

Sharing Starts with Caring



I Am Sent

Luke 10:25-37

Let me first of all say happy Father's Day to all the dads in here. I hope you have a great day. Hopefully, it is a really blessed Father's Day for you guys. One of my favorite Father's Day presents that my wife got me, because if you're my age and you have small kids, your wife gets you your Father's Day present, not your kids. So last year my wife got me one of the best gifts. It is a gift that has kept on giving this entire year. It is a subscription that comes to our mailbox once a month. About the middle of the month, we get excited. We start stalking the mailbox. We open it up; it hasn't come today. We open it up; it hasn't come today. Then that day finally comes where we open the mailbox and the aroma is intoxicating. You open it up, there is this little white package, and we pull it out. Whoever finds it just comes running into the kitchen; it's here, it's here! The other one knows what that means, so we tear this package open, and the aroma is even stronger because what my wife got me last year was a subscription to Brother's Coffee. If you know me, you know I love coffee. Brother's Coffee picks all of these different coffee houses and roaster all over the country and get the absolute best and ship it to our door. We absolutely love it, for about a week we have really good coffee, and then we go back to Kroger. But it is a really good, once a month sort of thing. We're really excited about it. What I've noticed about Bros coffee is it is not just a coffee club; it is a coffee club with a cause. As we open this package

up, we get these little cards that tell us where this coffee bag came from. It tells us who the farmer was in the country that it's at, and how the farmer was helped, nurtured, and given a fair price for their coffee, and how they grew it. Then it goes to how it was transported. It goes into the roaster and what they're doing for the cause of the general good of humanity. It is just one of these feel good, like I'm drinking coffee, but I'm doing good. There's a farmer that's being helped; there's a roaster that's doing some good with his life. It just kind of makes you feel good about yourself. I don't know if you've noticed, but it's really hip right now to love your neighbor. It's just cool right now to love your neighbor. We don't just drink coffee; we drink coffee that has a cause in some way. You don't just buy a bracelet, it's a bracelet that was made in a certain place by a certain group of women to help fight sex trafficking. Or you buy shoes and are not just buying yourself a pair, but they will also give a pair to children in some other country. We love those things! We love to invest in companies and buy things where we know we aren't just buying something, but we are helping someone. It's kind of cool; it makes us feel good. We open up the Scriptures and we see that we are actually commanded by God to love our neighbors. That's one of the commands that God gives us. That's part of what it means to be human. We should be loving our neighbors, but the Bible says we don't just love people by buying the right stuff so that somebody might make a little bit of money or it might help a cause. We actually love our neighbor as ourselves. We will see that is a whole different way to love the people around you. It's really cool in culture right now to be about a cause to say you love everyone and you want to love everyone. Usually, that plays out as you buy something so someone will be helped. But Jesus is going to say there is a far deeper way to love people, and we will see this morning as we talk about I Am Sent, which is the sermon series that we're in; if we are going to be sent out to fulfill the Great Commission, which is to go therefore and make disciples, then we're going to have to get the first command right first. The first command is to love God and love our neighbor. That's where it begins. Because we're living in a strange time. I mean, there used to be a time where you could just argue and if you were correct and the person saw that you were correct, they might agree that they are wrong and you are right, truth won the day. That was

a more of a modern time, but we're in what's called a post-modern time, which means we've moved past reason and rationality. Now, you can actually show someone that they're wrong, and they will just say well, that's just what you think. That's your truth. I've got my truth, I'll do my thing, and you can do your thing. It's ok that my worldview doesn't agree. There are a lot of things that don't add up, but I'm just going to go ahead and say it's true and live however I want to. But that's the kind of culture we're in, so if we're going to think about taking the good news of Jesus, these truth claims that He has made, we're taking it to a culture that often doesn't hear truth claims. They don't care about truth claims because they've got their own truth. You do you and I'll do me, and we will just get along. That's kind of how we roll this culture, so what we have to see is if we are going to have and give truth to people, it has to start with caring. It has to start with love. I think we will see this morning that sharing begins with caring. If we're going to have people listen to what we have to say about the gospel, it has to start with them seeing the radical love that we have for them, extravagant love, costly love. As people see the way we love them, go after them, and compassionate towards them, when they see the great love you have for them, it will open the door of their heart and then you can give them the truth that you want them to see and here. Our love is what will give us an avenue to share the best and most loving news we could ever give to someone, and that is the good news of Jesus Christ; that Christ died for you, He rose for you, so you could have life forevermore with Him.

So if we're talking about this idea of being sent, last week we talked about our great calling and that is to worship God. We've got to worship God above all. We can't run to idols; we've got to worship God. But then secondly, we are going to talk about the big C, which is the great command, which God gives us in the Scriptures, and that is to love Him and to love others; love God, love people. Next, we are going to talk about the Great Commission, which is going and making disciples, going and giving this good news away. But in order to fulfill the Great Commission, we have to first obey the great command. And that is we've got to love God with everything we have, and we have to love our neighbor as ourselves. It's our love that is going to give us the right to speak into

someone's life. So if you have your bibles, we are going to go to Luke chapter 10. That is where we're going to settle in, we're going to bring up this idea of the great command, and we are going to see how Jesus uses it in this context. This idea of if we're going to share the good news, we have to care first, that sharing is first about caring. We've got to care for someone before we get to share the good news of Jesus because that's really the way we ultimately care for people as we tell them the truth that is found in the gospels. So we have this situation in Luke chapter 10, and we're going to do it a little bit different. Normally, we read the entire section, we stand up, and then we sit and talk about it. But what I want to do is just read one verse at a time and slowly walk through this story, because hopefully, it will build a little bit. I know probably most of you have heard the story of the Good Samaritan. Even if you're not familiar with church, you didn't grow up in Sunday school, you sort of know the story of the Good Samaritan. It has made an imprint even in our culture. When you hear about the nightly news, there is a Good Samaritan report. What does that mean? Somebody did something they didn't have to do; they went above and beyond; they showed mercy and grace when they weren't obligated to. We call them a Good Samaritan. We're going to see where that comes from; it's from a parable that Jesus teaches, but He's teaching it in a certain context. I want to see what that is.

So here, we have Luke chapter 10, and we're going to see that sharing starts with caring; we've got to go after people with the way we love them. So here is what it says in verse 25. **"And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"** We have this lawyer; he is a guy who knows everything about the Mosaic Law. He has memorized it; he's studied; he's a scholar. He knows what the law says, and he goes to Jesus and he asks Him a really good question with a really bad motive. So his motive is he wants to test Jesus. He's probably heard Jesus' reputation. He's heard Jesus is profound in His teaching, and here's this lawyer thinking really, where did this guy study? I've got a PHD in the law of God. I want to see if this boy really knows what he's talking about, so this lawyer goes up to Jesus and asks Him a loaded question because he wants to try to test Him. He wants to trip Him up. He wants to show the hearers that Jesus is not quite as

bright as they might think He is. So he asks a question with bad motives, but I want to just point out that it's a really good question. It's one of the best questions you could ever ask. This question of what must I do to inherit eternal life; that is a great question. What must I do to spend forever with God; that's a really important question. All of us in some way have probably asked that question one time or another, or maybe, right now this morning, you're still asking that question because you feel like you've missed it somehow. You feel like you don't have a relationship with God and you're asking what do I need to do to get a relationship with God. What must I do to be put into the kingdom? What can I do to inherit eternal life? So this is a really great question, and the person it's asked to is the best person to ask the question to. Here is Jesus, the Son of God, who is being asked the question how do I spend eternity with You. So he's asking the perfect person the perfect question. Even though it's a bad motive, it's going to let us see into how Jesus responds.

If you're asking that question this morning, how do I live with God forever, then Jesus is going to give some answers to that very question. So what does Jesus say? What is His response? Here's what it says in verse 26. **"He said to him, "What is written in the Law? How do you read it?"** So Jesus gets a question, and instead of giving the answer, because Jesus knew the answer, He asks a follow-up question to the guy. If you've studied Jesus, if you've read through the gospels, you know that Jesus does this a lot. When somebody asks Jesus a question, Jesus often asks them a question back. This is not like me, when somebody asks me a question; I'm always quick to try to give them the answer. I just go straight to the truth, like here's the truth, here's what you need to know. What I realize is, often, the people aren't really asking what is the truth here; they are trying to ask something else. They're asking a deeper question, or they're trying to just justify themselves. There are a lot of different reasons why they're asking a question, and what I need to do is to probe their heart a little bit. That's what Jesus does. We are going to see that good questions prepare people for good answers, and I think Jesus knew that. Jesus knows that good question prepare people for good answers. So instead of just telling this guy repent and believe in Me, that's how you enter into eternity, that's the answer that Jesus knew and He

could have just told the guy and he would have probably went on to another thing and maybe not accepted that truth. Instead, He said hey, you're a lawyer, you're studied, you've read the law, what do you think it says? How do you think you get eternal life with God? So Jesus asked him a question. I think even in our personal evangelism when you think about you're being sent and you're going out and sharing with people, it's often great to simply ask questions. What we usually think that everyone around us has their worldview perfectly figured out and we are the only ones who don't know the answer to every question. But you will find if you start asking questions, that the people around you often don't understand their entire worldview either and they're often living out contradictions that they don't even see. So as people ask you questions, ask a question back. Give them questions for them to wrestle with to see that, you know, my worldview might not have all the answers that I think it does. So Jesus asks questions to prepare His hearers to receive good answers, and I think we can do the same thing.

So He asks a question back to the guy. What's written in the law? How do you read it? Here is what the lawyer says. So the lawyer answering the question of how do we get to heaven, and here is what he says in verse 27. **"And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."** So here the lawyer comes back, he's pretty sure he knows the answer, he's got this one down, like this is that moment when you ask in Sunday school what is the answer, and the little kid is like, "Jesus." Yep, that's it. You've got it right. this is that moment where here's the lawyer, he's studied the law, he's memorized the law, he's read the law, and he knows all about the law, so how do we get to heaven. Well, here's what the law says, you've got to love God, and you've got to love people. He's getting this from two different places in the Old Testament. The first one is Deuteronomy chapter 6. It's called the Shema. In that text, we find it says, "Hear O Israel, the Lord your God is one and you shall love the Lord your God with heart, with all your mind, with all your soul, and with all your strength." The Jews had this Shema, this most important thing, and they would recite this often daily in different activities that they did. They would write it on

their doorpost, their frontlets. They were always thinking about love God with everything I have. So the lawyer says if you want to get to heaven, here's the first thing, you've got to love God with everything you have all of the time, perfectly, not just on the outside, but with your mind, heart, strength. You've got to love God, perfectly and completely, all the time if you're ever going to live with Him forever. That's the first marker; you've got to love God with everything you have. But then the lawyer goes up to give a second caveat, and that is you have to love your neighbor as yourself. The lawyer got this from Leviticus chapter 19. That is where it's revealed in the law that you have to love your neighbor as yourself. So here are the two things that the lawyer gives to Jesus. Here's how you get to heaven; you love God perfectly and you love others perfectly. That's the answer he gives. So what does Jesus say? How is that answer? Is it good? Is it not good? Did the guy get it right? I can imagine Jesus with a long pause, just waiting for a moment. The lawyer is like did I get it right? Was that correct? What's happening?

But then Jesus comes back and says this in verse 28. **“And he said to him, “You have answered correctly; do this, and you will live.”** He said you've got it right. If you want to live with God forever, love God, love people. Look at the Ten Commandments. Half of them are about loving God, and half are loving people. That's what you've got to do to live with God forever. You've got to love God and you've got to love people. That's the correct answer, and then Jesus gives this punchline. He says do this and you will live. I just have a feeling the lawyer who is probably all knowledge, who really knows the right thing to say, all of a sudden, he is getting a little squirmy. All of a sudden, he is like uh, oh. So going to heaven, getting eternal life, means we've got to love God perfectly and love others just like ourselves, those are the two markers. That's the bar. Jesus says yeah, that's the bar. You've got it right; now go do it. If you do those, you will live. I think the lawyer is like, hmm, ok. Let's talk about this for a moment. Let's have some follow-up discussion. Let me hear You out correctly. So what is Jesus trying to do here? He is showing here is the standard; the standard to live with God forever is perfection. Love God perfectly, love others perfectly, and in case you haven't got it yet, you probably don't do that. That's what the lawyer is supposed to understand,

that here is the standard, and I fall short of it. I don't want to talk about you; I'll just talk about me. I know that for me, I often don't love God with all of my heart, mind, soul, and strength. A lot of times, my mind loves me more than God. A lot of times, I give my strength to sin instead of God. I run to idols instead of for what only God can give me. Often, I don't love God perfectly. I love me more than God. You probably do the same. We do this, struggling through this, so here's the standard, and guess what; we all fall short, not only that, we have the standard to love God perfectly, and we also have the standard to love each other as ourselves. It's not just love people by buying coffee, shoes, and bracelets, but love others like you love yourself. I don't know about you, but I love myself a lot. So do you; you always take care of you. He says do that to every single person you've ever met. That's what the kingdom is like. That's what heaven is going to be like, so if you want to get there that's the standard. I don't know about you, but I fall short of that a lot. Even this morning, just walking in and going through the foyer, trying to get in different places that I needed to be just this morning, I'm having to just be short with people. I'm having to pass by some of you that I want to say hi to. I mean, I didn't love some of you this morning like I loved myself. I was more about me than you, and that's this morning, as the guy who is going to preach love your neighbor as yourself. I failed probably a hundred times just this morning in the foyer, not to mention as we go out these doors. We're supposed to love one another like we love ourselves. This is how we were originally created to be. Before we rebelled against God, we did love God with everything, and we loved each other with everything. That was how it was supposed to work, but after the fall, we don't do this. There's only one person that has done this, and His name is Jesus. He is the one who loved His Father perfectly, and He loved all of His neighbors perfectly. So that standard we have from the law, but we also have the standard Jesus, and He is telling the lawyer yes, that's the standard, that's how you get to heaven, but you have fallen madly short of it. Jesus wants this guy to see the gospel. The gospel is not here is the law, go, and try hard. No, the gospel is here's the law, you have miserably fallen short of it, but the good news is that Jesus didn't. He lived the perfect life you couldn't, He died the death you deserve, and through His death and resurrection, if you believe in Him, His

righteousness will be given to you. You will be one who has loved your heavenly Father and your neighbor like yourself, and it will be counted to you as righteous. Through that gospel identity, then you can go and actually start loving God correctly and start loving other people correctly. He's trying to get this guy to see his need for the gospel, his need that here's what the law says but you can't fulfill it, and neither can we. What we need is to go and run to the gospel, run to Jesus Christ because that's the only way that we can receive heaven. It's an inheritance. It's something we get as sons and daughters of the King.

He's talking to this guy and says you go and do it. There is a standard; go do it. So the guy is trying to fulfill this, trying to do the standard, and here's what he comes back. He has a follow-up question in verse 29. **"But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"** He wants to justify himself. He wants to say am I right in what I'm doing. I want to get to God. I want to make sure I'm doing everything right. I want to justify myself; this is about me, so I've got a follow-up question. Here's the follow-up question, "And who is my neighbor?" So he wants to get to heaven. He wants to live with God forever. He wants to do it on his own. He wants to work hard at this, so he wants a follow-up question: Ok, who exactly is my neighbor? As we see, Hendrickson in his commentary, he said the Jews would have had three different views on loving your neighbor as yourself. The first one went like this; you're supposed to love your neighbor as yourself, and hate your enemies. That's how most of the Jews took this command. We love one another like ourselves, but we hate our enemies, because there are enemies. There are people that are against us. We can hate them, and we only have to love those who agree with us and who are like us. That was the first way. The second way went like this; love your neighbor, the Jew. That was how most Jews thought about this. The command to love your neighbor as yourself only applied to those in the covenant family, those who knew the right verses, those who studied the right book of the Bible, those who were doing correctly, those who went to synagogue, and those who were in a covenant relationship with you. Those are the only people you had to love like yourself, so the Gentiles, the sinners, the tax collectors, the prostitutes, you didn't have to love them like yourself

because their outside of God's love. You only had to love the people who were like you. That was the second view. The third view was even a smaller circle, and it is one a lot of Pharisees had. The Pharisees would say love your neighbor, the Pharisee, as yourself. It was just like the elites. It was just like those who had memorized all of the law, who taught the law, who all hung out together, and who all agreed, who were all pretty much the same. This is the small group, these four or five people that I'm in close proximity with, those are the ones Jesus tells me to love as myself. For the rest of you, I don't have to love you like myself; I can just be sort of nice to you, or mean to you, but that's not what the commandment gets to.

This lawyer is saying ok Jesus, which people do I have to love like this, because if it's my love for people that gets me to heaven, then I've got to know. Tell me which ones because if we are talking about my wife or my husband, maybe, but if we're talking about the guy at work or the girl at work, umm, I don't know. He's difficult. She's difficult. So he's trying to get just tell me the ones I have to love, and then I'll go about loving them. So with that, Jesus tells a story. This is supposed to be a dramatic story. It is supposed to kind of have you feel this idea of who is your neighbor. Jesus tells this story in verse 30. **"Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead."** So we have a guy, and Jesus is telling the story to a lawyer, probably a group of Jews, so as He's telling this story, they would have automatically assumed the guy in the story was a Jew, like them. So you have this Jew who was going from Jerusalem to Jericho, he's probably coming from the temple going back home, about an eighteen mile journey, a lot of rocks and caves along the way. So it was very likely that if you're traveling alone you are going to get jumped, you're going to get mugged. That's what happens to this guy. So it's like today he is walking through New York City, he takes a shortcut, walks through an alley, and he gets jumped. It's like, well yeah, that's probably going to happen. So this guy, he gets beat, stripped of his clothing, he has all this money taken, and he's left half dead. Just imagine that picture of this bloody guy on the side of the road,

moaning in pain, probably broken bones. This is not a good sight. It is obviously a person in great need.

Then Jesus is going to give three different people that walked among this guy. He says in verse 31, **"Now by chance a priest was going down that road, and when he saw him he passed by on the other side."**

So you have a priest who is coming from Jerusalem to Jericho, Jerusalem, he was probably at the temple, probably did sacrifices for the people, maybe performed a wedding, like did some godly things, and he is a distributor of mercy. That's what priests are about; they are in the business of giving out mercy and grace, trying to help people and connect them to God. Here's this priest, who is all about mercy, shows up to a guy who needs mercy, a guy on the side of the road, who needs help. When he sees him, he simply goes to the other side of the road. He ignores him. He's got better things to do. Maybe he's got a meeting with somebody at Steak N Shake, so he's like ah, I'm going to be late if I stop and help. I've got to meet with this guy at Steak N Shake, so I'm going to go, and this guy really needs help. So he goes on and just leaves the guy. So you can imagine, the hearer is thinking, why didn't the priest help him. He's a priest and priests are supposed to love God. Aren't people who love God supposed to love other people? But the priest goes on to whatever he had to do for the day.

Then a second person comes in verse 32. **"So likewise a Levite, when he came to the place and saw him, passed by on the other side."**

So now you have a Levite. A Levite was like an assistant to the priest. He was probably also in the temple helping with some of the things of God, also in the business of trying to help people connect to God. He comes and sees the same person, and he comes upon the scene and ignores him. He goes to the other side, walks the other way. He too probably has a meeting at Steak N Shake with somebody, I've got to meet the pastor at Steak N Shake and talk about discipleship and outreach, let's go here. We've got to pray for the world because we're trying to see if anybody needs Jesus. We need help so we're going to go and do something, yet there's this person who needs grace and mercy laying on the side of the road about to die. So two people that were most likely to help this guy just walked by. Then

Jesus says in verse 33, **“But a Samaritan...”** Now we don’t really feel what that means, but in this context, all of a sudden that is a trigger word. All of a sudden, to a Jewish audience the Samaritans are supposedly the enemy. There are the ones who are out to get them. They don’t talk to one another, they don’t speak to one another, and they don’t live amongst one another. Their parents have told them those are the enemy; never go near to them. So now in the story, to the hearers, this new person that’s about to walk is now their known enemy. So you can just imagine, here’s a Samaritan that’s about to go and see, notice, in the hearers this is their known enemy, but in the story, the Samaritan is about to see his known enemy. So the question in their mind is what is the Samaritan going to do. If the priests walk by and the Levite walked by, what in the world is a Samaritan going to do when he sees a Jew, his known enemy, who is about to die. I can imagine they are thinking he is going to probably go and just kick him. This is what you get! This is God’s judgment on you, boom, and just get a joy out of it. It would probably take a marker and write on his forehead, ha ha. His enemy is laying there, the person he’s been told all of his life, this is a person that you are not supposed to like. This is someone who is not like you. This is someone who is less than you. That’s what the Samaritans would have thought. There was tension between the Jews and the Gentiles, so Jesus says and now a Samaritan, who is a known enemy to the hearers and is a known enemy to the one he’s about to run into, and let’s see what the Samaritan does. **“But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.”** Priests, Levite went the other way. The Samaritan who is looking at someone that from a cultural perspective is supposed to be his known enemy. When he sees him, he doesn’t have anger; instead, he has love and compassion.

The word, compassion, comes from your bowels; it is something that you feel deeply. When we see the gospels, Jesus often had compassion everywhere He went. He sees the crowds and He has compassion. He sees the helpless; He sees compassion. He sees people like Samaritans, who He’s not supposed to love, culturally, that He feels compassion to because culture might divide people, but the gospel does not. The Kingdom of Christ does not divide people in different divisions where we have enemies

and we have people that are like us. No, what we're called to do is to love all people all ways. That's what we see; this Samaritan comes and has compassion, and we are living in times where we are a very divided people. We can see it. I think social media just flames that where we have people screaming at one another. They are the enemy. They are what's wrong with the country, what's wrong with so and so. We have our known enemies, as we see it, culturally. To put this in modern day perspective, you have a democrat who is walking by and sees a Republican. You have a Republican walking by who sees a Democrat and all of a sudden, it's like ok that's the enemy. That's the person I'm going to go after. We see in our culture racial divides. We have somebody of one color looking at somebody of another color and thinking that's the enemy.

What Jesus is saying is huh uh, that's not the Kingdom of Christ. That is the kingdom of this world that is passing away. I think what Jesus is doing in using this Samaritan is He is showing how he is a good neighbor. This Samaritan is only symbolic here. He's showing what gospel love looks like. It looks like when you see people who you've been taught you shouldn't like, you love them as yourself because that's what the gospel does. The gospel doesn't divide people into people who are unlike you and people who are like you. The gospel says we are all made in the image of God, and we're going to love other people everywhere always. We're going to go after them, and that's what the Samaritan does. He's moved with compassion. If we're going to be sent out, if we're going to reach people with the gospel, if we're going to obey the Great Commission, which is go and make disciples, it has to start by obeying the great command, and that is loving God and loving our neighbor as ourselves. That's the first thing we must do because sharing starts with caring. You can't share with anybody if you don't care for them. It's about caring, entering their story, loving them, going after them, and through caring, it opens the door for you to get to share the good news of Jesus.

So what does this Samaritan do? He's looking at his known enemy, and he feels compassion. That's where gospel love really starts. It starts with compassion, but then it leaves to action, and then to great cost. Here's what we see in this story. Notice what happens in verses 34-35. He has

compassion, and **"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. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'"** So the Samaritan is not just trying to help the guy; he goes and walks alongside of this guy. He performs first aid, he's bandaging his wounds, he's helping him, and he puts him on his animal. So you know this guy is pretty banged up. He takes him to an inn and he pays for the guy to stay in the inn. He spends all night with him, caring for him, and it costs him two denarii at this point, which is two days' worth of labor, about a couple hundred bucks in our day is what he spends on this guy he doesn't know. He's a stranger. Then he has to leave the next morning, but he leaves the guy in the care of the innkeeper. He says hey, whatever this guy costs you, put it on my tab. I will pay for whatever it cost to restore him in full. Here's what we see. If we're going to be sent out, we've got to love the way the gospel commands us to love, and that is it starts with compassion, seeing people in the ditches all around us. I promise you, there are people you'll run into tomorrow who will be in a ditch, maybe not on the side of 641, but they are in a real ditch. They're addicted to something, they're stressing out about something, or they're giving their life to something that's not going to give them ultimate value. They're in a ditch and they just need some help. The question is will you be that Samaritan who goes to them because you have compassion. Your compassion, the way you care, it will lead you to enter into their story. Now that compassion leads to action. You go and do something, and in doing something, it always costs. This Samaritan, it cost him money, time, energy, his clothes are probably getting dirty. There are a lot of things that are going on. This is costly what this Samaritan is doing for this guy, but he's willing to pay the price because he loves his neighbor as himself. Jesus is giving a little picture of the gospel because that's exactly what Jesus did with us. He felt compassion for us, who were in ditches, half-dead. What Jesus does in His compassion is He came, He took action, He lived a life we couldn't, He died the death we deserve, and it cost Him, it cost Him His life so that He could rescue us and bring us back to Himself. He loved His

neighbor perfectly in the way He loved us, and He says you go do the same.

So we see this Samaritan who is exemplifying gospel love. Sharing starts with caring, and you notice how the story ends in verses 36-37. He said, **“Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”** So Jesus asked a question. He said ok, you tell me, which of these three prove to be a neighbor. The lawyer is like, uh, the Samaritan. Yes, now you go and do the same. Notice Jesus changes the question. The question the lawyer was asking is who is my neighbor? Who am I accountable to? Am I accountable to all the Jews? Am I accountable just to my inner circle? Who do I have to love like you loved me? Who are the people that I need to love? Jesus doesn't answer that question. He flips the question the lawyer should be asking, and it is not who is my neighbor, but am I being a neighbor to everyone I come in contact with. It's not looking for ok, Jesus, who can I love? Is it people like me, who think like me? Show me the ones I need to love. No, what Jesus says is hey, as you walk through life, everyone that you're around is your neighbor, therefore, are you being a good neighbor? Are you going after people in ditches? Do you have compassion for those around you? Is it leading you to action? Is it leading you to move? Are you willing to pay a price to share with the people around you the best news in the whole world? That is the news that Jesus Christ rose from the dead, and they can have life in His name.

See, the guy was thinking all wrong. He was show me the few people I've got to love well, because I want to get to heaven. What Jesus is saying is no, that's not how the gospel works. The gospel is when you have a relationship with Me through repentance and faith, and then it will open your eyes to see things totally different. It's not who are the few people I need to love. It is as I walk through my life, everybody around me needs love so I'm going to love every single person because they are my neighbor. It doesn't matter if culture tells me they should be my enemy, or if they disagree with me, if they don't think like I do, they don't hang out in the circles that I do. I love them with a gospel love, a genuine love, an

extravagant love. That's what we're called to do. If we're going to be sent out to fulfill the Great Commission, which we will talk about next week, making disciples, we've got to first fulfill the great command. That is loving God with all of our heart, mind, and soul. If we do that and we're in the gospel, it will lead to loving our neighbors as ourselves. This is not something you can try really hard to do; you will fail. It's only in Jesus, through repentance and faith in Him as you've been saved by the gospel. In Jesus Christ, you can be a person who loves God with all of your heart, and loves your neighbor like yourself. Everyone you come in contact with, you can show and display love to them.

So just real practically, how can we do this? I want to give you three little phrases that hopefully might stick in your mind. They are phrases that I've heard that I try to help stick in my mind. One of those is by Andy Stanley when he says this: Do for one what you wish you could do for everyone. I think that's a good statement to think through because if you look around, if you're like on Twitter and Facebook, the world seems to be out of control and just going crazy. You think what can I do, the world is so broken. You can't fix the world, don't even try to. But what you can do is walk into tomorrow and look around at people that might be in ditches, and you can do for one person what you wish you could do for everything. You can go and love them well. You can have compassion. It can lead you to action. Then you can actually give up your time, your resources, your money maybe, and your influence. You can give. It actually costs you to love that person well, and you're loving them because they're an image bearer of God, and the love of God in you compels you to love them well. In loving them well, the most loving thing to do is to tell them the greatest news that you have because sharing starts with caring.

The second thing we think about is who is this applicable to. Bob Goff wrote a book, and it says everyone always. I haven't read the book yet, but I like the title so I'm going to give you the title. I think it's a good title. It's a cool phrase. Just think about it. Who am I supposed to love? Everyone always. But what about...yep, everyone always. Your neighbor, the people you're around; you are their neighbor. What is the command? Love your neighbor like yourself. There are no parentheses unless they

have a different political view, unless they're a different skin color, unless they come from a different place. No, the command is you are all image bearers of God, love your neighbor as yourself, everyone always; that's who you love. If they disagree with you, if they have a lifestyle you disagree with, what is your response? Love them, everyone always, because what the world needs more of is the love that is shown in the gospel, the love that Jesus had as He walked all around. He had compassion for the sinners, the prostitutes, and the tax collectors. When everybody else thought they are dirty, let's get away. No, for Jesus, it was everyone always. He loved people well, and He calls us to do the same. If we have the love of God, it will compel us to love those around us.

The last quote that I'll give is one from my mom. I love this quote. She says, "To be aware and available." When you think about it, ok, how do I love people well? Be aware and available. Be aware just means have your eyes open to all the situations around you. Be aware. Be aware when somebody is hurting. Be aware when somebody needs love. And in your awareness, so the priest and the Levite were both aware, they saw the dude, and what did they do; they went away. The Samaritan saw and he was not only aware, he was available. He stopped what he was doing to go and spend some time with this guy who needed him. We can't just be aware; we have to be available. That's really hard for us in our culture because we're so busy. We're always doing something. There's always something that needs washing, or mowing, or building, or doing. We're always going. Let's get to the next thing because we're always late for something, and we're rarely available. We see in Jesus that He had way more important things than any of us has to do, right. He was way more important than any of us, and He was always available for people. He always stopped and took time for people who needed Him, for people in the ditches onto the right and left of Him. He stopped and He was compassionate and loved them well. That's what we must do. If we're going to fulfill the Great Commission, if we're going to be sent out, it starts with obeying the great command, and that is loving God with all of our heart, and loving our neighbor as ourselves. As we do that, then it will open up avenues to get to share the good news of Jesus because sharing starts with caring. You have to care. You've got to have compassion. So

what I encourage you as we're sent out of this place, for tomorrow for you to look around. Who is one person I can do, I can go above and beyond, and for that one person I'm going to treat them like I wish I could treat everybody else. I'm going to really enter in their story and really love them well. When you think about who you can go after, it is everyone always. How do I do that? I'm aware and available. As you do that, as you're living out the great command, then you'll have an opportunity to get to fulfill the Great Commission, which is in our love it shows people we care for them. They're not a project; they are a person, they're an image bearer of God. We love them despite whether they come to Jesus or not. We love them as human beings made in the image of God. As we love them well, it will open up an avenue to get to speak to them the greatest news on the planet, which is the news of Jesus Christ, that He rose from the dead, and that by that you can have your sins forgiven, and you can live with Him forever. Here's a guy that says how can I get to heaven. Well, it's not by fulfilling those two things. No, it's by repenting and believing in the one who has fulfilled them. In doing that, then you can be a person who loves God and who loves your neighbor. By doing that, by caring, it's going to open the door for us to get to share the good news of Jesus with people.