



Crisis 101: Back to the Basics

Making Sense of Life When Life Doesn't Make Sense

Sermon 3

Go and Do Likewise

Luke 10:25 – 37

As a minister, I am quite often asked the question, "Is there really life after death? Are heaven and hell for real? And, if there is life after death and the soul lives on forever, what must I do to make sure I have eternal life?" In fact, some even ask, "If there is no life after death and this life is all there is, what's the point?" It is difficult, if not impossible to make sense out of life when sometimes life doesn't seem to make sense. Those are normal, natural questions and concerns that need a response.

I. The Biblical Context of Luke 10:25-37

We find a conversation between Jesus and a lawyer. In the conversation we see the sly motive of the lawyer and the sincere reply of Jesus. This lawyer should not be confused with the type of lawyers we have today. His job was not to act as a public prosecutor or defense attorney. His job was to be an expert on the Law of Moses, the Pentateuch. He knew the first five books of the Bible inside and out. No doubt he believed in salvation by keeping the law. So the question he asks of Jesus is not to gain knowledge, but rather to test Jesus or to trick Jesus into making a false statement. This Mosaic expert would have believed on receiving eternal life by doing good deeds and not by inheriting it. So the question is really a set up to try to trick Jesus.

Notice the dialogue:

- A. **A Direct Question is posed to Jesus:** Jesus encounters a man, a lawyer, who asks him a very direct question: "Teacher, what shall I do to inherit eternal life?"
- B. **A Discerning Response is given by Jesus:** What does the scripture say?
 1. The Lawyer responds by quoting Deuteronomy 6:5
 2. Jesus responds by saying, "You have quoted accurately.... No, do exactly what this text says and you will live."
 3. The Lawyer, wanting to justify himself asks, "Who is my neighbor?"
 4. Jesus answers by telling the story of a man who was robbed and left for dead

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The Preaching outline vs 30 – 37

1. The Injured Man vs. 30

- a. This man was traveling from Jerusalem down to Jericho.
 - i. He was traveling “down” because the city of Jerusalem is in a mountainous region about 2550 feet above sea level. Jericho, to the northeast of Jerusalem is about 800 feet below sea level. The distance was only about 17 miles between the two cities, so the road would be a steep decline, going down from Jerusalem to Jericho.
 - ii. It was not uncommon for thieves to hid behind the large rock and boulders and suddenly pounce upon unexpected travelers, beat them and rob them.

2. The Inquiring Men vs 31 – 35

- a. **The “*don’t get involved*” man – he was a priest.** Yet he passed by on the other side
His reasons – Perhaps he thought:
“I am too important for such things – I am a priest!” Or,
“I am a priest and I don’t have time for this – I have a religious meeting to attend,” or
“I am too afraid – I am a priest and if I go check this man out, the same thieves may be hiding out and they may overtake me too.”
- b. **The “*shouldn’t get involved*” man – he was a Levite.** All priests were from the tribe of Levi, but not all Levites were priest. Those Levites who were not priests had other religious responsibilities around the Temple or synagogue.

He saw the man, evidently stopped to see the situation, but then kept on walking, perhaps for some of the same reasons as the priest.
- c. **The “*get involved* man” – he was a Samaritan** who came by and saw the mangled man; and he had compassion upon him. What was a Samaritan? He was one born in the region north of Judea (Bethlehem and Jerusalem were located in Judea) and south of Galilee (Cana and Capernaum and the Sea of Galilee were located there). Samaritans were considered half breeds and were despised by most Jews living in Judea. In fact, most self-respecting Jews would not even travel thru Samaria if they needed to make a trip to Galilee. They would either take a boat around the coast of the Mediterranean Sea or cross the Jordan River to the east and travel up a mountainous range to get to Galilee in order to avoid the land of Samaria.

What did this “Good Samaritan” do for the injured person?

- i. He dressed and bandaged his wounds
- ii. He put him on his donkey
- iii. He paid for short term lodging so he could have time to rest and heal
- iv. He guaranteed additional payment if it was needed when he returned

Notice: The two self-respecting Jews, openly religious men from Jerusalem would not help the poor man left on the side of the road, the despised Samaritan did!

3. The Immediate Mandate – vs 36, 37

- a. The Lawyer is now questioned by Jesus. Jesus asked him, “Who was the real neighbor in this story?” And the Lawyer correctly answers that it was the Samaritan.
- b. The Lord then gives the mandate, “Go and do likewise!”

The words “Go” and “Do” are present, imperative verbs in Greek. Literally, the phrase could be translated “I command you to go and keep on going and do and keep on doing as you have seen in the example of the Samaritan”

Conclusion: Jesus is basically telling us to not be afraid to “Step into Another Person’s Crisis.”

Jesus said in John 14:12 “The works that I do, you will do also, and great works than these will you do, because I go to my Father.”

He is not telling us the quality of our work or ministry will be greater than His, but the extent or quantity of our work will be greater than His because He went to the Father. When Jesus went to the Father He fulfilled His promise to send the Comforter (The Holy Spirit) in His fullness to fill His bride, the Church. When we, His people, are filled with the fullness and presence of Jesus through the Holy Spirit, we will be about His business of ministering to others, even if it means to step into their crisis.



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