

# How Do You Read The Law?

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- [ 0 : 00 ] You can be turning to Luke chapter 10. Luke chapter 10. Do you remember as a kid making up games or adapting games so it would be something you would be something you would be good at?
- Maybe you still do that when you play Uno or whatever. As a kid I wanted to do things that involved more strength than speed because my brother and sister were both faster than I. I didn't like games. I could stop there. Some of you know I'm not a board games fan or a lot of games fan. But I didn't like games that involved spelling because I can't spell at all. None of us like to be involved in anything we can't win at. Especially when there's a lot at risk. I think that's something we're going to see here in Luke chapter 10.
- As we read our text Luke 10 verses 25 to 37 follow along in what is labeled the parable of the good Samaritan.
- [ 1 : 25 ] And behold a lawyer stood up to put him to the test saying teacher what shall I do to inherit eternal life?
- He said to him what's written in the law? How do you read it? And he answered you shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind and your neighbor as yourself.
- And he said to him you've answered correctly. Do this and you will live. But he desiring to justify himself said to Jesus and who is my neighbor?
- Jesus replied. A man was going down from Jerusalem to Jericho and he fell among robbers who stripped him and beat him and departed leaving him half dead.
- Now by chance a priest was going down that road. And when he saw him he passed by on the other side. So likewise a Levite when he came to the place and saw him passed by on the other side.
- [ 2 : 40 ] But a Samaritan as he journeyed came to where he was and when he saw him he had compassion on him. He went to him bound up his wounds pouring on oil and wine.
- Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper saying take care of him.
- And whatever more you spend I will repay you when I come back. Which of these three do you think proved to be a neighbor to the man who fell among the robbers?
- And he said the one who showed him mercy. And Jesus said to him you go and do likewise. Let's pray together.
- Father, thank you for the wonder of your word. Lord, even though we won't spend a lot of time talking about it today.
- [ 3 : 45 ] I praise you for the wonder of Christ and his wisdom. Thank you that he knew just how to talk to this man. Just how to show him his need.
- And so Lord we praise you for the wonder of our Savior who ministers to us in these ways. Well Lord as we look at this passage I pray that you would be with us.

Help us to be able to see ourselves in this. I pray that if any is here who does not know you that this especially would be something that they would see.

If they themselves are doing what this lawyer is doing. I pray that you would be with us. I pray that you would be glorified and feed us we pray in Jesus name. Amen.

Amen. We have this situation people. This is some of people's favorite parable. And it's often talked about often.

[ 4 : 42 ] It's used for illustration of many different things. And it's only in the book of Luke that this parable is contained. And yet we have this situation that's kind of odd.

An odd illustration. But it conveys a very important message. This lawyer. Now a lawyer is a person who studies the law. But don't think of our civil law code.

Think of the Bible. This is a man who spent his life studying the Old Testament. Especially the first four or five books of the Bible. And he was an expert in it.

And he came to Jesus. Apparently while other things were going was there. Jesus was teaching. Because everyone was sitting down. And this man stands up. To ask a question.

Which is the normal practice. And so as they've gathered together. This lawyer comes with a question. He's wanting. Well he's wanting to test Jesus.

[ 5 : 47 ] The question that the lawyer was about to ask. Was a common question. That was put out to people amongst scholars.

It was something that was often asked. It was a test question. From some of my past. Some of the ways that I pastored when I was young.

We had these kind of things. What do you think about this? What do you think about that? And often you weren't asking really to know what they thought. You were asking.

So you know where to categorize them. What you thought about them. What your opinion of them was going to be. And this was the kind of question. The question that we're about to read. Is the kind of question.

That this lawyer was common in hearing. And in his group. It was often thrown out to people. And it was a test question. To see what they thought. And this lawyer was doing this to Jesus on purpose.

[ 6 : 44 ] He was coming to test him. Remember the religious leaders didn't have much time for Jesus. They didn't like him. They hated him. And they wanted to do away with him. This lawyer was trying to get Jesus to say something.

That would get him in trouble. With the group of religious leaders. Whether it be one group. Or the other group. Or whatever. He was trying to get Jesus in trouble. Just like the religious leaders were doing so often.

As they interacted with the ministry of Jesus. And so he brings this question. In verse 25. What shall I do to inherit eternal life?

Did he really want eternal life? Yes he really did want eternal life. But I'm convinced. He thought he already had it. But he brings this question. As a test question.

What shall I do to inherit eternal life? Now. I say. Did he want eternal life? Yes. I think he did want eternal life. But I think he was going after it in a specific way.

[ 7 : 44 ] A way that is not uncommon. This man was trying to be justified by keeping the law. He was a lawyer. He knew the law well. And the Jews were people.

Especially the religious leaders. Who tended to be people who very much wanted to know all the laws. And did their best to keep the laws. And so he was a man who was trying to be justified by keeping the law.

Just like a great many people in that day. And just like a great many people do today.

People try to earn their way to heaven by keeping the commandments. And so he comes and asks this question. What shall I do to inherit eternal life?

And Jesus does something interesting. He's a very wise teacher. He assumes that this man has studied the law. Because he's a lawyer. And so he asks the lawyer.

[ 8 : 50 ] What he understands of what the law reads. It's just amazing how Jesus has done this. He has taken someone asking a question.

And gives them a question. It's not a dodge. But he's trying to be careful. To elicit from this man what he's really trying to get at. So he asks.

What's written in the law? How do you understand it? And the lawyer answers Jesus. Says oh yes.

Well the answer. Is verse 26. Well 27. You shall love the Lord your God with all your heart.

With all your soul. With all your strength. With all your mind. And your neighbor as yourself. This lawyer. This lawyer. Has wisely taken.

[ 9 : 46 ] And summarized. And it's done other places in the Old Testament. So this is not something novel. But he's wisely taken the whole of God's commandments. Especially the moral law.

But he's taken the whole of God's commandments. And summarized these. In this statement. And he says. If I'm going to get to heaven.

I need to be a person. Who loves the Lord. With all my heart. Soul. Mind. And strength. And to do that.

He means. That he is to keep. All the commandments. Perfectly. And then he adds also. Which is. Basically a summation of the second tablet of the law.

And to love my neighbor. As myself. And so. He has summed up. All of the law of God. In this sentence that he.

[ 10 : 44 ] Has given. And he says. If I do that. Then I will get to heaven. I will inherit eternal life. And Jesus doesn't rebuke him.

Jesus says. You've answered correctly. And. He goes on. Jesus does. Continuing. With a reference. That our brother Eric.

Read this morning. From. From. Leviticus. 18. 5. This verse says. You shall therefore. Keep my statutes. And my rules.

If a person does them. He shall live. I am the Lord. And what is Jesus saying? That yes. If you keep the law.

If you keep the law. You will inherit eternal life. Now is Jesus undoing everything. That the Bible has been teaching. Did he just throw Romans 1 through 5.

[ 11 : 43 ] Out the door. No he didn't. He's stating a truth. He's trying to get the man to realize something. That yes. If you keep the law.

Perfectly. You will inherit the kingdom. Of God. And this is a true statement. And. That is indeed true.

It's true of all the scripture. All the way through scripture. If you keep the law perfectly. You will be saved. The problem is. We were born sinners. And we were.

We were in the wrong. Before we even got started. And so there's no hope. But this man thought he was all right. And so he comes with a second question.

Because he wants to. Justify himself. In the first half of verse 29. Having heard Jesus said. You've answered correctly. He wants to justify himself.

- [ 12 : 43 ] And he says. And who is my neighbor. The lawyer was indeed. Depending on his ability. To keep the law.
- To inherit eternal life. But to depend on keeping the law. For salvation. One has to redefine the law. In a way that is capable.
- For us to fulfill. Because every one of us. Knows. We've broken the law. The law. But if you are going to be a person.
- Who says. I'm going to be in heaven. Because I've kept the law. Then you at that moment. Already have had to make a decision. That it can't be the law.
- That you see back here. It has to be adjusted a little bit. It has to be redefined. And that's what this man is doing. That's what the religious leaders had done.
- [ 13 : 37 ] If you take Exodus chapter 20 and verse 7. And that is the verse that says. Oh I've lost it here.
- That we are to love. Well to. I didn't write it out. So let me just turn there. Exodus 20 and verse 7.
- You shall not take the name of the Lord your God in vain. For the Lord will not hold him guiltless. Who takes his name in vain. And the scribes and Pharisees.
- Had taken that verse. And they redefined that. Remember in Matthew. They had this whole thing. Where if you swear by. The altar.
- That's okay. But if you swear by the gold of the altar. Then you've transgressed. They took. And redefined. The law. Honoring your parents.
- [ 14 : 42 ] Exodus 20 and verse 12. They did the same thing with that. They said. Oh yes. The law. Means. I must honor my parents. But. They redefined the law.
- And said. Well if I say. That. What I have. Saved over the years. Is Corban. In other words. It's dedicated to the Lord. Then I don't have to keep the law.
- I can bypass that. And not obey that commandment. And so. And so. It had been. The religious leaders practice.
- For thousands of years. To redefine the law. And that's exactly what. This religious leader. This lawyer. Is about to do.
- Here. He says. In the second half of verse 29. Who is my neighbor? See. The religious leaders.
- [ 15 : 41 ] Had already worked out. Answers to this. This question. Now we don't see it necessarily. In the Old Testament. This is something that. Was partly quoted. In the Syriac.
- Which is an intertestamental book. And all this. But these people. Had redefined. This question. Of who is my neighbor? The religious leaders. Had said. They basically had.
- About four different thinkings. You could say. That your neighbor. Are the religious leaders. That you agreed with. So you were. By that law. Only required.
- To love the religious leaders. That you agreed with. Or sometimes. They said. You only have to love. The religious leaders. Some said. You only have to.
- Love all devout. Jewish people. And then some said. You only have to love. Jews. And they redefined.
- [ 16 : 37 ] The loving your neighbor. As yourself. And this was a sticking point. Amongst. Religious leaders. And so. This was another place. Where he was trying. To catch Jesus.
- How do you define. The word neighbor. The religious leaders. Redefined. This word neighbor. To make it something.

That they could keep. And sadly. Today. People claim. Goodness. They say. They keep the law. What's the number one answer.

When you go to share. The gospel with someone. And you say. You know. We've broken the law. What's the number one response. I haven't killed anybody.

Mankind today. Mankind today. Is quick to try to earn. Their standing before God. By redefining the law.

[ 17 : 35 ] Who cares. In their mind. Who cares. If God's not first. Who cares. If I take his name in vain. Who cares. If I don't honor the Sabbath day.

Who cares. If I don't honor my parents. Who cares. If I've told little white lies. I haven't killed anybody. I'm good. And that's where people.

What people do with the law nowadays. I'm sure it's. Been the case. For centuries. But we redefine the law. So that it's.

It's something. That we are. Still safe at. Something that we can. Still do. And it'll make us. Acceptable.

In God's sight. So this man. Is trying to get Jesus. To define what he means. By neighbor. And he asks. Who is my neighbor.

[ 18 : 33 ] And Jesus gives. A response. One of the more famous. Passages of scripture. And that is. This parable. Of the good Samaritan. Jesus response.

First of all. I want to mention. Is. A parable. It's meant. Here. As Jesus. Gives this parable. It's meant. To open the guy's.

Eyes. To see. Where he's going. With this. And get. He himself. To admit. To the answer. This.

Bypassed. Any response. That the lawyer. Could have argued with. If Jesus simply said. Well this is my definition. Of a lawyer. Now. He's the son of God.

He can do that. He has all authority. And it would be right. But. This man. Wouldn't have seen anything. If he had simply. Done that. He had.

[ 19 : 26 ] He had. He had. Instead. Jesus. Gives him. This parable. Which. Made him. Think through. The process. And made him. Say the right answer.

To open his eyes. To it. So the parable. The parable. The parable. Of the good Samaritan. I'm just going to go down through it. We've read it. But I'm going to point out. Some things. And.

And. And. Help you to see. Where Jesus is going here. First of all. This man. He goes down from Jerusalem. To Jericho. Now. What man is this?

We have no idea. Is he a Jew? Probably. But there's. No knowing for sure. And it really doesn't matter. This man who was robbed. And.

And remember. It's a parable. So we're not making fun of a specific person. It doesn't matter who he is. Okay. He's part of a parable. He's a story that Jesus told.

[ 20 : 23 ] He's just there. For people to react to. And he's going down. From Jerusalem to Jericho. There are a lot of things you can learn about this.

This stretch. But let me just say. Two things that I think are important for us to see here. It's a steep and dangerous road. And it was a notorious place for robbers to attack people.

To strip them of their clothes. Take their goods. Beat them. Just like the parable that Jesus says here. It was notorious. The. The story.

The account that Jesus is using as an illustration. Is not something that everybody. Wouldn't have said. Oh yeah. I can picture this happening. It makes perfect sense. I heard of it from my great uncle Joe.

That it happened. You know. Whatever. People would have been. Would have been familiar with it. So it was a steep and dangerous road. On that steep and dangerous road.

[ 21 : 21 ] In this parable. One such robbery occurred. Now again. It's an illustration. A parable. And this robbery occurred. Just like it happened with other people.

Occurred leaving a man. In great need. In peril. In peril. Peril. Left this man. In. In just such a bad situation.

Scripture says. He was beaten. Robbed. Naked. And half dead. Now there's lots you can make.

Of those different things. But all it's showing. Is this man. In a desperate situation. It's a situation. That if you were hearing. That of a true account. You would have.

Some sort of movement. Of pity. Towards this person. That's what Jesus is endeavoring. To do here. And then Jesus goes on. In this parable. And says.

[ 22 : 14 ] Three people passed by. The first one was a priest. And there are all kinds of reasons. You could say. That the priest did what he did. Let's just mention a couple of things. It really doesn't matter.

All that matters. Is his reaction. It says. That this priest happened by. And he saw the man. And he walked to the. The furthest opposite side of the road.

That he could. The priests were people. Who were the only ones. Who were able to offer sacrifices. And work in the holy place. And they were subject.

To very strict rules. Concerning purity. If they came near. Or touched a dead body. They could be unclean. For seven days. And they couldn't minister. In the. In the.

Temple. Now. We're not told. Whether this man was a Jew. Or a Gentile. If it was a Gentile. That was laying there. It was a. Double whammy.

[ 23 : 12 ] Because if it was a Gentile. Not only. If he was dead. Would he be unclean. From touching. A dead person. If it was a Gentile. He'd be unclean. From touching a Gentile. And he wouldn't be able to.

To. To. To serve in the temple. For seven days. Which. In one sense. You weigh the whole. Seven days. Not being able to serve. A man's about to die.

I mean. Come on. Where's your compassion. Where's your humanity. This man needed help. And. And that's the whole gist of it. We're. We're. We're to see that this is.

What many. People would consider. The apex. Of a religious leader. Who should have been. Closest to the Lord. Who should have been. The most compassionate.

And after all. He was dealing with people coming. Confessing their sins. All the time. This was a man. Who should have had. Great compassion. And he didn't. He walked by. On the other side.

[ 24 : 08 ] And then it mentions. That a Levite. Passed by. Or came upon the situation. And the Levites. Were. Were people of the same tribe. As the priests.

But they weren't. Of the same family. Now. The priests were of the. Tribe of. Of Levi. But they were. A specific family.

In the tribe of Levi. And only the people. In that specific family. Could offer. Sacrifices. The rest of the Levites. Were holy unto the Lord. Remember when there was a.

A tabernacle. They were the ones. Who tore the tabernacle down. And carried it to the next spot. And put the tabernacle back up. And they also. Did a lot of the maintenance. And care.

Around the. The tabernacle. And then when it was a temple. They become the singers. They become. The guardsmen. They become. You know. People who helped. The Levites. With.

[ 25 : 01 ] With the. Offering. And. And service in the temple. And they were considered. Number two. On the hierarchy. Of those. Who should have been.

Most spiritual. They were certainly. Among some of the most. Privileged. In the land of Israel. They too. Were under strict. Purity laws. They would still.

Be unclean. If they associated. With a Gentile. Or if they touched. A dead body. But their uncleanness. Would not have been. As strict. And it would have not. Had as many. Repercussions.

Persons. But the fact. Of the matter is. He was someone. Who should have been. Compassionate. He was someone. Whose purpose. In life. Was to serve people.

Out of compassion. After all. People coming. With their sins. What more of a. Desperate situation. Could there be. Than that. And these people. Were to be there. Helping. People. Who are in.

[ 25 : 55 ] Pitiable situations. Spiritually. And they were there. To help people. But no. This person. Did not. Show compassion. This Levite. He also. Moved to the farthest.

Side of the road. And passed by. I want to take. Just a minute here. Learned this from. Several people. Craig Keener. Is the name.

I'll mention. But. There was an interesting. Literary tool. In that day. That Jesus. Used in this parable. And I think it helps us. To see. Some of the things. That are going on here.

And that literary tool. Was to mention. A group of three people. In a story. And often. In this kind of situations.

This. Group of three people. Would include. A priest. A Levite. And a common Israelite. And so. They would have this.

[ 26 : 49 ] This. Way of saying something. In a story. And the purpose. Of saying it. In that way. Was almost always. The common Israelite. The lay person.

Was the hero. And the priest. And the Levite. Were made out. To be bad men. And so. Jesus has used. This technique. To this point. But he's going to do something.

That will be shocking. Because. He's going outside. The acceptable area. Of people. Who could be involved. In a Jewish story.

The third man. Who happened by. Was a Samaritan. Samaritan. Now. We talked a little bit.

About that. A week or two ago. As we talked about. Jesus heading. Towards Jerusalem. And went into Samaria. To stay at the first town. And they didn't want anything. To do with him. And we've talked about.

[ 27 : 44 ] The Samaritans. How they were people. Who. As the northern part of Israel. Was. Sold into captivity. The king of Assyria. Took many of the.

The Israelites. From northern Israel. To other countries. And brought people. From other countries there. They were already. Northern Israel. Was already. Corrupt. In their worship.

But the. Foreigners. Corrupted it further. They intermarried. Jews would look at them. As half breeds. And mock them. And there was just. Great animosity. Between the Jews.

And the Samaritans. And so this man. Shocker to the story. Is not a lay Israelite. But rather a Samaritan. A person that.

All that were listening. Who were Jews. Would have. Immediately thought. Unclean dog. They would have used. Those terms. Unclean dog. But. This was the Samaritan.

[ 28 : 40 ] He was unclean. In their eyes. He would have been an enemy. To the Jews. And not. One Jew. In all the nation. Would have said. A Samaritan.

Is my neighbor. They would not. They would. As Jews. In their thinking. Have been accepted. Would have been. The Samaritans.

Would have been excluded. From that command. I can love all the Jews. And maybe a few Gentiles. But never. A Samaritan. And so. Well. This man.

Would have been. Despised. In their eyes. But. The amazing thing. Is in this account. This Samaritan. Does what. Anyone.

Would need. A man. In this condition. To have done. The priest. Wasn't willing. To do. What that man. Who'd been beaten. Robbed. And left for dead.

[ 29 : 36 ] The Levite. Wasn't willing. To do this. But this. Unclean. Samaritan. Well. He looks at this man. And he has compassion. And he is willing.

To do. Everything. This man. Needs. This man. Binds up his wounds. Pouring in. Disinfectant.

And. And a softening agent. Oil and wine. That would help the wounds. To heal. He puts the man. On his own beast. Where he would have to walk. And however far it was. It was 17 miles.

From Jerusalem. To Jericho. However long that man. Had to ride. On that. Donkey. Or. He. Walk. Is how far this. Samaritan.

Was willing to show. And he gets him to an inn. And. And the way. The scripture speaks of here. He spends the night. Working. To help this man. Recover.

[ 30 : 30 ] Remember. Remember. He was half dead. But this man has business. And so he takes out. What does it say? Two denarii. And gives it to the innkeeper.

Basically. From what. Manners and customs books tell us. That would have been around. Three weeks. Worth of room and board.

And money. To pay for this innkeeper. To take care of that man. And then he says. You take care of him.

When I'm back. I'll pay you. Whatever more needs to be paid. This one. That the Jews would have hated.

Did for that man. If you take a man. Who's beaten. Half to death. Had no money. Or means. To provide for his own care. He needs someone.

[ 31 : 27 ] To take care of him. For weeks. And this total stranger. This enemy of Israel. Has such compassion.

On this one. That he does. What this man. Needs. And so Jesus. Applies the parable. To what the man.

Has been asking. Jesus. Applies. This parable. To the lawyer's question. Who is my neighbor. But Jesus. Rephrases.

The lawyer's question. The lawyer. Had said. Who is my neighbor. Jesus says. Who showed the man. Mercy. We might.

Put it. In this way. Who was neighborly. Who showed the man. Mercy. I mean. If you're going to love your neighbor. As yourself. You're going to show mercy.

[ 32 : 22 ] To that person. Just the way you want. Mercy shown to you. Who showed this man. Mercy. Who was neighborly. And just.



A quick aside. The amazing wisdom. Of our Lord Jesus. The lawyer. He would have dared. To argue with Jesus.

If Jesus had just said. This is who your neighbor is. But when Jesus gave him this parable. And structured it in the way that he did.

There was no way the lawyer could argue. With. Who was neighborly. Especially since Jesus.

Himself. Had asked the man. To answer the question. What has Jesus just done. He showed the man.

[ 33 : 19 ] His own need. The answers to the lawyer's question. Of who is my neighbor then. Is. All who need.

Mercy. And compassion. Be they. Jew. Gentile. Or Samaritan.

Who is my neighbor. All who need. Mercy. And compassion. That's a lot of people. Where will you go in this world.

Where there will not be people around you. Who do not need. Who need. Mercy. And compassion. compassion. You will find people.

All. Over this world. Wherever you are. You will find people. Who need. Mercy. And compassion. From you. What is Jesus just said.

[ 34 : 21 ] I have to show mercy. And compassion. With everyone. People. People. People that I may not agree with. People who may be working against me.

Or hate me. And so. This man. Who has declared. That. Eternal life.

Is inherited. By keeping God's law. And says what God's law. Encapsulate God's law. In this statement. Has just proven himself. To be a sinner.

Because right now. He hates Jesus. What one of us.

Have perfectly done. The laws. Commanded. To love all men. As we love ourselves. Romans. 3.

[ 35 : 22 ] 23. For all have sinned. And fallen short. Of the glory of God. I've never. Killed anybody. Jesus says.

If you've had. Hatred. In your heart. Towards someone. You've killed them. Failed at that. What about loving.

Everyone. Who needs mercy. And compassion. Failed at that. The lawyer failed. We. Have already failed. Before we're.

Two days old. I mean. We're born sinners. But before. Two days old. What one of us. Didn't demand. That our mother. Feed us. Regardless. If she's exhausted.

Our mother. Needed. Mercy. And compassion. And was exhausted. After having. Birthed us. Taken hours. In agony. And labor. And what one of us.

[ 36 : 22 ] Hadn't broken that command. But mere. Short time. After we were born. We have already failed. And I hope this man saw.

We have no idea. What this man did with this. No idea at all. But we hope that he saw that. And saw that. He is a failure.

At keeping God's law. That even though. Righteousness. Could be earned. By keeping the law. If we were born. Without sin. And if we never sinned. What's too late for us.

Unbeliever. You can only have eternal life. Not by trying to keep the law. And not killing anybody. You can only have eternal life.

By trusting in the one. Who was born without sin. And who never sinned. And showed the most perfect. Mercy and compassion.

[ 37 : 24 ] By giving. His life. For you. Jesus lived like the Samaritan. Not only in his death. I was just blown away.

To think about this this week. Jesus lived like a Samaritan for us. His whole life. Even what we've covered so far. In the book of Luke. Think through some of these things. That I mentioned.

Think back to how Christ healed. All who came to him. Didn't turn anyone away. He did that.

Working into the night. At times. He knew he. And his disciples. Needed rest. And would go off. Into the country. To rest. And the people would follow him.

And he didn't say. No. No. No. No. This is my time. But he always. Poured out his heart. In mercy and compassion.

[ 38 : 18 ] Healing those. Who needed mercy. And compassion. He did that. That he might be this kind of. Neighborly savior.

To all who come to him. He was not only willing. To meet their physical needs. But he provided the ultimate healing. For all who would trust in him.

Their spiritual needs. He loved his neighbor. And gave his life. To be able to provide for those. Who are his own.

Brother and sister. You and I need to be thankful. For what Christ has done. I mean. This needs to be. Our joy. And rejoicing.

We have a savior. Who's met our needs. Now. I don't want us to pass by. And say. Oh. What do we. What else can we. We can look at the.

[ 39 : 18 ] Parable of the sermon. Samaritan. Good Samaritan. And it can teach us. That yes. This is. This is something. We should endeavor to do.

We should be people. Who are showing. Mercy and compassion. To those who are our neighbors. And that's the people. Who need mercy and compassion. That's our goal. That's part of what. We as Christians.

Out of love to this one. Who's been merciful. And compassionate to us. We should be like that. We should have that kind of. Love to our neighbors. Love that. Loves our neighbor.

As ourselves. A love that's according. To Jesus's standard. But the main thing. That Jesus wants you to see. As he is. Pointing to this lawyer. There's no excuse.

There's no. Rewriting the law. To say I'm good enough. There's no. I've kept the law. We've all failed. In every part. But as I mentioned.

[ 40 : 17 ] As we come now. To celebrate the table. All of us have failed. All of us. Are condemned. In our sin.

All of us. Are beaten. And half dead. Worse. We're dead. In trespasses and sins. But Christ has come. And he's met our needs.

We come to the table. We're going to take. Of the bread. And the cup. And it's there to remind us. Of what Christ has done. We had.

An unmeetable need. Of someone. Of someone. Paying for our sins. Christ took our sins. Upon himself. And was. Beaten.

And broken. For us. We had. An unmeetable need. Of our sins. Being cleansed. In God's sight. And Jesus.

[ 41 : 18 ] Took his. Our sins. Upon himself. And because he suffered. On the cross. Taking the wrath. Of God. Then he can. Wash us clean. Has washed us clean. And so.

Today. We're going to come. To the table. And remember. What the Lord. Has done for us. If the men. Could come. Who are going to help. Serve. We'll. Go to that part. Of the service. Thank you.