

The Good Samaritan Pt. 2

Pastor James Foley – Sunday, November 4, 2018

Main Theme – Considering the Good Samaritan as an example of eff. ‘community development’

WORSHIP & PRAYER COMMUNION

At this time, I want to call forth the ushers distribute the emblems of Communion:

1) Communion is a Time for REVERENCE

We must receive Communion with an attitude of godly fear. This is a time to humble ourselves before God, recognizing the enormous cost of the salvation He has provided. What we have so freely received cost Him everything to provide. Consider the Passion of the Christ (e.g., His tears, His suffering, His willingness to die) and revere Him in kind.

2) Communion is a Time for CELEBRATION

Let us celebrate a God Who loved us enough to send His Son. Let us celebrate the Christ Who gave His life that we might find life. Let us celebrate the tremendous benefits that become ours in and through Jesus Christ, our Lord. He has promised life abundant and eternal: what else does God have for you to do to worship Him?

3) Communion is a Time for INTROSPECTION

The Bible says that we are to live in a manner “worthy of our calling.” Therefore, are the things you’re living for worth Christ dying for? This is a time to honestly inspect yourself before God, confessing your sins (as they are exposed in the light of His presence). He is willing and able to grant mercy! As the old song says: “There is room at the Cross for you.”

1 Corinthians 11:23–26 (NIV)

23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” 26 For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

WELCOME & ANNOUNCEMENTS

- **Upcoming Events (Regular)**
 - Men's Breakfast – Saturday, November 10 (9–10am) (C. U. Day)
 - Women's Ministry – Tuesday Night, November 13 (6:30–8:30pm)
- **Upcoming Events (Special)**
 - OCC National Collection Week – November 12–19 (Volunteer Recruitment)
 - OCC Sunday – Taking Place Sunday, November 18 (Prayer Over S. Boxes, etc.)
- **Housekeeping (I/T & CE)**
 - We Have a Real Need for Helpers and Volunteers. Please Consider Prayerfully!

MORNING OFFERING

2 Corinthians 9:6–7 (NIV, 1984)

6Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. 7Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

1) The degree to which you give impacts the degree to which God gives in return. If you give/sow sparingly, He will give sparingly. If you give/sow generously, He will give a generous return. If we want a harvest we cannot afford to be stingy with the seed!

2) We should be deliberate in our giving. We should give what we have decided in our hearts to give. Thus, biblical giving should be the result of a decision before God. We should come to service having made up our minds to give/what we will give (to the same degree we have purposed ourselves to worship or hear God's Word).

3) We do not give because we have to. Giving is not something that we do reluctantly/under compulsion. If you don't want to give, please don't! Believers give because we get to. We give because we've been invited by the Lord to partner with Him in reaching this world/making disciples. God favors the disciple who—in light of these things—gives cheerfully!

- **CHILDREN DISMISSED FOR CHILDREN'S CHURCH**

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INTRODUCTIONS

As always, it is wonderful to see you. I look forward to these weekly moments of worship and instruction. I pray that you are ready to receive what God has for you today! Please have a Bible at the ready and be prepared to take some notes. We have quite a bit of material to cover in a relatively short amount of time. Please turn to Luke 10:25 –37.

OPENING REMARKS PT. 1

Last Sunday morning I shared a message based upon one of Jesus’ most well-known parables: The Parable of the Good Samaritan. As was noted, the Good Samaritan serves to illustrate the type of love that we are to have for our fellow man: i.e., a love that is sacrificial, selfless and without condition. This is the same type of love that the Lord has shown us! Freely we have received – let us freely give.

NOTE – This sermon is available online (or soon will be) along with the notes thereof. Avail yourself of the opportunity to consider this teaching and its implications your spiritual walk with Christ.

OPENING REMARKS PT. 2

This morning I want to consider the Parable of the Good Samaritan once again, albeit from a different perspective. As I share this morning, I am going to do something that I almost never do: i.e., I am going to preach a sermon that was first preached by another.

NOTE – Of course, whatever comes from this pulpit is the overflow of what I take in via prayer, study, and research. Thus, every sermon—to some degree—is influenced by other speakers, teachers, pastors and more. But I never take the sermon outline of another and adopt it entirely. However, the words that Taran shared at church in Haiti are so applicable to the work of God in this assembly and our spiritual trajectory, I have prayerfully chosen to draw upon his remarks.

FYI – Taran doesn’t mind (as we talked about this some weeks back). He figures that anything good about his sermon was from the Lord anyway, so he can’t claim any ownership of it. Thank you, Taran!

TO THE WORD

Let's read—once again—the context and the story of the Good Samaritan:

Luke 10:25–37 (NIV)

25 On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

26 “What is written in the Law?” he replied. “How do you read it?”

27 He answered, “‘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, ‘Love your neighbor as yourself.’”

28 “You have answered correctly,” Jesus replied. “Do this and you will live.”

29 But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32 So too, a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. 35 The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

36 “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

37 The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

SETTING THE STAGE PT. 1

This morning I want to consider the Good Samaritan as an agent of compassion (i.e., a vehicle of God's love) in a broken world. How many realize that Christians—followers of Jesus Christ—are to be agents of compassion and vehicles of God's love to the lost, broken and hurting? Consider once again these inspired insights from the Book of James:

James 1:27 (NIV)

27 Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

KEY – It's not enough for the church to be characterized by a biblical holiness. Yes, holiness unto the Lord (i.e., separation from that which is sinful) is important. Far too many churches are so worldly that they are no heavenly good! But we must also be characterized by biblical compassion and charity. We are to be agents/conduits of God's love, which manifests in actual ministry and service.

NOTE – Love—in the life of the Christian—is not just a noun: it's a verb.

SETTING THE STAGE PT. 2

Maybe you're like me and you learn best by example. Perhaps you are the type of person that benefits from studying illustrations practically offered by others. This is how a great many of us learn!

KEY – Can I put forth the Good Samaritan as a vital example of what it means to be an agent of compassion! This morning I want to consider several points that we must consider if we are to grow in this area of our Christian experience/service.

LET'S DELVE IN...

POINT #1

If we are to be agents of compassion, we must first recognize/see the pain(s) of others.

NOTE – It never ceases to amaze me how oblivious people can be to the plight of others. It never ceases to amaze me how oblivious I can be to the plight of others. Let's face it: sometimes we are so caught up in our own wants, needs and personal pursuits, we fail to look around at the carnage right in front of us. We are so absorbed in self that we don't see others at all.

When you consider the Parable of the Good Samaritan, you have to ask yourself the following:

-Did the robbers/thieves really see the damage that they had caused in the life of this poor traveler, or were they so caught up with their own desires that they didn't what they left in their wake? Were they so excited about what they could take from the man that they failed to realize they had violated his humanity?

-Did the Levite and the priest truly recognize the anguish of the man that they bypassed or were they so concerned with their own tasks, duties and ministries that they forget that it was their task, duty and ministry to help such a one? They saw the man (enough to walk around him at least), but did they truly 'see' the man?

KEY – But we see something different in the Good Samaritan. Consider Christ's words (v. 33):

Luke 10:33 (NIV, Emphasis Mine)

33 But a Samaritan, as he traveled, came where the man was; and when he **saw** him, he took pity on him.

KEY – The Samaritan was moved to a place of pity/compassion because he first saw the need. You cannot be moved to compassion without a recognition of human need. There is a logical order to these things. Compassion—by definition—is being so moved by what you see in the life of others that you have to take action.

Q. Do you want to be an agent of compassion (truly)? Do you want to be used of God to help others in need? You are going to have to first see others in need. You are going to have to have your eyes opened to the world around you (as painful as that may be at times).

NOTE – This is exactly how Jesus lived. This is precisely what drove Jesus' compassion. He saw...

Matthew 9:36 (NIV, Emphasis Mine)

When he [Jesus] **saw** the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

Q. What are your eyes focused on? What do you see? If you're only looking at you, not much...

POINT #2

If we're to be agents of compassion, we must be willing to actually address the problem we see.

KEY – There will have to come a point where you take action based upon what you perceive.

-SYMPATHY is characterized by feeling sorry for the situation of another. This is NOT our calling

-COMPASSION is being moved enough by what you see/feel that you take action. This is our call

John 3:16 (NIV, Emphasis Mine)

16 For God so **loved** the world that he **gave** his one and only Son, that whoever believes in him shall not perish but have eternal life.

Q. What if God the Father only had “sympathy” for us? What benefit would that have? NONE

NOTE – God the Father is not a God of sympathy! He is a God of compassion (evident in His willingness to address the problem). Notice the action taken by God the Father – He gave...

Matthew 14:13–21 (NIV, Emphasis Mine)

13 When Jesus heard what had happened [death of John the Baptist], he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns.

14 When Jesus landed and **saw** a large crowd, he had **compassion** on them and **healed** their sick.

15 As evening approached, the disciples came to him and said, “This is a remote place, and it’s already getting late. Send the crowds away, so they can go to the villages and buy themselves some food.”

16 Jesus replied, “They do not need to go away. You give them something to eat.” 17 “We have here only five loaves of bread and two fish,” they answered.

18 “Bring them here to me,” he said. 19 And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he **gave** them to the disciples, and the disciples **gave** them to the people. 20 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. 21 The number of those who ate was about five thousand men, besides women and children.

Q. What if He only had sympathy for the sick and hungry? What benefit would that have? NONE

NOTE – God the Son was not given to sympathy! He was given to compassion (evident in His willingness to address the problem). Notice the action taken by Jesus, the Son of God: He gave...

Luke 10:33–35 (NIV, Emphasis Mine)

33 But a Samaritan, as he traveled, came where the man was; and when he **saw** him, he took pity on him. 34 He **went** to him and **bandaged** his wounds, **pouring** on oil and wine. Then he **put** the man on his own donkey, **brought** him to an inn and **took care** of him. 35 The next day he **took out** two denarii and **gave** them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will **reimburse** you for any extra expense you may have.’

NOTE – Each of the terms I stressed demonstrate something well beyond sympathy. They demonstrate compassion. This Samaritan was so moved by the needs of this man that he took demonstrable action!

Q. Do you see needs around you? If so, what actions are you (prayerfully) willing to take?

Q. Do you just feel badly for others or are you an agent of compassion (marked by action)?

KEY – There was a cost to the Samaritan. There will be a cost to you. But consider the rewards...

POINT #3

If we are to be agents of compassion, we must be willing to engage in ‘crisis’ response.

The preceding point focused on v. 34–35 (highlighting the noble actions of the Samaritan). I would like to break down the Samaritan’s ministry efforts into two distinct categories or groups:

1) Crisis Response (v. 34)

2) Rehabilitative Care (v. 35)

Let’s consider the first classification: Crisis Response...

Q. When the Good Samaritan first encountered the traveler, how many would characterize his condition as a crisis? ALL OF US! He was beaten, bloody, and left for dead. Left in this condition, the man certainly would have died. That sounds like a crisis—an emergency—to me!

NOTE – And the Good Samaritan undertook care to treat the immediate needs of this crisis. He bandaged the wounds. He treated them medically (oil and wine). He gave the man an old-school ambulance ride to a place of rest and continued to offer crisis-level care throughout the night. He worked diligently to stabilize the man, preventing this imminent death!

KEY – Stabilization is the goal of crisis-care. i.e., To stop the bleeding/further deterioration.

1) Sometimes Compassion Demands that We Engage in Crisis Care.

- When a friend calls you with the news they'll be evicted (Crisis-Care) – PAY THE BILL
- When a friend calls you with the news they'll be evicted (Crisis-Care) – OFFER A ROOM
- When a relative calls you at 2am with an emergency prayer request – PRAYER/COUNSEL
- When a neighbor confides in you that they are in a broken marriage – PRAYER/COUNSEL
- When someone is facing the loss of a loved one – CARD OR MAKING OF A "GOOD MEAL"

2) The Church Often Engages in Crisis Care

Pastors, Ministry Leaders and Board Members often work to stop declining situations. I.e., We work to stop the "bleeding." Maybe it's a deteriorating marriage, a toxic interpersonal conflict, a financial/benevolence need, etc. Our effort at that time is to stop the situation from worsening, bringing stability to something that is spiraling!

KEY – There is a time/place for crisis care (individual, familial, church level). Agents of compassion—like the Good Samaritan—will have to operate to address emergency situations. But it's not an end in itself. More must come afterwards!

POINT #4

If we are to be agents of compassion, we must engage in the 'rehabilitative' process.

NOTE – The Good Samaritan did not stop once the man's immediate crisis was over. We read about him treating the wounds with bandages and medicinal items. We read about the old-school ambulance ride. We read about him taking him to a safe place for the night, whereby the crisis could be averted. But more follows in the next verse:

Luke 10:35 (NIV)

35 The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

NOTE – The end of the crisis was not the end of the story for the Good Samaritan. It was not enough to save the man from crisis. It was now time to engage in the process of rehabilitation, so that the man could be restored to a place of health/wholeness.

KEY – A restoration to health and proper function is the goal/purpose of rehabilitation.

- It is worth noting that this came at further cost to the Good Samaritan (time, money, etc.)
- It is worth noting that this process involved the help/aide of others in the process of rehab.

1) Sometimes Compassion Demands that We Engage in Rehabilitative Care

- You helped that friend avoid eviction by paying a bill or taking them in (Crisis Care)
- Rehabilitative care is sitting down with that friend and teaching them how to budget
- You helped that relative who called you at 2am with the emergency prayer request
- Rehabilitative care is you calling the following morning to follow up/help as needed
- You helped that neighbor with a broken marriage realize that divorce is a bad option
- Rehabilitative care is helping that friend find a counselor/pastor (helping \$ if needed)
- You sent a card and made a good meal for that person who faced a recent loss
- Rehabilitative care is spending time with that person two months later/talking

2) The Church Often Engages in the Rehabilitative Process

Pastors, Ministry Leaders and Board Members work to facilitate health/proper function in situations that have moved from catastrophic to stable. Through godly instruction, coaching, mentoring, encouragement and more, people are brought to deeper places of health and wholeness!

- It is worth noting that this all might come at a further personal & corp. cost
- It is worth noting that this process often involves external aide and support

FYI – It often saddens me how few people engage in their own rehabilitation. How many people get help in a time of crisis, only to repeat the crisis again because they never address the negative patterns/conditions of their own lives that cause them!

e.g., How many people have we helped financially in a crisis, but they fail to follow through with learning how to manage their funds (only to round the mountain again)! Avail yourself of what the church offers!

POINT #5

If we are to be agents of compassion, we must be willing to engage in community development.

FYI – This is a principle that actually goes beyond the account of the Good Samaritan. i.e., This principle is not found in the text of Luke 10, but I still believe that it is worthy of sincere consideration.

NOTE – At the level of community development, tough questions are put forth that require response. Let's consider this from the perspective of the context of the Good Samaritan. If we lived in the age and context of the Good Samaritan, I think that some questions need to be asked:

-Why was this road from Jerusalem to Jericho so treacherous? Are there too many hiding places for bandits? Are there not enough officers along the road to ensure the protection of our population? What can be done to remedy our findings?

-Why are there so many thieves? Is there an unemployment problem, and people are stealing simply trying to feed their families? Do we have a morality problem, whereby people don't recognize the harm/evil nature of theft? Are we too lax in dealing with thieves? Do we need better spiritual teaching and/or more stringent punishments for violators? What can be done to remedy our findings?

-Speaking of the religious leaders, why do our priests and Levites think that its acceptable to walk by those in need? Are they corrupt and insincere in their desire to serve? Do we have to examine the spiritual health of our religious leaders, removing 'bad apples'? Are they overwhelmed, burnt out and simply unable to meet the demands of the community? What can be done to remedy our findings?

KEY – The goal of such community development is not to aide/restore the one man who fell prey to thieves. It is to ensure that such a scenario never happens again! This is a vital work of those who wish to be agents of compassion. They must also be agents of community change! Thus, agents of compassion become agents of change!

NOTE – We often—as the North American Church—have a difficult time asking such questions. We have outsourced so much of our work to political leaders and governmental agencies, we rarely take the time to think about community development and changing what takes place in our own neighborhoods. But if we are to be the light of the world and the salt of the earth, there is a place for such works!

As a church (individually and collectively), maybe it's time we ask some tough questions:

- Why is there such a poverty problem in our immediate area?
- What are the best ways to tackle the issues that drive our poverty?
- Why is there such a problem with broken marriages/homes in our area?
- What are the best ways to tackle the issues that cause marriages to crumble?
- Why is our area so particularly impacted by drug and alcohol abuse (addictions)?
- What are the best ways to tackle the issues that drive people to chemicals?

So many more items could be addressed said, but I think that you get the point...

KEY – It's one thing to help one person in a crisis. It's another to help them to a place of restorative function and wholeness. But it's another level to address with systemic issues, so that their impact in a community is diminished.

CONCLUSION

The Good Samaritan demonstrates what it means to be an agent of compassion:

- He saw the needs of the traveler
- He addressed the needs of the wounded man
- He engaged in crisis care and the process of rehab.

Let us emulate his example, as we seek to function as agents of compassion:

- Let us see the needs that are around us (look beyond yourself)
- Let us address the needs of the broken and wounded around us
- Let us engage in crisis care and in the process of restorative rehab.
- Let us consider how we can impact/affect change in the community