

INTRODUCTION.

- A. Scripture text: [Luke 10:25-37](#).
- B. I trust this day (Tuesday) has been a good for you. It is good for me to be in Herrick and to preach in Herrick for the first time.
- C. Tonight's lesson is about the parable of the good Samaritan. One of the way to look at this, is to look at the people in it and see how they reacted to the man in the ditch. By seeing what they did, and what the Samaritan did can help us better know what we must do to show that we really care.

I. THE THIEVES SAW THE MAN AS A VICTIM TO EXPLOIT.

- A. Human rights is something that we hear a lot about today in political circles. We also know that those who are citizens of this country have certain rights granted by the Constitution.
- B. But the thieves could have not cared less about human rights. They saw this man as an individual they could use and abuse (exploit) for their own gain.
(Ex.: Bible salesman who sold a \$50 Bible and a \$200 book case to a family who lived in a house with a dirt floor.)
- C. God gave us things to use and people to love. This is the proper order. The animal and plant kingdom as well as this planet and the regions of space are things for man to use, people are to be loved.
- D. The problem arises, however, when we start loving things and using people.
- E. One thing about Jesus Christ is that He always left a person in better shape than when He found him. Jesus was never guilty of loving things and using people.
(Ex.: the challenge--What has God ever done that has not been in man's best interest? Nothing.)

II. THE PRIEST AND THE LEVITE SAW THE MAN AS A NUISANCE TO AVOID.

- A. Whenever we have a job we don't want to do, the excuses come rolling in. We can manufacture an excuse to get out of doing something just as fast as we need to. We are experts at rationalizing.
- B. Some excuses that I have heard are:
 - 1. "I've been serving at the temple, I've done my part."
Amazing how one spiritual work would compete with another!
 - 2. "I've been away from home and I need to hurry."
The best family activity there is, is going to worship.
 - 3. "It's not my fault."
This may be true, but are you part of the problem or the cure?
 - 4. "Let someone else do it."
Failure to do a good thing is just as bad as doing a bad thing.
- C. Read "Excuses" lyrics.
- D. Just because something does not appeal to us does not give us a reason not to do it.

III. THE LAWYER SAW HIM AS A PROBLEM TO DISCUSS.

- A. The lawyer, rather than admit defeat asked, "Who is my neighbor?" as to have a definition of terms. He wanted to be able to put limits on how far he should go. Lawyers also like to play with the definitions of words in trying to win an argument.
- B. It is easier to discuss a problem in general terms than to get involved in meeting special needs.
- C. One congregation approved to put in a set of glass doors in their building and it took six years to finally get the job done.

- D. And this idea of putting limits on things is more serious than you might think. Brethren have asked questions like; "Do Wednesday nights really count?" or "How many LS must I eat in a year to be considered faithful?" or "What is the minimum number of times I need to pray every day to be considered as praying without ceasing?"
(Ex.: We want to live just above the "snake line.")
- E. Let us never substitute law for love, and being a participant for being a spectator.

IV. **THE INN HOST SAW THE MAN AS A CUSTOMER TO SERVE.**

- A. Although we don't know it from the text, it is possible that the inn host only saw the man as a customer to be served, not a man in great need.
- B. He may very well of had the attitude of, "what is in it for me?"
- C. It is very possible to do a good thing with a bad motive.
(Ex.: "Roy" at EIU just wanted to be important, famous.)
- D. When we exalt self by what we do in the church, some good may be accomplished but we will not be doing ourselves any good. Let us never be guilty of serving the Lord with an opportunistic attitude.
- E. James said, "show me your faith by your works." If people look at me and say what a worker, then I get the glory; but if they look at me and say what a man of faith then God gets the glory. Let's show our faith by our works, not works by our works.

V. **THE SAMARITAN SAW THE MAN AS A NEIGHBOR TO BE SERVED.**

- A. In his actions we can know the following about the Samaritan:
 1. He showed compassion.
Mercy and compassion are more than pity; let us never become so self-centered that we cannot have compassion for the needs of others who are in need.
 2. He made contact.
Love doesn't look for obstacles--only opportunities.
 3. He cared by doing something practical.
He did more than just talk about the man in the ditch.
 4. He was willing to suffer the cost, the time, and the consequences.
- B. A ministry that costs nothing accomplishes nothing.
- C. May we execute the great permission--benevolence (Gal. 6:10).

CONCLUSION.

- A. We have seen the following reactions to the man in the ditch:
 1. Exploitation (using people and loving things).
 2. Rationalization (excuses given for a nuisance to avoid).
 3. Immobilization (rather talk about something than do it).
 4. Commercialization (what am I going to get out of this?).
 Instead of:
 5. Personalization (getting involved and paying the price).
(Ex.: The apostles look at themselves and not Judas, in Mk. 14:19).
When a problem arises who do we look at first?
- B. The best way to get rid of a problem is to personalize it!
(Ex.: He who complains, volunteers!)
(Ex.: Father, daughter with nightmare wants someone with skin on them!)

INVITATION.

- A. Jesus has done more than just show pity. God's great love sent Jesus to die while we were helpless in sin.
- B. Heaven's invitation is extended, come tonight, come now.
- C. Plan of salvation for non-Xians; erring Xians.

NEXT LESSON.

- A. Tomorrow night's lesson is entitled... GET OUT OF THE BOAT.

Words to the Song about making Excuses

CHORUS

Excuses, excuses you hear them everyday
And the devil, he'll supply them if from church you stay away,
When people come to know the Lord the devil always loses,
So to keep them folks from going to church, he offers them excuses.

In the summer it's too hot, and in the winter it's too cold,
And in the springtime when the weather's just right, you find someplace else to go.
Well it's up to the mountains or down to the beach or to visit some old friend,
Or to stay home and relax and hope some of the kinfolks start dropping in._

Well, the church benches are way too hard, and the song leader sings way too loud,
And you know how nervous you get sitting in a great big crowd.
Now you know that the big crowd will only set you back,
But you go to that old ball game because it helps you to relax.

A headache Sunday morning, and backache Sunday night,
But come work time Monday morning, you're feeling quite all right.
One of the children has a cold, pneumonia do you suppose,
Why the whole family had to stay home, just to blow that poor kid's noses

CHORUS

Well, the preacher, he's too young, and maybe he's too old,
The sermons they're not hard enough and maybe they're too bold.
His voice is much too quite like, or else it's way too loud,
He needs to have more dignity or else he's way too proud.

The sermons are too long and maybe they're too short,
He ought to preach the word with dignity, instead of stomp and snort.
That preacher we've got must be the world's most stuck up man,
Why one lady told me the other day, "Why he didn't even shake my hand!"

CHORUS