

THE PARABLE OF THE GOOD SAMARITAN

LUKE 10:30-37

INTRODUCTION:

1. The Greeks had two primary word for “good.”
 - a) Kalos: Something that has a good quality. Beautiful.
 - b) Agathos: Something that is benevolent, beneficial.
2. The Good Samaritan is about a man who was benevolent.

I. CHAPTER ONE: THE SELF-GIVING

- A. **LUKE 10.30:** “A certain man...fell among thieves”
 1. Thief (lestes): One who steals violently. (Matt. 27.38)
 2. The thieves wanted what this man had. (Luke 10.30)
- B. There are people in this life who are self-giving.
 1. **PHILIPPIANS 2,3,4:** Humility is seeing others as better.
 2. **PHILIPPIANS 2.5-7:** Jesus is set before us as an example of One who denied His own needs in favor of others.

II. CHAPTER TWO: THE SELF-LIVING

- A. **LUKE 10.31:** “Now by chance a certain priest came...”
 1. A priest mediated between man and God. (Heb. 5.1)
 2. **LUKE 10.31:** “when he saw him.” Lit., to know.
 3. **LUKE 10.31:** “passed by on the other side.” Avoidance.
- B. **LUKE 10.32:** “Likewise a Levite...”
 1. A Levite assisted the priest. (cf. Num. 3; 8.19)
 2. “Likewise...” The Levite did the same as the priest.
- C. Why did they not stop and help? (Luke 10.33)

III. CHAPTER TWO: THE SELF-GIVING

- A. **LUKE 10.33:** “But a certain Samaritan”
 1. **LUKE 10.33,37:** “had compassion...showed mercy”
 2. **LUKE 10.34-36:** He took care of his needs.
- B. How can I be a good person.
 1. I must have compassion. (Luke 10.37)
 2. I must address their needs. (Luke 10.34-36)

CONCLUSION: Which of these three represents you?

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

October 20, 2024

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM
SUNDAY MORNING WORSHIP: 9:50 AM
SUNDAY EVENING WORSHIP: 6:00 PM
WEDNESDAY EVENING BIBLE CLASS 7:00 PM

HOW CAN THE CHURCH GROW?

Sermons have been preached, books have been published, and articles have been written to teach members how to cause growth in the church. Congregations which seem to be stagnant, or worse, declining, panic and wonder what they can do. We cannot forget that church growth is largely due to what God does.

Christians have a responsibility to contribute to the growth of the church. Paul writes that growth is achieved when every member is working (Eph. 4.16). Since the church is made up of individuals, church growth cannot happen unless there is individual growth (2 Pet 1.5-8)

Paul planted and Apollos watered (1 Cor. 3.6). Yet the progress that was made could not be credited to these alone as the Corinthian brethren tried to do (1 Cor. 1.11-13). The work was performed by Paul and Apollos, but it was God who caused the results (1 Cor. 3.7). The work that we do without the help of God results in Christians spinning their wheels.

Growing as a congregation is a tremendous task, and men are often baffled as to how to proceed. However, if we do what God has always expected us to do, (ie. Encourage brethren, reach out to the lost, be faithful in service), and leave the results to God, then growth of the body occur.

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THE PARABLE OF THE GOOD SAMARITAN

LUKE 10:36,37

INTRODUCTION:

1. Why do we call this the parable of the Good Samaritan?
2. The Bible only refers to two individuals who were good
 - a) **LUKE 23:50:** “*Joseph...a good and just man*”
 - b) **ACTS 11:24:** Barnabas “*was a good man*”
3. Studying the parable of the Good Samaritan will help us learn how to be a good person.

I. THE BACKGROUND OF THE PARABLE

- A. A lawyer tried to put Jesus to the test.
 1. **LUKE 10:25:** “*And behold, a certain lawyer.*” A scribe, one who protected oral traditions. (cf. Mark 7.3,4)
 2. **LUKE 10:25:** “*Teacher, what shall I do to inherit eternal life?*” He tested Jesus with a question.
 3. **LUKE 10:26:** Jesus referred him to the Bible.
 4. **LUKE 10:27:** Love God and love your neighbor.
 5. **LUKE 10:28:** “*do this and live.*”
- B. A lawyer tried to justify himself.
 1. **LUKE 10:29:** “*Who is my neighbor?*”
 2. To answer the question, Jesus teaches a parable.

II. THE POINT OF THE PARABLE

- A. The point is seen in the parable itself.
 1. **LUKE 10:30-37:** Read.
 2. Three times, you will find the words “*do this.*” Love and compassion require action. (Luke 10.25,28,37)
 3. **LUKE 10:37:** This is not a parable that identifies your neighbor. It is a parable about being a neighbor.
- B. Are you a neighbor?
 1. We need to stop limiting the scope of those we are to help. It isn't about who we are to love. (Gal. 6.10)
 2. The day of judgment will be about how well we treated our fellow man. (Matt. 25.34-36).
 3. **AMOS 5:18:** “*Woe to you who desire the day of the LORD! For what good is the day of the LORD to you?*”

CONCLUSION: God is a God of mercy and compassion. His feelings move Him to offer you forgiveness. (Eph. 2.8)

SAVED BY GRACE OR WORKS?

Are we saved by grace or is obedience part of the equation? Is it grace or is it works? This is a debate that has raged within the religious world for centuries. All the way back in the fourteenth century, Martin Luther suggested that works has nothing to do with salvation. His position was born out of his seeing the corruption of the Catholic Church which tied forgiveness to performing certain works as suggested by the Catholic priests. As we turn to the Bible, we find that the grace of God and the works of man which are done in obedience to God's commands are intertwined.

The book of 1 Peter is about how to rejoice even when you are suffering. The first chapter begins by reminding us of this “*living hope*” (1 Pet. 1.3). We have the hope of going to heaven, and knowing something better is coming helps us through the suffering of the present (1 Pet. 1.6). Why do we have this living hope?

The first twelve verses of 1 Peter talk about a mindset of finding joy in something better that is to come, but in verse thirteen, there is a shift from attitude to action. To have this living hope which allows me to rejoice even when I suffer, there is a certain way that I need to live. 1 Peter 1.13 begins by saying, “*Therefore, gird up the loins of your mind, and rest your hope fully upon the grace that is to be brought to you...*” Verses 3,4 refers to the “*living hope*” of heaven that help us when we suffer. Verse 13 reminds us that we have this hope because of the grace of God.

The next verse refers to obedience. 1 Peter 1.14 says, “*as obedience children, not conforming yourselves to the former lusts...*” This connects the grace of God to our obedience. We have living hope because of the grace of God. We will get to go to heaven when Jesus comes again because of the grace of God, but we receive that grace because we have been obedient children of God. It isn't because we earned it. Otherwise it would not be grace (cf. Rom. 4.4). We receive grace because He promises to give us the gift of salvation when we obey Him (Heb. 5.9).

The first chapter of 1 Peter tells me that I have hope of eternal life. This hope brings me joy which helps me get through those difficult times in my life. I have this hope because of the grace of God which comes to me because I am one who is obedience. Grace and works are connected. Romans 5.1,2 describes access to grace through an obedient faith. You cannot have one without the other.