Just tell me in your Bibles tonight, if you would, to the Gospel of Luke.
Gospel of Luke, the 10th chapter.
Luke chapter 10.
Luke 10.
Yeah.
No, verse number 30.
Good to see everybody here tonight.
I love Wednesday night.
It has a different feel.
I mean, I like the feel of Sunday morning.
And then Sunday night.
But I do, I really do enjoy coming to Wednesday night.
Begin reading Luke tonight, Luke chapter 10.
Begin reading in verse number 30.
I'm going to read down through verse number 37.
Very, very familiar verse.
And you don't have to give me a little bit of time tonight
to sort of try to introduce what really is on my heart.
But Luke chapter 10, verse 30.
And Jesus answering said,
A certain man went down from Jerusalem to Jericho
and fell among thieves,
which stripped him of his raiment and wounded him
and departed, leaving him half dead.
And by chance, there came down a certain priest that way.
And when he saw him, he passed by on the other side.
And likewise, a Levite, when he was at that place,
came and looked on him and passed by on the other side.
But a certain Samaritan, as he journeyed, came where he was.
And when he saw him, he had compassion on him.
And he went to him and bound up his wounds,
pouring in oil and wine, and set him on his own beast.
And brought him to the inn and took care of him.
And on the morrow, when he departed,
he took out two pence and gave them to the host and said unto him,
Take care of him.
And whatsoever thou spendest more,
when I come again, I will repay thee.
Jesus now asked a question, verse 36.
He says, Which now of these three thinkest thou
was neighbor unto him that fell among the thieves?
And he said, He that showed mercy on him.
And then said Jesus unto him,
Go, and do thou likewise.
Let's pray.
Dear Father, we thank you for the opportunity.
Lord, just for the other day.
Lord, every breath that we have,
every good thing in this life, Lord, is a gift of your hands.
Lord, our family, our children, our spouse,

Lord, it all comes from you.
Lord, may we forever be thankful.
God, most of all, for the love that you have shown us.
God, I pray tonight that you would enable me to take your word.
Dear Lord Jesus, these are the words that you spoke.
Lord, that they might be rightly divided,
that they indeed speak for themselves.
Lord, we have more than just ears to hear,
but hearts that are receptive
and will, that is willing to be obedient and embrace these things.
We ask you tonight to bless this time.
In Jesus' name we pray.
Amen and amen.
I've shared this a lot recently on Sunday morning.
It was one of the things, and again, be patient with me for just a little bit.
It was one of the things I prayed about when the Lord called me back here.
When we began having our Bible studies on Wednesday night,
I'm convinced that the greatest study
that we could undertake, there's so many things that you could focus on
in the Bible.
You know, I mean, we could begin at creation,
the end times, and this doctrine,
and that doctrine, and this thing, and that thing.
But the greatest study that we could ever undertake,
the greatest truth that we could ever embrace,
is the truth about who God is,
and specifically, who is the Lord Jesus Christ.
The person and the work of the Lord Jesus
is the greatest study that we could ever go through.
That Christ-centered focus is the theme of Ephesians.
It's the theme of Colossians.
We went through both of those books.
Paul writes to the church under attack at Colossus
that these people had diminished who the Lord was,
and he began to clearly state who Jesus is, that he's the
creator of all things, the one that all things were created for,
the sustainer of all things.
He's the fullness of God in bodily form.
He's the firstborn of all creation.
He writes to Ephesians that he's the one who's adopted us and predestined us
and chosen us and sealed us and saved us and forgiven us.
All of this is a work about who Christ is and what Christ has done.
Paul wrote to the Corinthians,
I've determined not to know anything among you.
Save Jesus Christ and then crucify.
John writes that he is the word who become flesh.
Finding out and studying and embracing who the Lord Jesus is.
But in like manner,
we must also must understand
that he is the word who spoke the word.

He is the word that became flesh
that taught the word.
He is the word who preached the word.
And there's never been anyone who did it any better
than the Lord Jesus himself.
I was thinking last night about this study and where the Lord may be leading us.
I don't think we should ever get to a place that,
you know, don't forsake two-thirds of your Bible and ignore the Old Testament.
Every bit of that is important.
That's the Bible that Jesus read.
A solid grip of the Old Testament will help you understand the New Testament.
Every bit of this is inspired by God.
It's not the writings of Peter or Paul or anybody else.
It's all the work of the Lord.
But if I had to strip away everything in my Bible and I was left with one thing
and one thing alone,
it would be the letters in red, the words of the Lord Jesus himself.
No one has ever spoken better,
taught better,
preached better
than the Lord Jesus.
What made his teaching so impactful?
What makes it so relevant to us today?
Well, what makes it so relevant to us today
is all we studied in Colossians and Ephesians.
It's because of who's saying it.
It's God speaking.
I love the end of the Sermon on the Mount.
To me, that's the greatest message that's ever been preached.
It begins in Matthew chapter 5 and goes through Matthew chapter 7.
And Jesus taught about so many different things.
And at the very end of this thing,
this is how it closes,
if you're not familiar with it.
They were astonished at his doctrine.
Why?
It said, For he taught as one having authority
and not as a scribe.
Jesus is the only person
to ever preach a message
that wasn't somebody else's message.
He was speaking for God because he was God.
And the book of Hebrews says he is the mouthpiece.
He is the final word from the Father.
So who was saying it made all the difference.
But not just who was speaking,
what he said
and how he said it.
What the Lord Jesus said.
Now,

the subject that he referenced
more than anything else,
he taught about marriage,
he taught about forgiveness,
he taught about giving,
he taught about loving,
he taught about divorce,
he taught about death, he taught about riches.
But of all the things that he taught about the most,
the most referenced subject was the kingdom of God
or the kingdom of heaven.
But the manner in which
he taught the most,
he didn't always entirely use parables,
but Jesus taught mostly in parables.
And if the Lord doesn't lead any different,
I want us to spend a little bit of time
not on my message, not on anybody else's messages,
but the parables of the Lord Jesus Christ.
I didn't get an exact count today,
but depending on who you ask,
there's about 30-something of these things.
And we may not look at all 30-something of them.
But if the Lord Jesus saw fit to teach it, if he saw fit to preach it,
it certainly would behoove us to sit underneath these teachings of the Lord
and look at these parables and what he said and how he said it.
I like all these young people that we got in here.
Some of them may not know,
what is a parable?
There may be some grown folks.
What is a parable?
A parable is different than the Torah.
It's different than Genesis,
Esclophilicus, Numbers, Deuteronomy.
It's different than history.
It's different than the epistles to the church of Galatians or Rome.
It's different than those things.
A parable is simply an earthly story
given to reveal divine principles
or a simple story that reveals spiritual truth.
The Lord Jesus would take things that everybody was familiar with,
whether it was the wind or a tear or something growing.
He would take these things that the most simple person could understand
and he would use these illustrations
to drive home a spiritual truth.
Now why did Jesus,
I want you to tell me in your Bible,
why did Jesus choose to teach in parables?
Look at this in Matthew chapter number 13.
This is really important.

Now some say that Jesus never, I wish you could have been in Sunday school class
the last few weeks with us and why didn't Jesus say plainly who he was?
Well, he should have been in Sunday school in the Gospel of John the last few weeks.
He said it plainly.
They just wouldn't hear it.
But why did Jesus speak in parables?
Why did he tell these stories?
All the time,
why did he just come straight out
and say certain things?
The Lord says here in Matthew chapter 13,
he's asked this question by the disciples, verse number 10.
And the disciples came and said unto him, why speakest thou unto them in parables?
Why are you sharing these stories?
Why are you saying things this way?
He answered and said unto them,
Because it is given unto you the know, the mysteries of the kingdom of heaven,
but to them it is not given.
For whosoever hath, to him shall be given,
and he shall have more abundance.
But whosoever hath not, from him shall be taken away, even that he hath.
Verse 13.
Therefore speak I to them in parables,
because they seeing see not,
and hearing hear not,
neither do they understand.
And in them is fulfilled the prophecy of Isaiah,
which saith,
By hearing you shall hear,
and shall not understand,
and seeing you shall see,
and shall not perceive.
Lastly, verse 15.
It says, For this people's heart is wax gross,
and their ears are dull of hearing,
and their eyes they have closed,
lest at any time they should see with their eyes,
and hear with their ears,
and shall understand with their heart,
and should be converted,
and I should heal them.
Look at verse 15 again.
For this people's heart is wax gross,
and their ears are dull of hearing,
and their ears what?
What's it say?
They have closed.
Lest at any time they should see with their eyes,
and hear with their ears,
and understand with their heart,

and should be converted,
and I should heal them.
Why did Jesus speak in parables?
Simply for this person.
For the person,
now think about all the people who sat before the Lord.
I mean, it was the hurting,
it was the hungry,
it was the outcast,
it was the adulteress,
it was the sick,
it was also the skeptic,
and the critic,
and the Pharisee,
and the judges.
There was all these people,
they all come from different areas, they all had a different mindset,
they all come looking at different things.
Jesus spoke in parables that a sister Mabel come longing to hear,
wanting to hear,
wanting to see,
willing to see,
desiring to see.
Sister Mabel,
you could see.
But if Alton comes,
and he's already closed his eyes,
and closed his ears,
and closed his heart,
and he's a critic,
and he's in the dark,
and he's going to stay that way,
and he's looking for a way to negate what he's saying,
you ain't going to understand a thing that he says.
So Jesus could preach the same message,
to the same crowd,
and accomplish both purposes.
One last thing before we jump into this parable.
about understanding and interpreting parables.
You don't have to make everything mean something.
I've seen that taken in just, I mean, just straining in that.
That we take everything in a parable, and it's all got to mean something.
That's not it.
What it is,
is you want to look at it, and go,
what is the big idea?
What is this about?
What is going on?
And if you'll let the word of God guide you,
you take scriptures that are clear,

and apply them to the parable,
you let the spirit of God guide you,
you take the entire Bible, and you look at this parable,
and you look at what the Lord Jesus said,
we can understand what it says.
And some parables are left open-ended.
What do I mean by that?
Jesus himself doesn't give an interpretation.
And some are clearly interpreted, like the parable of the sower,
the hard ground, the wayside, among thorns.
They weren't left, we weren't left to interpret that ourselves.
Jesus clearly interprets,
these are those, these are those, these are those, these are those.
But there's some that are not that way.
But again, if we allow the Bible to guide us, and the spirit to guide us,
and if we have eyes to see,
desire to see,
this is the method in which Jesus taught.
So let's very briefly tonight, look at this very familiar parable.
We've already,
I was thinking about this today, and studying
that, I wasn't planning on it at the time.
We've already looked at the parable of the sower,
and that's a month or so ago.
But you know, I've already been here for seven months.
I feel like, I feel like I got here last week.
Seven months.
I was just sitting there thinking, I said,
I'm so excited,
I feel,
honestly,
I feel like I started last week.
But we've already looked at the parable of the sower,
we've looked at the parable of the lost coin, the lost sheep, the lost son.
But this is the one I feel led for us to look at tonight.
This parable of the good Samaritan.
We began reading in verse number 30
about this familiar story, and I hope most of y'all are familiar with it.
But I want to back up
and look at the event that led to the parable.
Not every case, but in most every case,
there is something that has happened.
There's something occurring.
There's a question asked.
There's an attitude presented.
Someone has done something
or somebody said something.
Or Jesus has looked out and seen something.
Something has happened that has led Jesus
to share what he's about to share.

And that's the case here with this parable of the good Samaritan.
So if you would, go to verse number 25.
And the Bible says, And behold,
a certain lawyer stood up
and tempted him,
saying,
Master,
what should I do
to inherit eternal life?
Again,
this is Wednesday night.
We're going to treat it like Sunday school.
What's the question?
What's he asking?
What can I do
to be right with God?
What can I do to live eternally?
What can I do
to go to heaven?
If you want to put it that way.
That's his question.
Verse 26,
He, referring to Jesus,
said unto him,
What is written in the law?
How readest thou?
What's the book say?
How do you understand?
And then in verse 27, He answered,
said,
Thou shalt love the Lord thy God with all thy heart and with all thy soul
and with all thy strength and with all thy mind
and thy neighbor as thyself.
In verse 28,
And he said unto him, Thou hast answered right,
This do
and thou shalt live.
But he,
willing to justify himself, said unto Jesus,
And who is my neighbor?
So we find this man coming to the Lord asking a question.
What must I do to be right with God?
What must I do to live eternally?
And really the question isn't what must I do to be right with God.
Quite frankly, that's not what most people want to know.
They just want to know how they can go to heaven.
They ain't concerned about being right with God.
They're not concerned about their sin
or their guilt before God or what we've done to the Lord.
We just want to know if we can get out of here, if

we can miss that place and make it to that place.
That's about where he's at.
What must I do to have eternal life?
He asked the question.
But notice what it says here
tempted him.
This was a tempting him question.
This was not a sincere question.
This wasn't one that was pure.
It wasn't one
where he was truly seeking.
It was a leading question.
It was a trapping question.
And his leading question
is answered.
I hate when people do this to me.
They answer a question with a question.
His leading question is answered with a question.
So what Jesus says,
well, what does the Bible say?
What does the book say?
How do you understand it?
In verse number 27, the man answers.
And he answered,
he said, thou shalt love the Lord thy God with all thy heart, with all thy soul,
with all thy strength, with all thy mind, and thy neighbor as thyself.
That's his answer.
The great commandment.
Of all the commandments in the Bible,
this is the greatest one.
Love God first and then love everybody else as much as we love ourselves.
So this man knew the scriptures.
He knew what the Bible said.
He was not ignorant.
Listen,
not everybody who comes tempting the Lord, not trusting the Lord,
is ignorant when it comes to the word of God.
He knew what the scriptures said.
But look at Jesus' reply.
This one caught me in a way today that I've never really noticed it before.
Jesus says, thou hast answered right.
This do, and thou shalt live.
Now where in the Bible does it say
that us loving God and loving man
is the way to be right with God and make it to heaven?
It don't.
It don't.
So what is Jesus saying?
Is he now preaching or teaching salvation by works?
Not at all.

What Jesus is saying,
what you talked about here,
this is the answer
of perfection.
You just be perfect
and you love God as you're most supposed to
and you love people as you're supposed to,
there won't be any sin with you
and you will be good.
But the reality is no man has, no man can,
no man ever has before.
So here we are.
This man's own answer failed him.
His own answer failed him.
It was an answer of perfection.
But here he is, this man's reply in verse number 29.
This is where we get into the parable.
It reveals the pride,
the self-righteousness,
the blindness,
and quite frankly,
also the prejudice
that is found in men.
The blindness,
the self-righteousness.
Look at his reply in verse number 29.
But he willing to justify himself said unto Jesus,
and who is my neighbor?
See, in his mind, here's what he's thinking.
Well, I'm quite certain I've arrived.
I'm not just a nobody coming up here before the Lord.
I know the word of God.
I'm a lawyer.
I'm a fine, outstanding man.
I've got a fine reputation.
I've done my best in this thing.
But,
I'm quite certain here,
but let me just make sure.
He asks a question.
Who is my,
the word is placeon.
Who is my neighbor?
Who is my placeon?
And to the Jew,
what the placeon is,
or neighbor is,
is anybody of the Hebrew nation, no matter who they are.
No matter how rich they are,
no matter how poor they are,

no matter if they're a beggar, no matter if they're a king,
no matter if they're a boy, no matter if they're a girl,
no matter if they're rich, no matter if they're poor, no matter if they're a man,
they're a woman.
So this man comes and asks the question,
and who is my placeon?
Who is my Hebrew brother?
Who is my neighbor?
That was his definition.
That wasn't the Lord's definition.
So now Jesus takes this man's answer
and he used a man that all men despised
to drive home a truth
about a Samaritan
and what true faith
and what true love,
what being a neighbor and who our neighbor is
truly is in the eyes of God.
So let's look here
at this passage of Scripture.
But he willing to justify himself said unto Jesus,
and who is my neighbor?
Verse 31, 30.
A certain man went down from Jerusalem to Jericho and fell among thieves,
which stripped him of his raiment and wounded him and departed,
leaving him half dead.
And by chance, there came down a certain priest that way,
and when he saw him,
he passed by on the other side.
And likewise,
the Levite, when he was at that place,
came and looked on him and passed by on the other side.
Some of y'all may have done
some studying on this in the past,
but I've read before,
Jerusalem is a city set up on a hill.
That this route that goes down from Jerusalem to Jericho
was a place that was notorious
for bad things.
It was a place where robbers and bad people
would set up
to take advantage of a lonely stranger,
where someone would be mugged, where someone would be assaulted,
where something like this that we're reading about would actually happen
to an individual.
I've even heard some go so far as to say that this man
should have been wiser.
He should have been aware,
you know,
that these kind of things happen.

It's interesting to me
that Jesus cast no blame
on this man
who finds himself beaten and left for dead on the side of the road.
What he does do is he points out to three individuals.
And the first one
he points out is the priest we find
in verse 31.
It says, by chance there came down a certain priest that way
and when he saw him
he passed by
on the other side.
What is a priest?
A priest was a man who offered sacrifices in the temple.
He was a man
whose profession was performing
the ministry of the Lord.
You might as well say
in a different sense
this is your pastor.
Jason,
I see this individual.
I see where he's at.
I see what is going on.
I clearly recognize him.
I'm a man of the cloth.
I'm a man of God.
This priest saw him
and he said
he simply passed by on the other side.
So he moves from this priest and he says in verse 32
and likewise the Levite when he was at that place came
and looked on him and passed by on the other side.
What's a Levite?
A Levite was from the priestly tribe.
If you go back to the tribes of Israel
there's a tribe of Levite they were the priestly tribe but not everybody
from the tribe of Levi was a priest.
Many of the Levites were assistants to the priests.
So you had this priest whose job it was to perform the sacrifices in the temple.
I want you to see
the two men
who completely ignore
won't be bothered with
these religious individuals
that the Lord Jesus is pointing out.
One's a pastor and the other is the associate pastor.
Now the Levites what he did he helped clean the utensils used for sacrifice.
Opened the gates.
He brought out the showbread.

He kept everything running behind the scene in his Jewish religion
in his Jewish ritual and the Lord Jesus is talking to this man
he comes before the Lord what must I do to get to heaven?
What must I do to be right with God?
What must I do to have eternal life?
And Jesus says what does the Bible say?
What do you think it said?
He says I've got to love God with all my heart my soul, my mind and my strength
and I've got to love my neighbor by myself.
He said that's right just do it and you're good.
But willing to
justify himself
who is my neighbor?
So now Jesus takes these two religious men
who are aware
of this great need right before their eyes
and completely avoid it.
Folks, not a dead dog
but a half dead man.
Not ignorant
but aware.
They're there
coldly
callously
they just carry on.
And now Jesus
points out a third man look here in verse 33.
He says but a certain Samaritan
as he journeyed came where he was
and when he saw him he had compassion on him
and went to him
and bound up his wounds.
Young people all of us let's see I mean this scene to me
I didn't see it it's a parable
but can you not
envision what the Lord Jesus is talking about Robert?
Here's a man
who is going to die Ronnie
he's going to die
and the pastor and the associate pastor and the deacon and
his wife and the religious people come by whose religious
practice and activity and they see this need this man
in front of them and they don't have time
nor the concern
nor the love
nor the compassion
to even so much as lift the finger for the man he says and here comes a Samaritan
a man that all man hated who was considered
nothing much more than a dog himself
he says and went to him and bound up his wounds poured in oil and wine

and sat on his own beast and brought him to the end
and took care of him and on the morrow when he departed he took out two pence
and gave them to the host and said unto him take care of him
and whatsoever thou spendest more
when I come again I will repay thee
who this man was not
this man was not a Jew
this man was not a priest he was not a Levite he
was not a pastor he was not an associate pastor
he wasn't a Sunday school teacher he wasn't a choir director
he wasn't any of these things
but what he was
is what's so outstanding
he was a compassionate man
look at verse number 33
but a certain Samaritan as he journeyed
came where he was and he saw him
he had compassion
on him
do you know the difference between caring
and compassion
compassion
compassion
compassion
propels you
to do something
not just
oh I feel so sorry for that individual
we all feel sorry for people we all feel sorry for things
we care
but compassion is to take it to another level I
love when it says the Lord Jesus when he looked out
and he saw the people they were like sheep without a shepherd and he had compassion
on them he didn't more than feel sorry for them
that compassion that love
is what fueled him
to move on their behalf see this man didn't
more than care he was more than just aware
this care this concern this neighbor
it moved him look what he did how did it move him
it says he went to him
he didn't walk around
on the other side
he didn't pass by
I was in the grocery store not too long ago
y'all ever seen something and you almost
you act like you didn't see it so you could just go on
there was a little kid throwing a fit
a fit
that was part of me popping to take his belt off and go over and help this lady

handle this but I figured the best thing that's going to do is I just my own
business
and I just move on away
I didn't go over there not this man
no he didn't more than care
he had compassion
which caused him because of what he was aware of and what him saw
it caused him to gravitate to that need now listen we're going somewhere with this
we're talking about real Christianity
folks if we don't move beyond
I jotted this down far left I don't remember exactly where I jotted it down
we must meditate and think deeply on the deep
things we got to think the truth about a God
who is eternal a God who is immortal a God who is immutable
means he don't change a God who has always been
always will be has all power he's at the end of
this thing at the beginning of this thing all of
we got to think
deeply about the greatness and the goodness and the power and the glory of this God
but if we don't move from thinking upon the deep
things to embracing and practicing the simple things
we've missed it all together
Christianity isn't living
in a classroom
or a sanctuary where we just fill up our heads about the truth about God
no it's the truth about God that then comes
into our gums it comes into our lungs it comes
into our feet
to when we see our place we see
our neighbor
that this love and compassion of God moves in our life
to where we now go and he says he go and he went to him
and when he went to him
he was a compassionate man he was willing to move
he was a humble man
he bound up his wounds
this guy didn't know this guy
there was no relation there was no prior knowledge
this man that was hurt could do nothing to help the
man who helped there was nothing for him in this at all
except this was a human being
and he got down and he bound up his wounds tell you what else he was
this guy remember one of my biggest problems he was an
inconvenienced man
what do you mean he was an inconvenienced man I want you to read beyond this
hey it's one thing just to stumble into something I remember I was going
to work one day this just kind of in my head this happened a long time I was going
to work one day y'all know Malfoy Johnson is in Birmingham
I'm going to work one day and I'm driving and I look and I see smoke
and there's a car turned upside down

no cops or anything it's a truce cars upside down upside down
so I throw it in the park and I jump out and this person is in the car and they're upside down and I kick their wind out
kick the wind out
drug him out
I got back in my truck and I went to work I said y'all won't believe what happened to me I don't know I don't know I don't know how to work today
this is more than that
he did all of those things
then he took the man
and he put him on his own dog let's read let's read
and went to him and bound up his wounds and poured oil and wine and set him on his own beast and brought him to an inn and took care of him
and on the morrow
here's what I'm trying to say this wasn't on his daily agenda he had no plans of wasting an entire day and wasting an entire night helping some stranger who'd been mugged on the side of the road
he was inconvenienced
well y'all looking at me like I got three heads
hey don't this hit
huh
he was inconvenienced
brought him to an inn
took care of him
spent the night with him
not only that folks he was a giving man look at verse number 36
35
and on the morrow when he departed he took out two pence
and gave them to the host and said to him take care of him
and whatsoever thou spendest more
I will come again
and I will repay thee
anybody here got a checkbook on him I ain't
gonna take a check you know what he did
he took the cash that he had in his pocket
and go here take care of my brother
and you keep a tab
whatever else you gotta do for him you just handle it
and it's on me
now let's back up
to the whole question the whole attitude
this man asked
and who is my neighbor
look what Jesus says here verse 36
the parable is over now it's the application
he's looking at this man he says which now he's asking the man who asked the question
he's asking the man who answered correctly he says which now of these three thinkest thou was neighbor unto him that fell among
the thieves and he said he that showed mercy

on him
then said Jesus that to him go thou and do likewise a simple question
Jesus asked which now of these three was neighbor unto him that fell among the
thieves what was the original question
who is my neighbor
now the question is who was neighbor unto him you see the difference
in other words it's not who's kin to me not who's six next to me or who's related
to me or any of those things but who did the brotherly think
and now he's got to answer the question Ricky we got this reluctant answer and I
could see the guy dragging his feet kicking the ground
and he said he that showed mercy on him the only reasonable answer
the merciful man
the merciful man
and the command
go go thou
and do likewise
see in a sense Jesus is saying you answered this correctly at the very beginning
you answered it correctly in verse number 27
love the Lord thy God with all the heart with all the soul with all the mind and all
the neighbor as thyself and he willing to justify himself fair and you've done
pretty
good at this you're a good old fellow I know you are and so many others are I've
done
pretty well at this thing so Jesus now tells this story this parable to plant a
picture and he asked him now are you really
this neighbor
and that was no
so now go
and do likewise
go
and put it to work
y'all the unmistakable lesson in this parable and I'm going to close
these things teach themselves they preach themselves but folks what grabbed me
is these this is the teaching of the Lord Jesus
these are his words
but the unmistakable lesson in this parable folks
religious position
and practice without practical compassion
is a waste of time
religious position
religious
practice without
practical compassion in the life of people
is a
waste of time James 1
27
says this pure religion y'all know I don't like the term religion but the Bible
uses it they use it the right way pure religion what's that mean pure
clean
acceptable pure religion undefiled

before God and the father is this to visit
the fatherless and widows in their inflection
and to keep himself unspotted from the world here's what religion is to God that he accepts number one it is a life of holiness holiness not not perfection
but I do not stain myself with the same world that Christ brought me out of that I don't go back into the hog pen that I realize why he saved me and by his grace and power and love I seek forgiveness when I fail
wash me again dear Lord keep me clean and also he says
compassion
he mentions the fatherless the widow the orphan
and I believe that's more of a generic statement
as it in
compassion and love acted towards the needy
what did Jesus say
by all this shall men know that you are my disciples
that you know all twelve disciples or you know all 66
books of the Bible I love this answer how does the
world know that you belong to me Ricky what Jesus said
by this shall men know that you are my disciples
that you love one another
not by what you know but by what you do pure and under fire living for God and the father is this to keep himself unspotted for the world to visit the orphan and fatherless and the widow and their affliction it is to be that good Samaritan that we don't go around we just don't go around but know that the same faith that saved us it's the same faith that moved us that we're willing to be inconvenienced we're willing to care even for those who have nothing
nothing
to do with us or like us
and folks that's the second thing in here
people people people are people no matter who those people are
y'all we've come a long way
we've come a long way
but we still ain't arrived where the Lord wants to survive
people are people no matter who those people are
in this earth was made in the image of God they are here intentionally that gives every now listen about this the image of God was marred and scarred in men because of
sin but the reality is there ain't no one accident on this side of heaven every individual that lives that breathes little collar
Andrew
the guys kids out there in India
every single one of them in Haiti God crafted them in their mother's womb
because he loves them he made them and they're people and I don't care what their skin tone is I don't care where they live I don't care where they come from none of that makes any difference so ever
people
and that
this
man
moving on behalf of one who could do nothing for him

this lawyer I think he understood when he left
you know
I've got a long ways to go
I jotted this down and I want to close with this
we must think deeply on the deep things
and if we get lost
I've never seen Dickie get emotional before
you're kind of stoic you look right I told him he looks like he's mad at me
sometimes
I look at him he's preaching he just stares the whole of him
but Sunday school he got a little bit emotional Sunday first time I've ever seen
you know where that come from
he went Saturday and watched the passion of the Christ he went home and got in his
Bible he'd been reading through the book of John
chapter 17
and about the crucifixion and all that the Lord has done and I'm telling y'all
if we'll get along with the word and we'll start thinking deeply about who Christ is
and what he's doing and all of those things it would man it would change everything
but to think deeply upon the deep things and become this great student
we must never
fail to embrace
and practice
the simple things
the clear things
because I'm of the opinion
that I think your new preacher
before anybody ever comes to hear me preach
here and how they think how smart I might be
is if I'm a man of compassion at Dollar General
and I'm a good neighbor
if I see a need I jump on it
church if we see a need we get in it
I ain't from here who cares
what's in it for us who cares
I'll tell you what's in it for pleasing our father
pleasing the lord
let's pray
lord thank you for your word
thank you for lord bringing your eternal truth down to
a level that I can understand and embrace
lord all of our giving in the world all of our helping in the world all of our
caring for the sick in the world it can never
save us or change who we are
lord you're the only one who does that and that's done through faith
and your amazing grace it's a work of you
but dear god forbid
we claim to be a new creature
you have a callous heart that's unconcerned
help us to love the things that you love
care for the things that you care for

to the glory of your great name
the lord and the good of others in jesus name we pray amen let's stand please amen