

Sermon Outline

NEIGHBOUR OR “NAYBOUR”? *Luke 10:25-37*

I. Context

Our passage is part of the broader travel narrative of Jesus to Jerusalem,(9:51-191).

Beginning with discipleship and mission , Luke now addresses the basic attitudes a disciple is to possess : attitude toward neighbors, spending time with Jesus and the disciples’ prayer to God

II. A self-righteous lawyer justifies obedience to moral law by asking Jesus “who is his neighbour” (25-29).

A. The lawyer tested Jesus on how eternal life is inherited

B. The lawyer answered his own question with the Moral Law or Law of Christ

- The two love commands are the heart of Judaism and taught by Jesus himself (Mat 22:37-40). It is from Deut. 6:5 and Lev 19:18

C. The lawyer justifies his “salvation” by asking for a definition of neighbour

- Jews lived in a circular world. He placed himself at the centre, surrounded by his immediate relatives, then his kinsmen, and finally the circle of all those who claimed Jewish descent and who were converts to Judaism (Simon Kristemaker)

III. The Parable of the Good Samaritan (30-37)

A. A man was robbed on the way from Jerusalem to Jericho and left dying by the road (30)

- Jerusalem was where the Temple was. Jericho, 27 km away, was a popular residence for the priests and Levites who served in the Temple.
- The steep, winding and lonely road between the 2 towns was called the “Way of Blood”.

B. A Priest saw the dying man and passed by on the other side (31)

C. A Levite saw the same dying man and also passed by (32)

D. A Samaritan saw the same dying man but stopped to help with compassion, commitment and care (33-35)

- The Samaritan did for the man everything that the priest and Levite should have done, but did not. (Kenneth Bailey)
- Samaritans were sworn enemies of the Jews like Philistines and Edomites. Their enmity was mutual (9:53).

IV. [Main idea] Loving neighbors is loving those in need with Christ-like life-giving love and compassion. (36-37)

A. Loving neighbor is not about knowing who my neighbor is not (naybour)

- "If you love those who love you, what benefit is that to you? For even sinners love those who love them..... But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful. (Luk 6:32-36)

B. Loving neighbour is showing compassion and mercy to all those in need

- Care for those in need is caring for Christ. It separates the sheep from the goats in the final judgment (Matt. 25:40).
- In Gal 2:10, the Apostle Paul affirms that the care of the poor is an integral part of gospel mission.
- The broken world is filled with needs. The parable does not list what actions must be done in each case although it was a dire need that was met. But it tells what Christian character is. It portrays a reality that challenges passivity and self-interest.

C. Loving neighbour is a product of loving God and not works righteousness

- "if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 John 3:17).
- "Faith alone justifies, yet faith is never alone. It is never without love; if love is lacking, neither is there faith, but mere hypocrisy." (Martin Luther)
- Jesus was seeking to make a man of knowledge into a man of practice. This is not a question of earning salvation. It is a question of being a Christian. It is from that God loving identity our love works

V. The Conclusion

- 1 Christianity is a relational religion. A God-loving Christianity is a neighbour-loving Christianity.
- 2 The only true way to show mercy to others is to experience God's infinite mercy ourselves in the person and work of Jesus Christ. That is empowering!
- 3 The challenge is to take a good look at ourselves. Is there someone in need around you - not just physical need, emotional and spiritual need?.