a Hillary Clinton sign last election, is it even possible to love such person?" you might be thinking

Or maybe you are saying, the opposite, “what about the guy across the street who has MAGA stickers all over his car?” Even them?

“Jesus just what are you saying here?”

Obviously, we need clarity, so the lawyer asks a reasonable question, and turns the tables back on Jesus, so he thinks.

But as we will see this wise and prudent lawyer is missing the point of what Jesus is saying altogether.

And Jesus interestingly enough will tell a story, that will ultimately confront this man’s pride.

Jesus instead of answering the lawyer’s misdirected question, He will grab the heart of this man by engaging his imagination through what some call a parable.

And Jesus instead of answering “Who is my neighbor,” He gets the man thinking “What kind of neighbor am I.”

Now, this may be a parable, but Jesus does not say this is a parable.

This very well could be a real story, and perhaps a prominent enough story that the people all know who and what Jesus is talking about.

Because really, if Jesus told a parable that held a Samaritan as the hero, it might infuriate the hearers, they might accuse Him in great hostility, “You just

made that up, no Samaritan would ever do such a thing!”

And it would be self-defeating, unless there was some truth, and these people knew such a thing really happened.

And even more revealing is this lawyer very well could be the Levite in the story.

Or even greater to think about, maybe the lawyer was the ‘Certain Man’ who once had a Samaritan save him in this manner, and he never showed him gratitude after he found out his race.

Which makes this story even more intriguing and powerful when you consider this.

Jesus nor Luke says this is a parable, so it could very well be a true story.

So the Lawyer tells Jesus to define His terms, who is my neighbor, we read now...

30 Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.

Jesus starts out this story with a certain man, coming from Jerusalem to Jericho, and although Jesus does not call him a Jew, we can conclude that he is.

Jesus would have emphasized otherwise.

Now this road from Jerusalem to Jericho was a steep road, the terrain is rugged and rocky, and very dangerous to travel on.

You can imagine a 17-mile walk that goes from 3000 feet above sea level to Jericho which is about 1000 feet below sea level.

That is a quick decent.

Now the terrain was not the only danger, but robbers and other criminals made the travelers their victims and would make quick and easy escapes to the caves in the rocky hills.

No one in Jesus' day would in their right mind travel this road alone.

However, we see this 'Certain Man' all alone, no reason is given for his attempt to make this journey.

But something in Jericho was important enough to risk his life.

But, we see the obvious happens, and the wicked men looking to prey upon victims found him to be an easy target.

They overwhelmed him, and no amount of begging for mercy would help, they stole everything from him, even his clothes off his back, they beat him so severely that he was left their half dead.

Perhaps the evil men intended to kill him, but they rushed off before the deed was done.

And although he should be dead, this 'Certain Man' is hanging on within an inch of his life.

He is desperate for help, in incredible need, and we see next, hope comes, as we see a man of the cloth approaching, surely this would mean hope.

Look at verse 31...

31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

A Holy man came passing by.

Jericho was a country retreat for priests who had just served their duty in the Temple.

It is likely this man just spent the weekend serving God in the Temple, doing ministry, working hard during those days at the Temple.

And here he is off to his rest, maybe he has not seen his family in weeks from the journey and work at the Temple.

And he is going in haste to spend that quality time with them.

He is walking fulfilled after doing such a noble work back in Jerusalem.

When on the path, he sees this naked man, beat almost to death, and perhaps moaning for help desperately.

It is amazing to consider how such Holy man could close his eyes to a fellow Jew.

But he justifies his reasoning, perhaps he feels as though he has done enough that week for the Lord.

Or maybe he was worried he would meet the same fate if he did not hurry along.

Some have sought to justify the priest on the basis of the law **Lev. 21:1 And the Lord said to Moses, "Speak to the priests, the sons of Aaron, and say to them: 'None shall defile himself for the dead among his people**

And perhaps this 'Certain Man' looked dead, and according to the Law the priest was justified.

But he is going away from the Temple, so ceremonial cleanliness would not be an issue here.

There is absolutely no excuse for the neglect this man shows toward his neighbor.

This man was sinfully overlooking his duty here, of even just being a human being.

He did not want to get involved and he had things to do, he was busy.

But, here comes someone else, perhaps this man would do his duty... and our hope is revived when we see it is another religious worker...

32 Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.

Now Levites were highly privileged within the nation of Israel.

They were not as high ranking as the priests, but they had great responsibilities in the work of the Lord.

They were the priest's helper.

This man we see even went up to the waylaid man on the road and got a close look.

Maybe the Levite thought it was a trap, and the thugs were using the almost dead man as bait, the Levite was not going to take his chances, he too went to the other side, and left.

And we are left wondering if there is any hope for this robbed and tortured Jew laying helplessly on the ground.

He is left to die here.

Another busy religious man, found excuses to close his eyes to the great human need before him.

Now, we would expect another Jewish man to come on the scene, here, perhaps a layman.

Of course Jesus would make the hero of His story Jewish, the average good guy would now come on the scene, and show the clergy up.

However, no one expected Jesus to do what He does here, and again, perhaps this story was true, and that is why no hostility is recorded here.

But the hero of the story is going to be a hated enemy among His Jewish listeners.

33 But a certain Samaritan,

Now, there was such an inbred deep hatred between the Jews and Samaritans, as we have talked about before.

We saw a few weeks ago, two of Jesus' own disciples wanted to call down fire and destroy them.

From birth, both Samaritans and Jews were taught that the other was a false child of God.

The hatred between the groups had gone back over 400 years.

We know racism in our society, and surely, there are parts of our country that still have deep roots of inbred hatred of other people groups.

Yet we have come a long way in our society.

But imagine 400 years of unchecked and fully embraced hatred between these groups.

It was a rivalry based on racial purity.

Because the Jews had kept their bloodline pure during the Babylonian captivity, and the Samaritans had intermarried with their Assyrian conquerors, the Jews thought the Samaritans were half-breeds, and this rivalry was built upon this compromise.

The Samaritans even established their own temple and liturgy on Mt. Gerizim, and both sides claimed they were the true worshippers of Yahweh.

The Jews eventually destroyed the rival temple in Samaria, and this fueled the hatred even more.

Jesus' enemies even used this hatred to spew venom at Jesus in **John 8:48** where we read...

48 Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

They used it as a swear word and derogatory term.

The religious Jews even had specific prayers that asked God not to remember the Samaritans in the Resurrection. Hughes

Can you imagine hating a people group so much that you wish they went to hell.

I wonder if you have ever been grateful or wished that someone would go to hell.

Is it possible to be taught to have a hatred for someone, and wish such things in our civilized culture as ours?

Perhaps, there was a people group you were okay with dying when you saw the Twin Towers fall in 2001?

Maybe you even prayed for their demise and hoped they were granted a direct path to hell.

You see we are capable of this type of hatred for sure...

This is what fuels our governments wars, is a dehumanization of the enemy, and creating a hatred for them.

This kind of hatred can exist in our own civilized nation.

So, we can begin to understand the shock of this moment when Jesus says...

33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'

We see it was the hated Samaritan that was the one who showed mercy and compassion upon this mostly-dead Jewish man.

This man loved those who hated him, he put his own life on the line, and used his own resources here to help this man.

He used his own cloth to make bandages, used his own expensive oil to treat the wound, poured out his own wine to clean the wound, and this man walked as he put the suffering man on his own beast.

The Samaritan man took him to a traveler's inn and took care of him.

We see he too was a busy man, he had to get going to tend to his business, but he didn't justify himself by saying, "Well, I did my part, someone else can finish this out."

No, he reached into his pouch and pulled out two denarii, two days wage at that time, and he paid for at least a few weeks stay, **some commentators suggest from what they have learned of this time period, that it could be up to 2 months' worth of lodging that he paid for. Leon Morris p.208**

We see that he was a man of integrity, and had good credit with those he did business with, because he even says when he returns this way and whatever is spent above those two denarii he will repay.

He went above and beyond here.

Instead of mistreating his enemy even further, he became a hero to his enemy.

There was no logical reason this man should have used his own resources and time to help his enemy.

But we see mercy and compassion needs no reason.

This Samaritan has helped countless millions upon millions of people through the centuries to understand what true mercy looks like.

It is selfless and goes beyond the minimum, he saw a need and did all he could.

We think here of the great contrast and really the crime of the priest and Levite, who even that morning before they passed the dead body recited the Shema, and they knew God's Word and command to love Him supreme, with all their being, they knew that, that fulfilled the first tablet of the Law, and the second tablet was summed up in loving your neighbor as yourself.

They knew the Word, recited it every day.

Before they lay their head down to sleep that very night, they would recite it all again.

And their neglect of their neighbor, took place right in the middle of these two righteous declarations on that day.

It is a great travesty to know God's Word, yet not to be a doer of all that it asks of you.

Those who would appear to be the most devoted to God, were fruitless in their love to God.

So the Samaritan, the enemy of the Jew is the doer of God's Word and the hero here.

And the scene now shifts back to the Lawyer and to Jesus, and Jesus presents the final line of the questioning, and forces the Lawyer to humbly answer to his own folly...

36 So which of these three do you think was neighbor to him who fell among the thieves?"

37 And he said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

Jesus does not answer the question, "Who is my neighbor," but presents a question of His own for the lawyer to check his own heart.

"Am I being a neighbor to the needy person that the Lord puts in my path?"

And we see how deeply impacted this man was, when he is forced to admit it was the Samaritan who was the hero.

But he does not even mention the title Samaritan, he cannot bring himself to do such a thing, and he simply refers to him as the "one who showed mercy."

Jesus finishes this great discussion with instruction, "go and do likewise."

Or "Let that manner of character and life now become yours."

Now, remember what the first question was to this whole incident.

"What shall I do to inherit eternal life?"

Does all of this answer this for the Lawyer?

Surely it does.

Jesus is not saying being good to your neighbor is the ticket to eternal life.

But proving ourselves to be a neighbor in this kind of selfless manner, that attains to perfection.

Understand perfection is the mark for eternal life.

Jesus allowed this man to boast in the Law, and to preach it is to Love God supreme and your neighbor as yourself.

And Jesus then brought the depth of what that boast meant.

To love with an impossible love, when the Law of God is really looked upon, and the depth that it is capable of reaching is exposed, then its impossibility is brought about.

We could never, on this sinful earth attain to what is expected by that Holy Law.

You see what Jesus is doing here, He is showing this Lawyer that he could never achieve this on his own, no man can, and there has to be another way, but perfection is the standard if we are setting out to 'do' for our salvation.

You see Jesus is getting this man to see his need for a Savior.

Only One Person has ever lived a perfect life, that was demanded of the Law, Jesus the Christ.

The law is only a tutor a teacher, that leads and points man to Jesus, who lived a perfect life, died a sinless death, and rose again to offer eternal life to fallen man.

This is the only way, and understand when you come to Jesus, and you believe on Him as your Savior, and He then comes into your life, then and only then will the love pictured in the Samaritan this morning be possible, and doable.

We so often are not much different from the priest and Levite in this story, who knew the Word, but failed to live it out.

I wonder if we ever do the same as these two men, read our word, or leave a worship service, or leave a prayer time, and off we go into this world not thinking past our own needs first as we go about our days.

Please.... do not think that we are getting this instruction from this portion of scripture this morning, and you will not now have opportunity to live out what we are hearing this morning.

Understand you will go from here, and you will have opportunity to live out all that we learned, and it is impossible to do so without the living Christ living in you this morning.

Because when He is your Savior, His Spirit will stir your heart, and He will illuminate whom, where and when,

and you will have the opportunity to obey, or reject like the religious men of our text.

I remember one day, I remembering reading and pondering this very text.

I was in a lull in my walk, my eyes were on myself, and when I am focused on myself, I am miserable.

I remember I was framing houses in Kingman, Az.

And I would commute back to Lake Havasu every day, about a 45 minute drive.

And I just came across this text, and it was a neat devotion, something I was pondering, but I was not focusing on what it meant for me personally.

I remember I called a friend on the way home, a Christian friend, and I was laying out my woes, about my commute, about how I was in a lull in my Christian walk, woe is me kind of stuff.

And no kidding, as soon as I told my friend Daniel, "I'm working far, I have little time, not enough time at church to do much of anything, God just is not using me."

As soon as I said that last line, my phone cut out, and I was jumping on the 40 Freeway.

In Arizona, at least at that time, you could hitch hike on the Freeway.

And there was a man was walking along the road hitchhiking.

And I felt the tug of the Holy Spirit big time, and of course I was having a Woe is me kind of moment, so I wanted the Holy Spirit to go away, or at least focus on me.

And I started going back and forth, this inner turmoil, I threw every excuse I had at Him.

“It is obvious that man just got out of the Kingman jail, and surely he will kill me Lord.”

“What if he needs to go further than I am driving, I really need to get home to Jess, I think it would be better to minister to my wife tonight.”

And had no more than 10 excuses as to why I shouldn't pick this guy up, I really needed to call my friend back and finish my woe-athon.

And I drove right passed the guy, and I was so convicted, it was like the Holy Spirit paralyzed me, and I pulled the truck over about 50 feet passed him.

The guy came running up to the truck, and I was right, he was just out of jail, and he was a large man, and surely he was going to kill me.

I told the Lord in my heart, “I told you so, well, help Jess to find another godly man to take care of her, because I am going to die.”

The guy immediately jumped in my truck, grateful, and he just started chatting away, he began to spill his guts,

it was strange, I was not probing, I found out he was headed back to Havasu which was good for me.

But he just started in on how drugs had such a hold on his life, that every time he uses he gets in trouble, and he just knew things were hopeless for him.

Now I began to think in that moment, it was strange to have this man, with tattoos, and long greasy hair, and just had a lifetime of streets showing all over him, it was strange that he was being so vulnerable.

It just is not how street rules are, you protect yourself, and your image.

And I knew as he talked, there was a reason the Lord had me pick him up.

So I began to tell him, “You know man, anybody could have picked you up today, a drug dealer, someone who could have gotten you started back on the path of destruction you know so well, but that did not happen today.”

I began to tell him that I too used to struggle with addiction, and I simply told him a modest gospel, I had not been saved long, so my doctrine was very weak.

All I knew is that I was once blind, and now I see, and Jesus is the one who opened my eyes, and gave me freedom.

Now, in my dirty work truck that day, with sunflower seed shells all over the place, something amazing

happened that went well beyond the words I was speaking.

This hard man, began to soften, tears began to fall down his cheeks, and I knew it was not the words I was speaking, but God's Spirit was working on his heart.

We arrived into Havasu, and he wanted to be dropped off at the old Walmart, and we pulled in the parking lot.

And I asked him before he got out, "Do you want to ask Jesus in your life, and you too can experience the freedom from sin I found."

And his crying turned into weeping, uncontrollable weeping, like a child, and he said "yes I do."

We prayed right there, and that big ol' man wrapped me up in tattooed arms, and put his head on my shoulder and he wept, and he thanked me.

I had his tears and snot all over me, but I was not phased one bit, because I was just in awe of the Lord, and what took place that day, was something beyond me, and I almost missed it because of selfishness, because I was so focused on myself.

And what a tragedy if Satan had one of his messengers right behind to pick this guy up instead of me.

The story of the Good Samaritan was then deeply implanted into my heart, and I understood that little

devotion with such profound clarity, simply by pulling my truck over that day.

I have never forgot that lesson, you see God has opportunity all around us every day to reach out to our neighbor, to let His love shine through us.

It goes against everything that is natural for us, it goes against our selfishness and it is usually very inconvenient, and God's opportunities almost always mess up your scheduled life.

But it is always worth it and it always right.

But, you see this is the Christian law that guides us.

Jesus said **John 13:34-35 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. 35 By this all will know that you are My disciples, if you have love for one another."**

Also in

John 15:12-13

This is My commandment, that you love one another as I have loved you. 13 Greater love has no one than this, than to lay down one's life for his friends.

Well, that is my friends, that is easy, well Jesus also said...

Matt 5:44 But I say to you, love your enemies, bless those who curse you, do good to those who hate you,

and pray for those who spitefully use you and persecute you,

Understand that goes for everyone in between that scale, of your brethren all the way to your enemy.

Everyone in between is our neighbor.

We are told in **1 John 3:17** But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

You see in ourselves, impossible, but when God's Spirit is in you, and His love is a part of your being, this is when we do the impossible.

And believe me, when I say, this week, possibly even this day, there will be ample amount of opportunity to extend Christ's love to others.

It won't fit in your schedules, it will be difficult, inconvenient, and hard, but it is right.

Look for God's work, He is working all around us, continually, we miss it when our eyes are on self, but if you dare, look out this week, and be used by God.

Be used to touch someone's life with the mercy and compassion of our God this week.

The fact Jesus taught this story shows us what kind of Savior He is, and what kind of people He hopes and expects us to be.

Yes, He wants you to Love even the Samaritan in your life.

Those you despise, love even them.

Amen?

Let's pray...