

I. Intro

A. Text: **Luke 10:25-29**

*<sup>25</sup> And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup> He said to him, "What is written in the law? What is your reading of it?" <sup>27</sup> So he answered and said, " 'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' " <sup>28</sup> And He said to him, "You have answered rightly; do this and you will live." <sup>29</sup> But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" (Luke 10:25-29)*

B. Series Recap

1. **Part 1 (Mic. 6:6-6)**: God had issue with Israel because they were enjoying the favor of God, but they weren't extending this favor to others.
  - a. Injustice filled the land (either perpetuated or tolerated).
  - b. Called the nation to repentance:
    - i. Do justice
    - ii. Love mercy
    - iii. Walk humbly with your God.
  - c. **Righteousness (tsedeq)**: the quality of being/doing what's right, just, normal; rightness, justness, of weights and measures.
    - i. Relational/ covenant term (to do right by the other party in the covenant).
  - d. **Justice (mishpat)**: The act of deciding a case (in court, or at the seat of judgment).
    - i. Involves Retribution (payback) and Restoration
    - ii. Making the wrong things right.

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2. **Part 2 (Is. 59:1-17)**: Justice has turned back and righteousness is afar off; For truth has fallen in the street...
    - a. Then the Lord saw it and it displeased Him that there was no justice. (**Is. 59:14a, 15b**)
    - b. So God sent a man (Jesus).
  3. **Part 3 (Is. 58:1-14)**:
    - a. **Dilemma**: Israel was consistent and methodical in their devotion to God, but were not experiencing the Presence of God.
    - b. **Indictment**: They fasted for personal concerns and gains, but failed to mourn over the injustice around them.
      - i. God stood in direct opposition to those who limited righteousness and justice to the personal level.
    - c. **Paradigm Shift**: Combine a quest for righteousness and justice (on a personal level) with an unquenchable thirst for righteousness and justice in the entire earth.

#### C. Textual Context

<sup>25</sup> And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" <sup>26</sup> He said to him, "What is written in the law? What is your reading of it?" <sup>27</sup> So he answered and said, " 'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' " (**Lk. 10:25-27**)

1. What can I do to inherit eternal life (**v. 25**)
  - a. Love God (**v. 26-27a**)
  - b. Love Neighbors (**v. 27b**)

2. Who is my neighbor? (**v. 29**)

<sup>28</sup> And He said to him, "You have answered rightly; do this and you will live." <sup>29</sup> But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" (**Lk. 10:28-29**)

- a. Seeking to justify himself...
- b. Seeking to set a limit on the object of his love.

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## II. Body

### A. God has a passion for the Downcast and Defenseless

<sup>30</sup> *Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. (Lk. 10:30)*

1. This certain man had fallen among thieves.
  - a. Wounded and left for dead.
  - b. Defenseless and devoid of social value
2. God has proven in scripture to have an Affinity for the Defenseless
  - a. *He who oppresses the poor reproaches his Maker, But he who honors Him has mercy on the needy. (Prov. 14:31)*
  - b. <sup>35</sup> *for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; <sup>36</sup> I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'* (Matt. 25:35-40)
  - c. *If you do good to those who do good to you, what credit is that to you? For even the sinners do the same. (Lk. 6:32-34)*

### B. Compassionate Justice Requires Ones who Relate to Injustice

<sup>31</sup> *Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. <sup>32</sup> Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. (Lk. 10:31-32)*

1. *Priest and Levite crossed on the other side of the street.*
  - a. Both limited their concept of justice to the personal/spiritual realm (without social implications).
  - b. Neither of their hearts broke for this man.

<sup>33</sup> *But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. <sup>34</sup> So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and*

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took care of him. <sup>35</sup> On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' (Lk. 10:33-35)

2. Samaritan understood the injustice of racial and social humiliation.
  - a. Mixed race.
  - b. Mixed religion.
  - c. Social Outcast.
3. God's prescriptions for dealing with injustice:
  - a. Be with the one(s) hurting.
  - b. The other is to sound the alarm as an intercessor.
    - i. Intercessor: one who stands before two opposing parties for the purpose of reconciliation.
    - ii. Between the downcast and God.
    - iii. Between the downcast and their oppressor.
    - iv. **Prov. 31:8-9**: <sup>8</sup> Open your mouth for the speechless, In the cause of all who are appointed to die. <sup>9</sup> Open your mouth, judge righteously, And plead the cause of the poor and needy.
    - v. **Jer. 22:3**: "Thus says the Lord, "Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place.
    - vi. **Is. 1:15-17**: <sup>15</sup> When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood. <sup>16</sup> "Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, <sup>17</sup> Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.
4. Shift in perspective

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<sup>36</sup> So which of these three do you think was neighbor to him who fell among the thieves?" <sup>37</sup> And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise." (Lk. 10:36-37)

- a. The "expert of the law" asked the inappropriate question: "Who is worthy to receive deliverance, help?" (v. 28)
  - i. Attempt to limit love and justice.
- b. Jesus answered the expert's question with a question of his own: "Which one of the three was a neighbor to the downcast?"
  - i. Expert: The one who shows mercy
  - ii. Go and live like this.
- c. **James 1:9-10**: "Let the lowly brother glory in his exaltation, but the rich in his humiliation..."
  - i. The gospel is the great equalizer in the face of injustice and inequity.
  - ii. The gospel is the great liberator to the oppressed.

III. **Conclusion**: Biblical Justification is a Contagious Justification

A. What can I do to inherit eternal life? (v. 25)

- 1. Believe on the Lord Jesus (**Acts 16:31**)
  - a. Believing faith is a faith that is lived out.
    - i. Loving God and loving neighbors
    - ii. Doing justice, loving mercy, walking humbly w/ God.
  - b. Justified by faith, so then we live out lives of justice.
- 2. American Irony
  - a. Those who are justified by faith aren't usually very concerned about justice.
  - b. Those concerned about justice in America aren't usually justified by faith.
- 3. The justice that restores is our story.
- 4. We've given away our legacy to political parties and social activist groups.
  - a. We've reduced our justice to a personal justice issue.

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- b. We've reduced the gospel to a story that allows for personal engagement with God but is irrelevant in society.

B. Two Contemporary & Personal Opportunities to Do Justice

1. AIDS became a national emergency in the U.S. in 1981
  - a. Mortality rate climbed every year (significantly).
  - b. Fear and shame gripped gay men all across America.
  - c. The American church stood as far away as they could.
  - d. Missed opportunity to be with them, intercede for them and bring them into reconciliation with the Father.
2. On April 5, 2018 shots rang out in the new Walmart parking lot.
  - a. A 26 yr. old, unarmed African-American man lay dead.
  - b. Hate began to fill the internet that is almost unimaginable.
  - c. Within days, young protesters mobilized and organized a march from Food-4-Less to the police station.
  - d. Total Restoration Church went to be with them.
  - e. The city-wide church missed the opportunity to do the same.