

God-Given Compassion

Anthony Kim

Well, if you will go ahead and turn with me to Luke chapter 10. Luke chapter 10. And we'll be covering verses 25 to 37.

And you're thinking that's a lot of verses. Yes, it is. But I want to complete the whole story that Jesus is going to discuss and it's in these passages. And my message of the sermon tonight is God-given compassion. God-given compassion. And we will look at verses 25-37. But before we go there, I'd like for us to just go back to last week's message. Namely verses 21-24. That's what I covered. But we're just going to take a look at just two verses. I'll kind of help bring context to tonight's message. So in verse 21, we saw there where Jesus he rejoiced in the spirit. Why? Because the father revealed truth to babes, right? And we saw that it wasn't to the wise and prudent. And if you recall, wise and prudent wasn't not about intelligence per se, but rather those that relied on themselves or trusted in themselves. And that's what Jesus is referring to that he didn't reveal to them. It was to the babes that were humble and willing to listen with humility. And so again, he didn't reveal that unto the wise and prudent, but rather he opened the eyes. God opened the eyes of the babes. He opened the eyes of those that were willing to listen to him with a humble heart. He also the father granted understanding. And it was divine truth meaning it came from the outside in. It was not produced from within. Not self reliant at all. And it's the father that ultimately is the one that draws hearts to himself, namely through Christ. And we saw that with verses 22, right? How the father reveals the son and then vice versa, son is revealed by the father. And we saw that in verse 22.

And now we're going to look at verse 25 where a lawyer stands up. And you're going to see in the text that he's not actually in a posture of wanting to learn. Rather he is in a posture of tempting Jesus or testing Jesus. Because you'll see that word tempt if you look at the original Greek it comes from the prefix ek meaning out of and then pyzo meaning to test or to tempt. So, out of testing and tempting Jesus, and if you know your Bible, you'll see that testing God is forbidden. Testing God is forbidden. We'll see that. We see that in Matthew 4:7 where Jesus said unto Satan it is written thou shalt not tempt the Lord thy God which is warning testing God presumptuously demanding proof particularly during temptation is forbidden. We also see in 1 Corinthians 10:9 where this is what Paul says. He says, "Neither let us tempt Christ as some of them also tempted and were destroyed of serpents." And this passage is of course is referring back all the way to Israel's rebellion in the wilderness, right? And so we see this similarly this lawyer is tempting Christ himself and this lawyer was not seeking revelation right he didn't want primarily to pursue God who would reveal truth to him but rather he just wanted to self-justify himself he wanted to get more just oh I trusting his own understanding so with that understanding and with that in mind, he actually wanted to seek loopholes with the Lord Jesus. But Jesus and look at how he responds. Again, the Lord Jesus being so consistent all the way

through these lessons. We see how he is full of grace. He doesn't crush him, right? He responds to him. He didn't have to but again he's full of grace. He reveals rather you know he wants the lawyer to go and see that what he's his own understanding is wrong. We're going to see that in the text and he wants to redirect him. He wants to redirect them to God the father who is the one that ultimately gives divine truth true understanding of Jesus Christ as well. And so he exposes him in this way. He exposes him where his heart is. This is what we're going to see. We're going to see that ultimately the Lord Jesus Christ reveals his own heart towards God and ultimately to our neighbors, right? This passage is not about what man must do try to become righteous, which is that's what he wanted. He wanted to self-justify himself. He wanted to see what he must do. But rather we're going to see in the text that it is what God does to make us merciful and we're going to see what God does to open our eyes to real divine truth and what God does to transform our hearts.

So with that said we'll go ahead and read through verses 25 to 29. So if you look down your scriptures your Bible we're going to read verses 25-29. And if you can go ahead and stand up for this portion of scripture and going forward you may be seated throughout the whole time of reading other parts. Verse 25. And behold a certain lawyer stood up and tempted him saying, "Master, what shall I do to inherit eternal life?" He said unto him, "What is written in the law? How readest thou?" And he answering 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." 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?" You may be seated.

So I want you to look at that part where it says, "Master, what shall I do to inherit eternal life?" That is his first question that he asks the Lord Jesus. The lawyer's question here is flawed from the start because what you see there is he says, "What shall I do?" You see that? What shall I do? The thing is we can't do anything to inherit eternal life. That's not here. But we're going to see that inheritance is rather given by the father. The father and it is rooted in relationship not on performance. We're going to see that as well. And just jumping down to the last verse that we read from verse 29, we can see where his heart was. He wanted to justify himself. You see that? He wanted God's kingdom. He wanted to inherit God's kingdom without God transforming his heart. He didn't want anything to do with his wicked heart. And we know that's not true conversion, is it? Real salvation comes from a changed heart. The things we once love, we now hate, right? Sin. The things that we hated, God, we now love, right? That's a work of God's supernatural regeneration work of the heart. So we see here that Jesus answers with scripture to his question the lawyer instead of directly answering him the lawyer Jesus goes on with two questions. So he doesn't answer him he answers two questions. He does this consistently. You're going to see. By the way, Jesus always asks the right kind of questions. Amen. He always asks the right kind of questions. So, what were those two questions? Well, we saw it. He said, "What is written in the law?" What is written in the law? And then the second follow-up question is, "How readest thou? How do you interpret it, lawyer? How do you interpret it?" So, the lawyer quotes from Deuteronomy 6:5 and Leviticus 19:18. The two greatest commandments that we find from those portions of scripture. But here's the problem. Yeah, he quoted it wonderfully. I'm sure he memorized it at a young age. But you'll find in the text that Jesus is going to show that you can't produce the kind of love that's expressed in Deuteronomy 6:5 and Leviticus 19:18, right? You can't where it says here where what does he say? He says, "Thou shalt love the Lord thy

God with all thy heart." Well, that doesn't produce from man's sinful heart, does it? Nor does mercy is generated from the unregenerated heart. Nor can man fulfill this commandment we see here that he quotes from. What we're going to see is only God can create this kind of love in the heart. Only God can make a person merciful. Only God can turn an enemy into a neighbor. And so Jesus says, "Thou hast answered right." Meaning you quoted scripture, right? And he said this, "Do and thou shalt live. Do what the scripture says." But we're going to see it's more nuanced than that because a lawyer couldn't do it. We're going to see because what the law which is the word of God, it ultimately what it does is exposes our hearts. It exposes our hearts and exposed the heart of the lawyer. And what Jesus is saying do and live, do and live. He's saying only by God changing your heart you're going to be able to do. And we're going to see this.

So let's look now at the parable here, the good Samaritan, right? We're going to see how God reveals mercy to an individual. So Jesus goes on and tells a story and not to show what man can do. Okay. So with that in mind, I'm going to go ahead and read verses 30 to 35. Verse 30 says this. 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 on the other side. And likewise a Levite, when he was at the 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 went to him, and bound up his wounds, pouring in 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 when he departed, 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."

So what we're going to see and we are going to see this clearly as we go line by line is we see that man cannot do what the Samaritan does. It shows what God does in the heart of one he transforms namely the Samaritan. That's the work of the Holy Spirit and trusting the Lord Jesus Christ. And so this parable is unusually straightforward and that there's no symbols, there's no hidden layers of truth to try to discern or figure out. But rather this is a very simple story. A very simple story that speaks about God being merciful. God being merciful to the person he places in our path. Okay. So, that's the gist of verses 30-35.

We see the Samaritan that's transformed by God's mercy and it's and he God places certain people in our path. Okay? And so, we see in verse 30, we see the person that's broken, right? The man that's stripped of raiment, wounded, departed, forsaken, another way of putting it, and left behind for being half dead. So, we see a picture of a traveler going down from Jerusalem to Jericho. And it details a little bit. Let me just share some nuance to the word stripped. It literally means stripped of one's wealth. So this person could have been a very wealthy person and this is perhaps this is not there in the text but perhaps Jesus is actually subtly mirroring the lawyer himself who is himself a rich person and he's trying to put himself in this situation. He's attacked. He's beaten. He's left for half naked. All of his wealth is gone. And so the but the main point is this. This person is helpless. This person cannot save himself. This person cannot even rise. And this person cannot call out. He's left half dead. He can't speak. So, isn't this the picture of all of humanity, right? We're broken. We're wounded. And we're unable to rescue ourselves until God steps in. Until God steps in.

That's where we see later in the verse. So he goes off and he shares about this priest and this Levite, these first two travelers that come and see this man that's again left for half dead. And we see both of these men they simply pass by. They both do the same thing. They pass by and they both avoid him completely. And notice Jesus does not share any possible motive. You notice that he doesn't say that they were afraid of him or they were in a hurry, in a rush. No, it doesn't mention anything about their motive. He just points out that they saw him, they passed by, and then they avoided this person. And I think he intentionally leaves it out because the issue is not about the reason. The reason why they didn't do anything, but rather the issue is the heart is the heart. The heart was hardened. They didn't care. No compassion. Just another person. That's the idea.

And so this is dangerous, right? See, religion without God's mercy in one's life produces avoidance, does not produce compassion, right? Religion looks from a vantage point and looks down on a person, right? What does compassion do? Sees that world the same. And only God can transform a heart to do that to be merciful. When we don't deserve mercy at the end of the day, but it's because God's mercy that he produces this in us. Another thing that we can observe in this part in this portion of the text is that a heart of avoidance a heart that doesn't have God's mercy it produces distance right doesn't want to get close to anybody namely someone who's a sinner but rather what compassion does the opposite is involvement I want to be there for you. I will be here for you cuz God is here with us. Right? Person that again is filled with avoidance, it produces excuses. Excuses, oh well, I'm too busy or you know, I don't have the resources or so on and so on so on. We look at our own limitations. That's human nature. But what God requires is obedience from the heart. We do it because he wants us to. That's God's mercy, isn't it? God's mercy extends to us and then we obey him and we do what he wants us to do, not what we feel like we want to do.

And so we see the priest and the Levite represents what man produces, excuses, distance, avoidance, right? But what we see in the remaining verses, which is the Samaritan, we're going to see what God produces. What God produces in the Samaritan.

So let's now look at verses 33 to 35. 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, pouring in 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 when he departed, 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. This is shocking, this part of scripture, because we're going to see that a Samaritan is the hero. It's not the priest. It's not the Levite. It's the Samaritan. He's the hero of this story. You see, the deep hatred between the Jews, which was namely the lawyer, and the Samaritan was a century long of hostility, suspicion, and contempt. So when Jesus pushes the Samaritan as the hero, think of what the lawyer's thinking. What are you kidding me? We are totally opposed to these people. There's nothing good from the Samaritans. And yet Jesus emphasizes the Samaritan. Think about that. So Jesus chooses the one the lawyer despised the most. And he uses him to display the mercy of God to the lawyer, which he lacks. He lacks God's mercy and he wants to put that in front of him. He wants to expose his heart and reveal God's mercy. So notice what God does in the Samaritan. God works through the Samaritan. God works through the Samaritan. God often works through people, doesn't he? Right? Think of moments

when you were going through something and you pray to God and then suddenly someone came and helped you. He does that, you know, all the time consistently. He uses people that have been changed and transformed at the heart level and ultimately compassion and he brings people in our way, doesn't he? And praise God for that when he does that in your life, God's saying, I want to use you in a way to show my mercy. So, if you look at that way, it's a humbling thing. It should bring about humbleness and humility.

So let's go into the verses starting with verse 33. God gives compassion. Verse 33, you see there he had compassion on him. And then verse 34, God moves him toward the broken. We see he went to him. He moves towards the broken. And then continuing that verse 34, God provides the care by binding his wounds. And then God is the one supplying supplies the healing which is you see through the oil and wine reference. And then you see God carries the man by placing him on his own beast, his own beast. And then God provides ongoing provision. He pays the innkeeper for his stay. This is all within verse 34. Right? So we see here again, God gives, God moves, God provides, God supplies, God carries, and God provides ongoing provision. Verse 35, paying the innkeeper. And then verse 35, God promises future care. You see that with, I will repay thee. So this is not a picture of human goodness. Remember, we're contrasting the Jews and Samaritans. Humanly speaking, they despise each other. This has to be God.

And so, we see here, this is a picture of God's mercy flowing through a transformed heart, namely the Samaritan. But the thing is that the Samaritan is not the main point, is it? It's God's mercy that is the point. God's mercy is the point. And now let's look at verse 36 and 37. Verse 36 and 37 says this. 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 unto him, go and do thou likewise.

So Jesus started with the question and then he ends with the question. The question is which now of these three thinkest thou was neighbor unto him that fell among the thieves? Here we can see the despising of the Samaritan because you'll notice that the lawyer cannot even say Samaritan. Do you see that in the text? He can't even say Samaritan. He simply says, "He that showed mercy." Interesting, isn't it? You see, Jesus says, "Go and do thou likewise." Go and do thou likewise. Here we can see that he's not saying, "Try harder. Do it yourself. Try to produce this mercy. Go and try to justify yourself like he wanted to." But rather we see Jesus saying, "Go in the mercy that God gives you. Go in the compassion God creates in you. Go in the love of God that pours into your heart." I'm referencing Romans 5:5. It says this, "And hope maketh not ashamed." Why? Because the love of God is shed abroad in our hearts by who? The Holy Ghost which is given unto us and he says go as one transformed by this kind of grace the kind of grace that only God can give and so the parable is not about human effort again keep emphasizing that it is about God's work in the heart of man.

So what God does in us God reveals our inability like the lawyer we cannot justify ourselves. God exposes our heart so he can heal the heart. God reveals his mercy. We are the broken man. We are that broken man. Christ is the one who came to us. He bound up our wounds. He carried us. He paid our debt and promised to return. Amen. This is Christ. See, God makes us merciful. The Samaritan's compassion is not natural, right? Not produced in our sinful heart. This is all completely supernatural. It is the fruit of God's work in a transformed heart.

And that's what Christ does for us, doesn't he? He did that for us. So it, you know, they didn't have that understanding clearly. We do, right? This side of the resurrection. We know that he ultimately gave us that kind of mercy and grace so that we can go and do likewise, right? And here's another insight. God places people in our path. God places people in our path. See, the neighbor is simply the person God places before us. That's really what it means. It's not literally physically your next door neighbor. It literally means anyone that God has placed before us. So let me ask you the question, who are the people that God has placed in your life that are broken? That are broken? Ask that question to yourself and you'll find that God did that intentionally. He wants to use you. He wants to use you to show the mercy that you were given and granted and to extend it to others to extend that same mercy that was given to you. Not the one we choose. We don't get to choose. We don't get to choose our preference but rather the God who is sovereign sets the person in our path. Amen. So God empowers the obedience. He commands us. When Jesus says go and do likewise, he is not commanding again human effort but rather he is inviting us into God produced mercy.

You want to see more of God's mercy? Watch what happens when you go to the people your neighbor and you extend his mercy. And you will see you will be able to say this cannot come from me. And you'll be able to praise God. You'll be able to say God is the one that's merciful to you, not me. Right? That's a heart that's regenerated. That's a heart that's willing to go wherever God wants you to go. And sometimes it's just where you are. You don't have to go anywhere. There's already people, plenty of people in all of our lives just in this room that can be impacted by God's mercy.

Think about everyone, right? If everyone was touched this way, if everyone got this revelation, right, revealed again divine truth, God gave it.

So in conclusion, the God who makes us wants us to be like his son. God who makes us wants us to be like his son, namely the Lord Jesus Christ. The good Samaritan is not ultimately about us. It is about God's mercy revealed in Christ and God's mercy reproduced in his people. We cannot love God with all our heart. You know the text that brings this out clearly, it's Ezekiel 36:26. It talks about God giving a new heart. Let me just read it for you. It says, "A new heart also will I give you." That's God. "And a new spirit will I put within you. And I will take away the stony heart out of your flesh and I will give you a heart of flesh." That's Ezekiel 36:26. So we cannot love our neighbor as ourselves, but rather God is the one that pours his love into our hearts. Again, Romans 5. And then we cannot even justify ourselves, but God justifies the ungodly. Romans 4:5 says this regarding being justified by God. Says this, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." So no works, but simply to believe that it is God that justifies the ungodly. So we cannot produce mercy, but God makes us merciful. Jesus says this in Luke 6:36, "Be therefore merciful as your father also is merciful."

The lawyer asked, "Who is my neighbor?" Jesus in a way answers in this way. It's not there in the text, but it's the one that God places before you. That's your neighbor. It's the one that the mercy of God places within you. So may God make us merciful. May God make us like his son. Amen.

All right, let's pray. Father, thank you so much for this wonderful story that the Lord Jesus gave to the lawyer. Ultimately, we get to read it here in the scriptures. God, I thank you that you have transformed our hearts, Lord. Those that are believers amongst us that you took the stony heart and you gave us instead a new heart of flesh. Thank you, Father, that it is you that justify those that believeth on you. I thank you, Lord, that you provide everything for us. It is simply for us to yield to your provision, namely receiving the Lord Jesus Christ as our own personal savior and lord. Thank you. Thank you, Father, for what Jesus has done for us on the cross, paying the full payment for our sins, paid by his blood. Thank you. Thank you, Lord, for God removing the wrath that we deserve. But Jesus took upon that wrath and instead the great exchange in wrath remember mercy. You gave us instead mercy. Thank you. Thank you. We thank you this evening father for all these truths. Help us to rekindle revive be revived by these words of Christ. Especially us as believers Lord. It is difficult. It is a difficult path. So many trials. So many things suffering within us. But yet, Lord, you sovereignly bring about people in our lives, the broken which we were once were, to go and be merciful unto them. And by doing so, Lord, that we will have your strength. We will have the strength of Christ. As Paul said, I can do all things through Christ which strengtheneth me. Father, thank you that you're the one that provides even that. You're the one that empowers us. So grant to us this strength that only can come from you through thy son. And we'll thank you for it in Jesus name. Amen.