

Sunday School Lesson for the Month of July, 2021

A Way of Showing Mercy

Luke 10:25-37

(Sunday, July 4, 2021)

Probably no story from Jesus is more familiar to us than the Parable of the good Samaritan. The problem with that is, this story contains so much emotion and drama that we tend to get carried away with its beauty and warmth and fail to allow its probing truth to enter our hearts.

Jesus' purpose in relating this parable was not just to tell a pretty story. Rather, he told it in response to a question from a lawyer who had already interrupted Jesus twice during the course of his teaching session. The lawyer was a member of a professional part of the Jewish society that loved discussion and debate. They welcomed the opportunity to articulate the social problems of the day. One of the problems they especially enjoyed discussing was the question, "who is my neighbor?"

Probably this lawyer had been among those who had justified themselves for ignoring the full force of Jesus' statement about loving one's neighbor by saying that "neighbor" meant only a fellow Jew, and even then, he was a neighbor only under restricted conditions. This definition prevented them from confronting certain unpleasant people or situations.

Rather than debate the question with this man, Jesus simply told a story that answered the question so definitively that there was nothing more to be said.

(Sunday, July 11, 2021)

I. The Authentic Situation (vs. 30)

- A. This lawyer had been accustomed to considering who was really needy from a safe, removed environment of his professional colleagues.
- B. So, Jesus verbally thrust the lawyer into the real world of strife and ugly reality. Jesus knew the roadway of life was filled with those whose bodies and souls are bleeding because of ruthless sin. He put the lawyer

- on the Jericho Road, so dangerous and infested with robbers that a part of it was called “the way of blood.” Then Jesus showed him a mutilated body lying beside the roadway, as if to say, “here, is your neighbor.”
- C. What about this man lying by the roadside? It is hard to even like a person in that condition, much less love him. Furthermore, to get involved with him would interfere with our plans and spoil our pleasure. Then Jesus told the lawyer how he was to care for this neighbor. He showed the depths that his compassion and concern had to teach, “Thou shalt love thy neighbor as thyself.”
- D. Jesus then followed that repulsive picture of life with a still more unpleasant one. He gave the lawyer a picture of how people generously act in such situations. He used a Priest and Levite as the unconceived in the story. In contrast, Jesus said very little about the robbers who committed this terrible deed. Why? The thieves did what was expected of them, which was the result of their degenerate, evil nature. But the Priest and the Levite failed to do what they should have done by their very profession.

(Sunday, July 18, 2021)

II. The Unexpected Traveler (vs. 33-34)

- A. In a masterfully skillful way, Jesus chose the “hero” to be a Samaritan! Why a Samaritan? Why couldn’t the do-gooder in this story have been another Jew, a good Jew, a benevolent Jew? Why couldn’t he have been a Nicodemus, a Joseph of Arimathea, a Saul of Tarsus, a Barnabas? Why a despised Samaritan? Perhaps it was simply to show that when God’s Spirit controls the heart and soul of a person, that person can be utterly transformed.
- B. The Samaritan, when he saw the wounded man, “had compassion on him, and went to him.” This was Jesus’ way whenever a need presented itself: he was drawn to it like metal to a magnet – whether it was a fallen woman at Jacob’s well, or blind Bartimaeus in Jericho, or the synagogue ruler Jairus, or a hungry multitude on a mountainside, Jesus walked right into the midst of the need on the scene of tragedy.
- C. In this short sentence, “and when he saw him, he had compassion on him, and went to him,” is the very reason for the Son of Man’s coming into this world. This helpless mutilated man by the roadside is humanity, sick in sin and moral corruption, doomed to death. The act of the Samaritan

can be compared with God stooping in Christ to rescue us and raise us up to moral and spiritual health.

(Sunday, July 25, 2021)

III. The Unqualified Responsibility (vs. 36-37)

- A. The tender beauty of this simple story, the plain and piercing lesson in it forced the proud Jewish lawyer to admit the obvious: the real neighbor in the story was, “he that showed mercy.” Jesus then dismissed him with an exhortation that could not be debated or questioned. The lawyer had to acknowledge that his neighbor was not just a small, appealing segment of society, but any hurting, wounded human being. This was the bio and sector to whom he was responsible to minister.
- B. Likewise, Jesus says to us, “I have been a neighbor to you. I have shown you what love is like. I have picked you up out of your lost, wretched condition and made a new person. You go and do likewise!” This parable gives us a pattern for a life of love lived out of gratitude to God in this world; The pattern is plain and clear!
- C. Such is love; it draws no boundaries. It never asks, “who is my neighbor?” We must make no excuses and ask no questions. Love makes no excuses.

We cannot force ourselves to do something like this by merely saying, “I will do as the Samaritan did!” We cannot will ourselves to practice this kind of love, instead, we can allow the love of God to come into our hearts as a permanent part of our being, and it will prompt us and any moment, at any turn in the road, to meet human need as God places them in our pathway.