

SERMON TRANSCRIPT

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SPEAKER

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Planting The Gospel

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4

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Care Personally

SCRIPTURE

Luke 10:25-37



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Well it's great to see you Providence, always a joy to sing with you on this incredibly warm week, huh? Isn't it amazing? Week after week, I get comments about how well our A/C units work here at Providence, and this week there's a lot of gratitude, so you're welcome. You're welcome this morning for the air condition. What a blessing it is. But it is great to see you. If you're guest here with us in this room or at home or somewhere else, we're really, really glad that you have joined us as well. Those in the Fellowship Hall, welcome. We're glad that you're here with us.

It is so good to see you. I would ask you if you would Luke chapter 10, if you want to turn with me, if you brought a Bible. If you didn't, there should be one near you, and if you don't have one at home, take that home as a gift. We would love for you to have your own copy of the Bible. There in Luke chapter 10 there's a very familiar story of a Good Samaritan.

It's verse 25-37, and in while we'll actually read that, but even before we do that, I want to take just a moment just to share with you just a few thoughts. I call it family time, where we just kind of look at where we're at as a church family. There's something upcoming. I think it's really, really important for us. On the 20th of August, it's Celebration Sunday, and on Celebration Sunday what we do is we look back at the last year of ministry, and we try to just think back of what He's done, what God has done in us. How He's poured out His grace and His kindness to us, and we say thank you.

It's a really fitting thing to do, is to look back and say, "God we see that you did these things." Instead of just plowing forward, we want to pause long enough to say, God thank you. Thank you for that. So on the third Sunday in August we have the opportunity to do that. Now if you're wondering why is it that Sunday. It's because our year of ministry, it's sort of weird around here, but it starts the first of July, and it goes to the end of June. It takes us about a month to kind of recount those stories.

On that Sunday, there's going to be lots of stories, lots of videos. That afternoon there's going to be a great big meal for the whole church family. Then we're going to have an outdoor baptism. Okay? This is really important because this baptism is the only scheduled baptism until we have a new worship center or next August, okay, whichever one comes sooner. We're praying for the building, but the fact is, is right now we don't have a tank to do that, so we can do it in the summer, so that's what we're doing.

What I want to do is just take a moment right now and just tell you the significance, in particular those here who have never been baptized, just how amazing it is that God would give us a privilege and honor as a believer in Jesus to be baptized. You see, God created us in His image. He really created us with incredible dignity and intent. He loves you. He created you on purpose, and you need to know that about Him. The Bible tells us that we sinned against God. We broke fellowship with Him by saying, "I'm going to chart my own course, my own path." It's really interesting what God did next.

Instead of crushing us, He made a promise that He would send His Son, and He would crush His Son on our behalf. That's exactly what took place. Jesus Christ came to this Earth, His Son, as the rescuer. In fulfillment of all the promises that He had made in the Old Testament. When He got here to the Earth, He lived a life of perfect love, perfect obedience, perfect righteousness, perfect purity. Then He gave His life in order to pay for my imperfection and your imperfection. He was buried in a grave, and Jesus rose from the dead. When He rose from the dead, that was the Father's declaration that His payment on the cross was sufficient to satisfy His wrath aimed at anyone who would believe in Him.

So He gave us this invitation, and that is that if we would believe in Jesus Christ, that we would not trust ourself, that we would trust Him and His accomplishments, says that we would be forgiven of our sin, brought into His family, reconciled into a right relationship with Him.

Then God gave us a gift. It's called baptism. What baptism is, and why it's a gift is He wanted to give those of us who have believed in Him an opportunity, a way, a method for us to be able to tell other people, I believe in the infancy of our faith to where maybe we haven't thought through necessarily the words. He gave us a symbol, a portrait, a physical symptom of something that was true that happens spiritually within our life, and it's called baptism.

You see, when we're baptized, the word baptism comes from a word, baptiso, which means to dip or to submerge. So what He says to us is this, is that when we take a person, you just saw several videos. You were watching them. You weren't listening to me. I know that, but that's okay. They're awesome videos, right? When someone goes down into the water, it's a portrait of them saying, "I am identifying myself with the death of Jesus Christ." And when you're under the water, just for a split second, right? You're identifying with His burial, and then when you're raised back up, it's a picture of a new life in Christ where we're saying, "I'm identifying myself with Jesus Christ."

Now all of this is a declaration. It's God's gift to us to be able to say publicly what He's done within us because people couldn't see the Holy Spirit coming to live within our heart. Most people weren't there in the room with us, and so He gives us this gift where we get to publicly declare our allegiance and our affection to Jesus Christ by saying, "I want y'all to know that by me being baptized, I gladly consider it an honor to associate myself with Jesus Christ."

Not only that, but it's an act of obedience meaning Jesus told you to do it. If you've trusted Jesus, He's asked us to be baptized in the name of the Father, and the Son, and the Holy Spirit. So obedience at its core, is simply showing preference to somebody that you love. That's really what it is, so when we read the Bible, and we see His affection and His people being baptized, after conversion, after we've trusted Him, after we've been forgiven. Then it's our delight to say, "Oh, you mean Jesus, you like for your followers to do this? This pleases you? Well of course I will do that."

As a church family, we love to celebrate baptism, which is why we put it on that Sunday. The reason is because we just love to hear God's story in our stories. And how His grace is just changing our lives, so I say all that on this Sunday in order to ask you to consider that if you have trusted Jesus Christ as your Savior, but have not been baptized, we would ask you to consider doing that, and we would love to help you. You'll notice in your little Snapshot, there's a tear-off. And in that tear-off, it basically says, "I want to be baptized." You can fill that out, and you can visit Next Steps, which is that little desk right through those doors when we're done. We would love the opportunity to talk with you maybe about being baptized, okay?

If you would let's bow together, and let's pray. Father, we love You, and we're thankful so much for the gift that You've given to us to be saved, to be forgiven of our sin and to even bear witness of that in baptism, and pray now for the day on the 20th. That that would be a day that would honor You. Now we pray God, that as we open up Your Word and we read this, that You would give us eyes to see and help us to believe what we read. Then God, would You please give us courage. More than anything God, we want to be near You. So would You use this text to draw us near. We love You, and we pray this in Christ's name. Amen.

Here on this fourth Sunday in July, we're in the fourth week of a five week series called Planting the Gospel, which is really birthed out of a desire, a passion in our hearts to see a thousand of us have the privilege to lead someone to faith in Jesus Christ over the next three years. To actually experience that privilege for ourself. You see the instructions are just crystal clear. When Jesus rose from the dead, He looked at His disciples, and He says guys listen, "All authority has been given to Me, therefore go and make disciples of all nations baptizing them, in the name of the Father, and the Son, and the Holy Spirit, and teaching them to obey everything that I have commanded you."

And you know what Providence? It's really cool that when we start talking about this, and when we start to sow those seeds where we're just looking for opportunities. We're praying for unbelievers. We're recalling our story. We're seeking to live in a way where we're looking for people to care for, and it's really cool to see what the Lord has done. Last week alone, I heard three different stories from three different people at Providence of them having the opportunity not only to share the Gospel, I heard a lot more stories, but three of them actually had the privilege last week to lead someone to Jesus Christ. Where people believed, and they were saved. You need to understand this, all right? God is rescuing people right now. Right now. And He's using people who have been rescued to do it, which is so encouraging.

What we've been looking at this week is five different ingredients that all of which are really important. They're all essential, but they're all limited by themselves. But when we mix them together, it makes our witness, it makes how we share the Gospel very winsome and also very powerful and compelling. We're up to the fourth one, which is the importance of caring for people well. Let's read this story.

It says, “And behold the lawyer stood up to put Him to the test, saying ‘Teacher, what shall I do to inherit eternal life?’ And He said to him, ‘What is written in the law? How do you read it?’ And he answered, ‘You shall love the Lord your God with all of your heart, with all of your soul, with all of your strength, with all of your mind, and your neighbor as yourself.’ And He said to him, ‘You have answered correctly. Do this, and you will live.’ But he desiring to justify himself said to Jesus, ‘And who is my neighbor?’

Jesus replied, ‘A man was going down from Jerusalem to Jericho when he fell among robbers who stripped him and beat him and departed leaving him half dead. Now by chance a priest was going down that road, and when he saw him, he passed by on the other side. So likewise, a Levite, when he came to the place and saw him passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when saw him he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

The next day, he took out two days wage and gave them to the innkeeper saying, “Take care of him, and whatever more you spend I will repay you when I come back.” Now which of these three do you think proved to be a neighbor to the man who fell among robbers?’ And he said, ‘Well the one who showed him mercy.’ And Jesus said to him, ‘You go and do likewise.’”

Now let me jump straight to the point of why we chose this passage to talk about the importance of caring personally in the hopes that it would open up doors for us to be sharing the Gospel. I realize that this is a parable, but if this was a real person that had been beaten and left half for dead. And three people walked by that person and did exactly what these three people did in a story, which one of those three do you believe that the man who’s now healed, who is left half-dead, is now healed, which one of those three do you think that man most wants to spend time with? Most trusts? Most is willing to give that person the time to be able to share what has changed their life so much that they would treat him that way? The answer is the Samaritan. Right?

What I want to do, is I just want to show you a few things here. What we see in Jesus, and how Jesus literally has His palms on the lower back of every believer, and how He’s pushing us towards a life of caring for people. How does He do this in our life? The first thing is this, is that Jesus reorients our questions that limit our care. He reorients our questions that limit our care.

I realize that this is a story. It’s a parable, but not all of it is. See there’s a real context that we start reading about in verse 25, and He speaks this parable into that context, so let’s look at the setting. Jesus most likely is teaching, and there in front of Him are people including a lawyer. Now this lawyer was an expert in God’s law. Okay? This was not like a jag lawyer. This is like somebody that knows the Bible well. This is a religious leader. Someone who’s respected.

While we believe that Jesus was teaching, it says that this lawyer stood up to ask a question. Now why is that important? Still today, in many cultures, but in particular during this time at this culture, this setting would be reversed. The teacher would be sitting down, and everyone else would be standing up in order to show honor and respect to the teacher. If he went a long time though, everyone would sit down. But if somebody wanted to ask a question, they wouldn't ask it sitting down. They would stand up in order to show respect to their teacher.

This lawyer wants to show an external sign of honor, but we know that it's not legit, and the reason is because Luke tells us what his motive was. It was to test Him. It was to invalidate Jesus. It was to undercut Him in front of other people, so that people would think less of Jesus and not more of Jesus. What we have here is a portrait of hypocrisy. There's a man who wants to put on a good show of honor, and yet he really wants to dishonor Jesus.

And he asks a really interesting question doesn't he? "What must I do to inherit eternal life?" Now the question is this, for those of you with kids, what do your kids have to do to receive their inheritance? They have to be in your family. Right? So it's really not a choice they make. I mean you could take them out of the will, right? But the fact is that they are an heir, not because of anything that they've done, but because of who they are, whose family they've been born into or adopted into. So his question, "What must I do to inherit eternal life?" What he's saying is this. What must I do in order to merit favor with God for Him to place me in His family, so that I will inherit eternal life? It's a works-based question.

Well Jesus, he doesn't answer the question. Instead, He asks a question. He goes, well let me get this straight. You're a lawyer, right? Yeah. You ask a question about the law, right? Yeah. Well you passed like the bar, didn't you? Yeah. Okay, well actually, so you're in a test. Let me ask you, what does the law say? So he's like, well I know the answer to this. And this is a public setting, right? So now there's pressure to answer correctly, and he says, well what the law says is I need to love God with all of my heart, soul, mind, and strength, and I also need to love my neighbor as I love myself.

Well Jesus looks at him, I imagine there's a little smile on His face. And Jesus says to him, "You've answered correctly. Do this and you'll live." Now if that's the only verse you had in the entire scripture, you might conclude that Jesus is saying that if we just love one another, we earn a way. We earn our way to God, right? But fortunately, we have the rest of Luke and the rest of the Bible that tells us something different, and this is exactly what He's saying. What He's saying is this. If it's possible for us to love God perfectly and love our neighbor perfectly, well then we would be without sin, and therefore we would merit. See the fact that Jesus was on the Earth, was proof that He knew that none of us could, or none of us would, or none of us ever have loved perfectly.

What He's saying, is simply this, and of course this is echoed in Matthew 22, isn't it? Jesus says the same thing there. Love God, love your neighbor, and then He says this, "Now on these two commandments hang all of the law and prophets." What's he saying when he says that? He's saying, you wouldn't even need a Bible, if you loved God and loved man perfectly. Why? Well you wouldn't have to be told not to worship an idol, if you loved God with all of your heart. You and I wouldn't have to be told not to kill each other if we loved man, if we loved our neighbor as we loved ourself. You see?

What He's saying here is this. It's true, He goes, you just need to love God absolutely, perfectly and man absolutely, perfectly. This is why it says, the very next thing, in verse 26, it says that he desires to justify himself. In other words, this man has just said in a public setting where there's probably different levels of care that he's expressed to the different people in the room. Now he wants to justify himself. He feels vulnerable. He feels like people are looking at him like, well are you? Are you loving God perfectly? All your heart? All your mind? All of your mind?

Jesus presses him to a place to where he feels like he has to ask a question. He goes, well I gotta justify myself. I need to alleviate the tension here, so Jesus just break this one down for me. Who's my neighbor? In other words, who qualifies for my love? There's an in crowd and out crowd, so where is that line drawn in the sand, so that I can qualify and still earn my place in God's family to inherit eternal life. And instead of answering the question, Jesus tells a parable in order to ask a different kind of question. This is what Jesus always does with our heart. He gets us to ask a different kind of question.

Now a parable, what's a parable? A parable is a story with intent. Okay? It's a really fun story that grabs the interest and is intriguing, but there's always a spiritual point at the end of it. Typically, Jesus would tell parables when the people didn't want to listen anymore. When He sensed that there was a hardness, when He sensed that there was an apprehension, as here it says that he desired to justify himself. He's becoming a little defensive. He's backing ... Now wait a minute. Who's my neighbor? All of a sudden, Jesus goes, hey let me tell you a little story.

He's doing physically, sort of what ... Let's just say that I'm selling something. And my goal is to get into your living room because if I can get into your living room, the stats say that I have a better chance of you buying something to get me out of your living room. So my goal is to sit down on your couch. I knock on the door, and you go, "Hey what's up?" "Hey I'm selling, so and so." And all of a sudden you can see ... So what He does spiritually is He starts telling a story. While He's telling the story, what He's doing is He's going into the back door through intrigue, through creativity. All of a sudden, He plops down on the couch so that when He's done telling His story, the guy goes, "Wait a minute. How'd you get in here.?" Now He can make his point.

This is what Jesus does. This guy's getting all apprehensive, and He goes, "Well let me tell you a story. You want to know who your neighbor is, who you're supposed to care for. Let me change your question." He says, "There a guy. He gets beat up. He's left half for dead. He's going from this city to this city. There he is." Two of the religious elite, first the priest, Aaron's descendants. Then the Levite, which was the priest's assistants. The elevated ones in the society of religion. These were the heros. These were the celebrities of the temple. They see no compassion. They pass by. He says, "But there's a Samaritan. He goes out of his way. He shows mercy. He shows compassion. He's doing all these wonderful things for him." And all of a sudden, do you notice? He gets to a different question. He never asks His question, "Who's the neighbor?" He gets to the next question and that question is this, "Which of these men prove to be a neighbor?"

This is what Jesus always does. Jesus tells stories like this, in order to get us to a different question. You see we began the story with, "Who is my neighbor?" And we end with the question of, "Am I a neighbor?" If the first question was the one that God wanted us to be asking and answering, then His parable would have been about the quality of a man who had been beat up lying down. Does this man qualify for my care? But instead, we read the parable, and we're not thinking about the quality of the man beat up. We're thinking about the quality of the men walking by. He always changes the question, why? Because questions lead to answers, and answers lead to motives. He cares about our motivation, so therefore, He cares about the questions that rise within our heart when we are presented with an opportunity to care.

Providence, if Jesus is this kind of teacher, who's reorienting the questions in our heart, then let's examine our questions that reveal our heart. You should listen to yourself ask questions when it's time to care for somebody. You see when God, when Christ is on the throne of our heart. We're walking with the Lord. It's interesting that the questions that arise from our mind, they tend to expand our care. The things like, "You know, man, if I would serve in this way, there would probably be a good opportunity for me to share the Gospel, wouldn't there?"

It's interesting is that when the old man, when our fallen heart is in charge of asking the questions at any particular moment, is that the questions that percolate from that kind of heart, they always reduce and limit our ability to care. We start asking questions like this, "Well who qualifies?" "Is this guy in, or is this guy out?" We start saying, "How long? How long do I need to care for this person? Is this like a week commitment? Is this like a month, I mean, not a year right? That's forever long, a year. I mean to care for somebody for a year would be way too long. How much? How much is it gonna cost? Is this like just a little bit? Is it a little bit over a long period of time?" These are the questions that we naturally ask because they're driven by, "Is this person worthy?"

What Jesus is saying is, “Are you a neighbor?” Are you a neighbor? The first question was what status of people is worthy of my love, and the second question was, “How can I become the kind of person whose love disregards people’s status?” You see, these kinds of limiting questions, the “Who qualifies?” And the, “How long?” And the “How much?” They reduce our opportunities to share the Gospel because they force us to take a step back in how we care for people.

Let me tell you a story of failure, my failure. Several years ago, I’m up in New Jersey with a team from here at Providence, and we’re working on flood relief homes. There’s one day, we’re at this guy’s house, and admittedly, it’s a little bit weird, right? But this happened. And there’s this guy, we’re working on his house, and instead of helping us work, he pulls out like lounge chair, and he gets down to his swimsuit, and he sunbathes while we work on his house, which was awkward, you know? It was also a little irritating to be totally honest with you. All right?

I get home that night, and we’re talking about it. The next morning, we’re getting set to get prepared to go back out. We’d not heard from our leaders where we’re going, and so I’m next to this few guys, and I said, “Man, I sure hope they don’t send us back out to the guy who wouldn’t help us. I mean that was ridiculous.” This is the benefit of being involved in community, right? So Captain Rick, who’s sitting right there, right? Right in front of me. There you go, hello.

He brings Jesus into the whole thing, which was really irritating at the moment. He goes, “Well let me ask you something?” He said, “Brian, is that how Jesus would think about this opportunity?” And you see right then, this is just a very clear memory in my own life of when presented with an opportunity ... I had no idea who this guy was, but if it was up to me, we wouldn’t have gone back to his house, and if we wouldn’t have gone back to his house, there would have been an impossibility to be able to tell him because there was an impossibility in my heart to be able to care for him.

You see it? So think about your life. Think about the questions that come. When I stand on this stage, and I say, hey this is an opportunity this next year to teach our children to go on a mission trip, to be involved in a life group, to contribute with your other brothers and sisters in Christ here at Providence financially, for the mission. What questions come out of your heart? Are they the, “Man, this would really perhaps present me and put me right into somebody’s path where I would have the opportunity to share the Gospel with them.” Or is it, “Well how long? How much? Are they young or old kids?” You see the difference? Jesus cares about our motives, and that’s why He cares about our questions.

The second thing I want you to see is this, is that Jesus confronts the obstacles that smother our care. He looks into our heart, and He identifies those great big boulders that stand right in the middle of the highway, that hinder the traffic of our care and compassion from passing back and forth. You see the fact is Jesus simply didn't have to go where He went. He could have made any of these characters to be anybody He wanted to. He didn't have to make the hero of His story a Samaritan. He could have made him a Jewish baker, or a homemaker, or a lawyer, or a priest, or He could have made it anybody He wanted to. And He chose, He went to the who's who list of Jewish villains and went to the very top, and He picked what was considered those dirty, half-breed Samaritans that we do not worship with, that we do not love, that we do not eat with. We don't even talk to. We don't converse. He identified this lawyer's racist, self-righteousness, and He made the tip of that spear the hero of His story.

Now this just makes people mad, but the fact is that's exactly what He did. Now why did He do that? He didn't have to. He's telling the story. He wasn't bound by the details of an actual story, where He had to say no really, it was a woman, or it was a man. It could be anybody He wanted to. So why did He do it? Psalm 85:10 says, "Righteousness and peace have kissed each other." What this means, if you read the context there, what He's saying there is this. There's no such thing as genuine peace unless there's righteousness accompanying that peace. Ignoring what is right in order to keep peace, is like standing next to the highway and not warning people that the bridge is out just ahead. "Well, if I stand out there, and I tell them to slow down, some of them are going to be irritated. It's going to break the peace, so I just won't say anything."

Jesus looked at something, and if it was broken, He was compelled by love to say, "This is not peace by not making sure that it's wedded together with righteousness." So He looked at this self-righteousness when it comes to ethnic hatred. You see it is sin and not our skin that divides the human race into the right race and the wrong race. It's always sin. It wasn't always this way, and it won't always be this way. You see, Jesus knew a few things. He knew what He did in the past. He knew why He did it, and He also knew what was coming in the future.

So let's look at each of these. He knew what He did in the past. He knew that He'd created all humanity in His image, every man, every woman. He created you. He loves you just like He made you. There was intent, but He made us all different. You look at the slide right here with all these faces, all these faces from different people, and what you're going to see is a bunch of people all created in the image of God. Now it's interesting that we look at these faces, and you can put any compilation of faces up there. Isn't it interesting that you and I, because of experiences in life, because how we're taught, because how culture tells us to think about people, that we make associations with each of these people that sometimes value people higher than others. So we start associating things with them.

For example, in that list, who would you least likely want to meet in a dark alley? See every one of us can identify a face. Who taught you that? Isn't that interesting? How about this? Who's the cheapest? Who do you think there, is like the scrooge of the bunch? Who's the widow? Who has the loudest laugh? Isn't it interesting that we can simply look at faces, skin. We can look at just people at what they look like, and we make generalities and evaluations not only in the basis of who they are, but how worthy they are of how we're going to invest in their life.

Here's the thing. It's amazing. Jesus looks at this list, and He loves every single one of them perfectly because not only did He create each person in His image, but this is really important. Jesus delighted in planting diversity into the pigmentation of their skin and even placed them into ethnic groups and placed those ethnic groups into geographical locations all around the world so that all the skin colors and all the ethnicities, when they're worshipping him together, it would magnify His glory throughout the entire Earth.

He knew why He did it, but He also knows where this whole train is going. He knows the end of the story. We know it too. It's in the book of Revelation. It says that you and I, we will all be redeemed. What's interesting is that when we find ourself in that venue at the end, we do not find ourself where God has taken away our differences. Instead, He's taken away our sinful hearts, so that we can appreciate each other's differences. At the throne room of God, when we're worshipping Him forever, it says there that there will be people from every tribe, every tongue, every ethnicity. They'll all be there together, and they will still have their ethnicity. We'll still recognize people as different and yet in that context, we won't hate each other. We'll love each other because every single difference magnifies our Savior even more.

You see, Jesus knew what Heaven was going to be like, and He knew that He'd taught us that we should be praying, "God, may Your will in Heaven be brought to the Earth. Your kingdom come. Your will on Earth be done, as it is in Heaven." He's simply saying, you know what? I'm going to show my followers how to live by seeking to pursue what is valued in Heaven here on the Earth. So every time He had the opportunity in the New Testament to address the heart of racism, He always did. He could have picked any hero, but He picked the Samaritan. He looked at the heart because He wanted to confront their sin in order to expand their care.

What's the application for us? Well it's very simple. Let's repent of the prejudices in our own heart. I realize we normally look at the Good Samaritan, and we leave thinking, "Yeah, I'm supposed to care for people." It goes a whole lot deeper than that here, doesn't it? See we're all self-righteous in some way, whether it's morally, whether it's racially, whether it's politically, and you need to know that this self-righteousness, that it forms the wall that stands in our way of reaching people on the other side.

Let me ask you this question. If Jesus were to tell a story, a parable, this parable. And He had to identify who you hated and make them the hero, who would be the hero in your story? Who would it most irritate you to see as the hero in your story? A democrat? All the time on social media, I'm pretty sure this person thinks that the greatest problem in the world is democrats. For some people, I'm pretty sure, it would be most irritating if Jesus said, "You know there was two republicans, and they walked by and they passed on the other side, didn't help him. Then a democrat came, and you know what? He helped him out. He bound him up." Would it be a republican for you? Would it be a white man or a black man? Would it be a Muslim? Hindu? Would it be a lesbian? Homosexual? Southern Baptist Pastor?

Who's on the other side of your wall? That's who Jesus would make the hero in your story. Who is it on the other side? You see, who is beyond the reach of our words because they're beyond the reach of where we would put our hands. One day we're going to look at each other, and we're going to not only tolerate, but we're going to love each other's differences. That is a good day coming. If we find that there is a hero in our story, that's the tip of the spear of our hatred, then Jesus would say to you and to me, "Repent. Repent."

What's the third thing that He teaches us here. It's that Jesus reveals the sacrifices that demonstrate our care. While this priest and Levite, they walked around the man, isn't it interesting, it says that the Samaritan also saw him, but he had compassion. And the word compassion, literally means, it's a gut word. It means the churning of the gut. When we see a need that's so real, and our gut compels us. We feel pity. We feel mercy. We're compelled to move forward in order to meet a need. And just look at the sacrifices that were made in His story.

It says the Samaritan went to him. That's the sacrifice of energy. He bound up his wounds. That's the sacrifice of being clean. He poured on oil and wine. That's the sacrifice of His possessions. He set him on his own animal. That's the sacrifice of his own comfort. You ride. I'll walk. He brought him to an inn and took care of him. He could have just smacked the animal and said, "Go find somebody." No instead, it says that he took him to the inn. That's the sacrifice of his time. He gave him money, which was obviously the sacrifice of his money, but he also gave his promise to return, which was the sacrifice of his future. I will spend time later in my life to come back in order to care for this man. You see caring will disrupt our schedule, and it's going to stain our carpets. It's going to break our heart, but it also opens doors for the Gospel by building trust.

Providence, let's practice care for those who do not know Christ. There's even a tool in your Snapshot today of just some practical ideas of how to go about caring for people who don't know the Lord. We're almost done. We got about a minute left.

I want to ask you this question. Who's ever lived like this? Who's so mature that their love disregards peoples status. Whose heart is so pure that there's no prejudiced whatsoever that smothers that person's care. Who's demonstrated this kind of sacrificial care? And the answer is the storyteller. You see Jesus is the Great Samaritan. He's the hero that was despised, so that we could be healed. You see, you have to understand something, that our care is often undermined because we read ourselves into the story of the Samaritan, and not the man that's been beat up. Don't we look at this and say, "I'm kind of like the Samaritan. I would help somebody. That's what I would do. I'm that kind of a person."

But this parable is really saying this. We were all on the ground left for dead. People passed by us, but the Great Samaritan stopped and cared for us in Jesus Christ. When we, the redeemed, remember that we were not the Samaritan. We were the person on the ground. All of a sudden, we become compelled that when we see someone else that we want to love them like Jesus loved us. That's why love your neighbor is the second great command, and the first is love God with all of your heart, soul, mind, and strength. The key to us loving well, is loving Jesus well. Again, I would call your attention, your affection, your admiration and point it to Jesus. He'll lead you home.

Let's pray together. Father in Heaven, we thank You for Your kindness to us. We thank You for this amazing passage. We thank You for the parable that You told, and the courage in which it was told. And pray God, that You would use this to continue to shape our life, to shape our affection, to weed out the self-righteous areas of our life that cause walls to go up that would hinder our care for people that aren't like us, that don't think like us, that don't talk like us, that don't look like us. God I pray that You would do a miracle in our life. Even now God as we prepare our hearts to sing to You one more song. And as we prepare to give an offering, we pray that You would be pleased with the words that we're singing, and God that You would expand the resources that we're giving, so that the name of Jesus Christ can be exalted to the ends of the Earth. We pray this in Jesus's name. Amen.



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