

BIBLE LIFE MESSAGES

How is Love Expressed in Everyday Living?

Luke 10:25-37

¹ Lord Jesus said to us, ² 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, Love your neighbor as yourself. ¹

³ The first command, loving "the Lord your God" was from Deuteronomy, chapter 6, verses 4 and 5. It was called the "Shema" and was repeated by memory by the Jews every day. ⁴ "Love your neighbor as yourself" was a quote from Leviticus, chapter 19, verse 18.

These laws became the essence of the whole Law of Moses. Love is the key for keeping the Law! ⁵ If this is the case, how can you express love in everyday living? ⁶

We read from Luke, chapter 10, verses 25 through 37, Then On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered: " 'Love

¹ Luke 10:27.

the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live." ² ₇

But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?" In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side." ³ ₈

But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey,

² v25-28.

³ v29-32.

took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'⁴ 9

“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”⁵

The first thing you need to understand is . . . 10

I. Love Demands Involvement - v29-32 & 37

Love demands involvement.¹¹ The word for "love" here⁶ is a willingness to give of yourself to satisfy someone else's need. Love is the feet of faith. Love is faith expressed.¹² James, chapter 2, verse 18 says, **But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you**

⁴ v33-35.

⁵ v36-37.

⁶ ἀγαπάω.

my faith by what I do. ¹³

But how can love be commended? Isn't love just spontaneous? ¹⁴

Love is an act of your will! Notice the circumstances here. ¹⁵ **The location was mountainous.** ¹⁶ **When the road started down the Jordan Valley the elevation dropped from 2500 feet above sea level to 700 feet below sea level in just 13 miles! It was narrow, steep and full of bends. There were plenty of places for the bad guys to hide.** ¹⁷ **The only signs of civilization were the town of Bethany, two miles from Jerusalem, and the inn about half way to Jericho.** ¹⁸ **Josephus, a Jewish historian during that time, said the road was rocky and desolate. Jerome, an historian writing in the fourth century AD, said the road was patrolled by Bedouin robbers and was called "The Bloody Way".** ¹⁹

The victim was a Jew who had been beaten, stripped, robbed and left for dead. ²⁰

A priest came by. Since the path was narrow, he

probably had to practically step over the victim to continue his journey.

The priesthood was divided into 24 groups serving in the Temple twice a year for a week. He may have been on his way home to Jericho after serving his duty. Priests were mediators for others. It wasn't important to him to live the law personally. ²¹

The Levite came by. He was also a professional religious person. He was like a deacon. He might have been on his way to Jericho on a religious mission. As a professional teacher of the law, he taught by rote. The Law to him was simply words to memorize. ²²

The point is neither the priest or the Levite chose to get involved. ²³ There were several possible excuses for not helping. ²⁴ It's too dangerous. On a road life that it's important to get where you need to go quickly. ²⁵ Stopping help could cost me money. Once you stop to help you're committed! ²⁶ It might take too much time. Being on a road like that would be super dangerous after dark! ²⁷ To a Jewish person, touching

someone who might be dead would make them ceremonially unclean! They would have to go through a week long ceremonial cleaning ritual. ⁷

This lawyer would identify with these people because to him the law was something to study, not to practice.

The next thing you need to understand is . . . ²⁸

II. Love is Not Selective - v33 & 36-37

Love is not selective. This lawyer considered the common Jew to be a second class citizen and the Samaritan no more than a dog! ²⁹ The big question in this passage of scripture is in verse 36, **Which of these three do you think was a neighbor to the man who fell into the hands of robbers?** ³⁰

⁷ Numbers 19:11-13 - ¹¹ "Whoever touches the dead body of anyone will be unclean for seven days. ¹² He must purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third and seventh days, he will not be clean. ¹³ Whoever touches the dead body of anyone and fails to purify himself defiles the LORD's tabernacle. That person must be cut off from Israel. Because the water of cleansing has not been sprinkled on him, he is unclean; his uncleanness remains on him.

The word "neighbor" here ⁸, "one who is near", has more definitions in God's word. ³¹ In Proverbs, chapter 3, verse 29, ⁹ it means one who is sincere. ³² In Proverbs, chapter 27, verse 10, ¹⁰ it means one who is helpful.

In the Lord's parable in Luke, chapter 15, a neighbor is someone who rejoices with you. ³³ In verse 6 ¹¹ the shepherd called in friends and neighbors to rejoice over the found sheep. ³⁴ In verse 9 ¹² the women called in friends and neighbors to rejoice over the found coin. ³⁵

In contrast to this, Samaritans were objects of prejudice. They were half Jews, accepted only part of the Old Testament, were traditional enemies of the

⁸ πλησίον.

⁹ Proverbs 3:29 - Do not plot harm against your neighbor, who lives trustfully near you.

¹⁰ Proverbs 27:10 - Do not forsake your friend and the friend of your father, and do not go to your brother's house when disaster strikes you — better a neighbor nearby than a brother far away.

¹¹ Luke 15:6 - Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.'

¹² Luke 15:9 - She calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.'

Jews and were the object of jokes and ridicule. ³⁶

In the light of this, the Lord's applications of love in the Sermon on the Mount hits home. ³⁷

Notice what the Lord says about responding to your enemies. “You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? ¹³

The Lord's response to the hated Roman soldiers, If someone forces you to go one mile, go with him two miles. ¹⁴

Then, His response to the wealthy, And if someone

¹³ Matthew 5:43-47.

¹⁴ Matthew 5:41.

wants to sue you and take your tunic, let him have your cloak as well. ¹⁵ ₃₈

You see, worthiness is not a condition for love! In the Lord's Parable of the Prodigal Son ¹⁶ the youngest son left home, wasted his father's money and lived an immoral life. Yet his dad loved him enough to forgive him and welcome him back home as his son.

This parable also leads us to the next thing you need to understand . . . ₃₉

III. Love Does Not Count the Cost - v34-35

Love does not count the cost. Expressing love is in contrast to just keeping rules. ₄₀ Rules set limits. Love satisfies needs! The Samaritan went beyond what the Law would demand. ₄₁ He poured oil and wine on the wounds. He bound the wounds. ₄₂ He put the victim on his donkey and brought him to the Inn. ₄₃ He took care of the victim. ₄₄ He, then, left money for the victim's care and even promised to pay even more money! ₄₅

¹⁵ Matthew 5:40.

¹⁶ Luke 15:11-32.

The Samaritan demonstrated the Law in practice! Romans, chapter 13, verse 10 says, **Love is the fulfilling of the Law. How? ⁴⁶**

Love goes beyond the rules. He who obeys rules wants only to save himself. He who loves is trying to serve God. ⁴⁷

Love goes between the rules. The law had 613 rules; 365 were negative and 248 were positive. But love covers our behavior in all relationships and all situations. It's universal! ⁴⁸

Love goes under the rules. Love is concerned with motives as well as deeds! ⁴⁹

The reason these two laws summed up the whole will of God was because the way that you love the Lord with all your heart, soul, strength and mind is by loving your neighbor as yourself. This is the Royal Law of Christ, ¹⁷. ⁵⁰

So, prove that you really love God. Go out and satisfy

¹⁷ James 2:8 - If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

a neighbor's need!

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