

THE GOOD SAMARITAN

Luke 10: 25 - 37

INTRODUCTION:

1. The Lawyer made trial of Jesus by asking Him what to do to inherit eternal life -- Luke 10:25.
2. Jesus answered him by asking, "*What is written in the Law?*" "*How readest thou?*" -- Lk. 10:26
3. The Lawyer answered correctly by saying, "*Thou shalt love the Lord thy God with all thy strength and with all thy mind; and thy neighbor as thyself*" --v. 27.
4. Jesus said, "*This do, and thou shalt live.*" --v. 28.
5. The Lawyer desiring to justify himself asked, "*Who is my neighbor?*" -- v. 29.
6. The Parable was given to answer the question: "*Who is my neighbor?*".
7. The parable gives THREE PHILOSOPHIES OF LIFE:
 - (1) That of the Robbers -- "WHAT IS THINE IS MINE".
 - (2) That of the Priest and Levite -- "WHAT IS THINE IS THINE".
 - (3) That of the good Samaritan -- "WHAT IS MINE IS THINE".

I. THE PHILOSOPHY OF LIFE PRACTICED BY THE ROBBERS WAS "MIGHT MAKES RIGHT".

1. The rule that might makes right was practiced by Hitler in World War II.
 - (1) He had power to destroy the little countries and he did it.
2. The Robbers loved money more than men -- the love of money is the root of all kinds of evil -- I Tim. 6: 6
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3. The Robber thought the END justified the MEANS -- Eph. 4:28
 - (1) The END does NOT justify the MEANS.
 1. We cannot do evil that good may come -- Rom. 3:8
 - (2) Needed revenue does not justify legalized liquor.
 - (3) The fact that crippled children need help does not justify the giving of a dance.
 - (4) The fact that the crucifixion of Jesus worked out to man's salvation did not justify Judas in betraying Him, nor the murderers in crucifying Him.
 - (5) The fact that the rock brought forth water when smote twice by Moses' rod did not justify the means he used -- Num. 20: 8 - 12
 - (6) Present day problems:
 1. The Gospel needing to be preached does not justify The Herald of Truth, Missionary societies, or campaigns for Christ.
 2. Orphans needing help does not justify the church working through a human organization.
 4. The Philosophy of life, "That might makes right", and that "the end justifies the means" would make life unsafe for anyone.

II. THE PHILOSOPHY OF LIFE PRACTICED BY THE PRIEST AND THE LEVITE WAS THAT "EVERY MAN MUST LOOK AFTER HIMSELF".

1. The Priest and the Levite represent the religious class.
2. They had the same philosophy of Cain of old -- they did not feel they were their brother's keeper -- Gen. 4:9.
3. They felt no responsibility for his welfare.
4. The priest and the Levite neglected an opportunity to do good -- James 4:17; Gal. 6:10; Heb. 2:3; Matt. 25:
31 - 46

- (1) It is sinful to neglect the worship -- Heb. 10:25
- (2) It is sinful to neglect preaching the gospel -- I Cor. 9:16; Rom. 1: 14 - 16
 1. Ways we can preach the gospel and help preach the gospel:
 - (1) Invite our friends to church.
 - (2) Teach them in their homes -- Acts 20:20
 - (3) Give as prospered so the church can help support men -- Phil. 4: 14 - 17
- (3) It is sinful to neglect the visiting of the sick and the care of the needy -- James 1:27; Matt. 25: 41
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III. THE PHILOSOPHY OF LIFE PRACTICED BY THE GOOD SAMARITAN WAS TO DO GOOD UNTO OTHERS -- Matt. 7: 12

1. The good Samaritan had time to help one in unfortunate circumstances -- Lk. 10: 30 - 35
2. The good Samaritan used his beast, oil, wine and money.
 - (1) He did not say "if I had this or that, I would help".
 - (2) He did something.
 - (3) He used what he had.
 - (4) He did not wait for someone else.
 - (5) We should not wait for others to do our work.
3. The good Samaritan serves as an example to teach us that we should help others -- Rom. 12:20

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