

V. 30
offense
with
pistol
ammunition

The road between Jerusalem and Jericho was a dangerous path. Evil men lured in its narrow and secluded sections to rob the unfortunate and the passers-by.

Opposition - Emnity
with out feeling - hard heart

The highway of life is ever filled with those who would be parasites, who delight in these tendencies to prey upon individuals. Life is a risky business; it is not easy for anyone. If the individual is unfortunate enough not to bring hurt upon himself by himself, then others will see to it that he doesn't get

very far without meeting some kind of disaster. *(Shopping)* *Flora Ham - behind*
Parking lot - 2 well dressed women - got 3500 - 2300 - found the corpse - NO! Money \$90,000!

Picture the wounded man as these robbers divested him of not only his money but almost of his life.

They take his money (all of it). They leave him with nothing to take home to his family or children.

They strip him of his (clothes). They leave him by the wayside naked and destitute.

They wound him, beat him, and break him. The individual who lives to hurt others is no friend of God's.

To love your fellow man as you love yourself is one of the imperative commands of God.

Remember he was not attacked by wild beasts on the highway from Jerusalem to Jericho - men did it. Men with evil minds and evil hands; men who took their blueprint from a sinful heart and

V. 26 Here is a real challenge as he says, "What is written in the law." To me this is the greatest challenge to present day government--the matter of law enforcement. It has become a great problem because of the great volume of modern legislation which has come about for several reasons. One reason is the increased complexity of modern civilization. The rapid increase of population, the industrial development! It has also been increased because of the impatience of reformers with the slow process of moral appreciation by education, religion, and other influences and their conviction that moral development can be hastened and secured by legislation. Laws are multiplied daily in the interest of this goal.

Politicians
west va

Religion begins with the individual, but it does not end there. It must have a horizontal extension. It must reach out over fences. A religion that can insulate itself and promote itself as in a monastery has lost its transforming touch. If we can suppose that as the New Testament tells us that these professors who pass by on the other side were not genuine.

The sympathetic human individual insists has something that there is no substitute for.

Science can give you an automobile with which to travel down the highway. But it cannot forgive you

Education may give you a degree to hang on the wall, but it cannot help you to (forget) Philosophy may be able to get you to think in certain directions, but that cannot calm the storms of the troubled mind. Jesus alone can answer your trouble.

The parable of the Good Samaritan is a masterpiece. I think it is greatest next to the story of the Prodigal Son. It is a challenging story; it is just as wonderful to me this day as it was when I first heard it as a child. Its truth stands out very vividly in my mind. The priest who passed by on the other side reveals that a man can have a certain type of religion and not have a holy spirit. He was in a hurry to go on and conduct his services and he had no time to redeem a man from the edge of the grave.

✓ We do (not know who) the wounded man was. The (thieves) took his money. They did not even leave an identification card in order that people might notify the next of kin.

✓ The Samaritan, a member of another race of people, took (time to minister) to this man in his misery. He is forever called the Good Samaritan.

V. 25 Jesus told this parable in order to (answer the question) from an interested lawyer. The question was, What shall I do to inherit eternal life?" This reminds one of the identical question which the (Rich Young Ruler) in the same spirit, asked. Jesus answered the Rich Young Ruler. Jesus began with a lawyer

The lawyer who knew about this, told Jesus that he was required V. 27 to love God with his heart, soul, strength, and mind and to love his neighbor as himself. The fact that in it alone can save - (today) we feel how much do something to receive God's grace. People have always been saved in the same way - Abraham, Abel -

Without a doubt, the (greatest proof) that a man is a Christian is the spirit of compassion. We are not saved by being kind, but (if we are saved) the concern will be flowing from us like a river. This burning (desire) to help will not be limited to those who believe simply like we do. It will not be restricted to people that we like who have the same way of life that we have or who are our own nationality. A dynamic Christian will have love that will cross all boundaries. But the ideal in this parable is impossible apart from the grace of God which comes from Calvary's cross.

There are three or four things about this story. I once read somewhere where somebody had described this story and the story of the cross in three or four words. (For example, the word antipathy is the other word apathy, the other word was sympathy. They tied that into the cross of Jesus. I think you can take those three words and well tie them into this story because the first one would apply to the robbers wounding a man and leaving him on the highway. The picture of (apathy) would be that of the priest and levites who paid no attention to this wounded man. Of course, the (last) would apply to the Samaritan.

A minister once said to a visiting preacher, "I trust that God will give you a message and the power to stir up the people in our congregation. My heart is breaking because we have so many inactive church members." The visitor said, "You do not have very many inactive church members. There are no such creatures! All church members are either active for Christ or against Him." The Christian who makes excuses and stays at home has joined the devil and is active against the church.

The priest and the levite represent the spirit of apathy. They are both religious men; the priest was a pastor and the levite was a helper in the temple—he could have been called an assistant to the pastor, but they passed by on the other side.

We do not know if they were going from Jerusalem to Jericho; the record does not say. Many of the priests resided in Jericho and when their course of service was ended they would return to the domestic circle. Perhaps they were anxious to get home to their waiting families. Maybe they thought that this nameless victim was gone too far already and they couldn't help him; perhaps they thought that the thieves would return and help the man.

We might wonder what kind of congregation this priest had. I have learned that there are people, as Luke warns us, who have lost the fine art of being concerned. It is so easy for a church to insulate itself from the woes of the world. Often the storms of lost humanity rage around a church, but those on the inside

enemy.

When God made the first human, the first man, in the garden during the creation, He gave him dominion over all the beasts of the field, the fish of the sea, the birds of the air. But God did not give him dominion over other men. Herein the problem of our time when men try to lord it over other men. Then trouble takes place. Communism is trying to make man the subject of a class—the working class. This is the idea of many nations to make man just the subject of a masquerade or to make man the subject of a state. There will always be war, bloodshed and heartache as long as men attempt to master and gain dominion over one another.

We have the Statue of Liberty which stands at the gateway of our nation. Yet, I wonder if she could speak as she sees the sight of crime and delinquency that abound in our society and as she visualizes the practices against different people in this nation if she would not weep when she saw our churches. I imagine she would groan at the graft practiced many times in government.

So the highway of life is littered with the wayward and the weary.

Joseph Parker, the great English preacher, once said, "Preach to the broken hearted; there is one in every pew."

There are many who weep in silent places; there are many whose heart aches out loud. They have been beaten by circumstances; they have been defeated by the forces of life. Jesus was no dreamer. He faced reality and knew that the only remedy was to change men from priests and levites into Good Samaritans.

We cannot get rid of the thieves for men are free to live disordered lives if they so please. But we can work on the indifference of those who are not moved by the wounded on the wayside.

The wounded are everywhere. As a preacher, I see so many who have been harmed domestically. "It takes a heap of living to make a house a home, as the poet said. It is so easy to run from one difficult situation, and so many have done that in the midst of marital mix-ups; instead of being understanding, kind, and merciful they run. We assert our selfish rights and we break up the family circle. But we solve nothing in this way. We only complicate things for ourselves.

There are many who are wounded emotionally. Individuals who do not possess the strong faith will seek refuge in depressions and it is so confusing in this hour to live that human beings are not solving their problems. There are others who are wounded economically.

As one husband said, "Just about the time I make ends meet,

somebody moves the ends."

We know what he meant by that because I grew up in a poor home.

But this wounded man is a picture of the spiritual condition of the human race. We are half dead; we are physically alive, but we are spiritually dead. Human beings passing by cannot do anything for us. The Good Samaritan, the Lord Jesus, must come where we are and He must bless us and minister to our broken lives and redeem us.

Hard heart - Priest total lack of concern - No time get involved, Levite looked upon him with curiosity

II. Apathy!

V. 31

32

Without Feeling

wanting feeling

Lack of sympathy

On this drama of the highway, the priests and the levites passed by on the other side. It is the preceeding picture that was one of iniquity but this one is one of indifference. The priest and the levite could have become a part of the solution; instead they became a part of the problem. With sinfulness in their heart, they allowed this wounded man to suffer in his pain.

Perhaps the priest and levite congratulated themselves on the fact that they would not stoop to help this man who had been robbed. You do not have to come to church in order to destroy it; just do nothing. There are many who think that because they are not against the church they must be good people

him for contributions. He became enraged at all of this and refused to give. Three women, however, of his church began to exhort him to furnish the money to provide a room in a crippled children's hospital. They said, "George, we will name it after you. It will be your room." So he conceded and when the hospital was completed he received a call from one of the women who had convinced him to give the money. She said, "George, your room is filled. A little crippled orphan girl is in it. She is lonely; why don't you go by and visit her. She has no one to care for her." The business man reluctantly promised to go. He kept his promise and became very attached to the little girl. He began to visit her often and bring her candy. She began to call him Uncle George and wrapped her little fingers around his heart. When, one day, one of the doctors said, "George, I believe that she could walk if we could operate," the business man replied, "Do it and I'll pay for the operation." After surgery, the little girl was returned to her room. Her friend came to see her; he knocked on the door and this little excited voice said, "Come in, Uncle George, and sit over there. I am going to walk to you."

The man obeyed. The little girl with bandaged legs slipped off the bed, took a few awkward steps toward him, and fell into his arms. Well they were both crying. He picked her up and placed her on his lap. She said, "Uncle George, I want to thank you for what you have done for me. I don't know what I

sind, "I shall not be moved."

The world is desperate, but we saints are not. When Deborah and Barak had defeated Sisra, they returned to review the blessings of the victory. They found, however, that Meroz a village, had remained quiet during the encounter. They pronounced that judgement against it, "Curse ye Meroz! because they came not to help the Lord against the mighty." Judges 5:23

Indifference on the part of Christians must hurt God more than even open sin. There is so much of it in our time; this is why God was dissatisfied with Laodicean church.

Even within the shadow of the cross, the mother of James and John made a strange request. "Lord, when you come into your kingdom, let John sit on the right and James on the left." That's what is wrong with our world. Everybody is looking for a place to sit. Everybody wants to be somebody and something and he has got to join some organization in this country and the land is swamped with them.

The Lord told this mother that it was not His to pass out seats; He was passing out suffering. I think that the indifference that characterizes Christians at this hour is doing more to hurt Christ than the nails that were put in His feet and the thornes that were placed on His head.

When Jesus came to Galgotha they hanged Him on a tree; they drove great nails through His hands and feet and made a calvary.

deep. Those were cruel and crude days and human flesh was cheap. But Jesus came to our town; they simply passed Him by. They would not hurt a hair of Him; they only let Him die. For men had grown more tender and they would not give Him pain. They only just passed down the street and left Him in the rain. Still Jesus cried, "Forgive, them! for they know not what they do"; and still it rained the winter rain and drenched Him through and through. The crowds went home and left the streets with not a soul to see; and Jesus leaned against a wall and cried, for Calvary."

I think that we are indifferent because we are self-centered. This is a selfish day in which we live--everyone is looking out for himself. We don't want to take the trouble to be interested in others. We do not want to be or seem to realize that we can break heads, not with clubs as the robbers did in this case, but break hearts with neglect and indifference. We can blame the Communist for not giving man his true value. Though we reject that philosophy, we practice that same disregard for members of our own family when we pass by on the other side and fail to

Priest took concern - Levite looked with curiosity, Samaritan looked upon him with compassion

III. Sympathy!

V. 33-35

Common feelings of Another. sharing "

Now I come to a beautiful scene on this highway--the Good Samaritan would not follow the example of the priest. He came where the man was and ministered to his broken frame. He did not ask questions concerning his beliefs.

He was not worried about the robbers even. He lost no time for I am sure that he too was on a scheduled trip and this bit of tender concern would cost him maybe a risk of losing some business money. But the Good Samaritan disregarded all the possibilities and applied first aid.

"Do you know the world is dying for a little bit of love. Everywhere we hear the sighing for a little bit of love. For love that rights the wrong, fills the heart with joy and song, they have waited oh so long for a little bit of love."

From the poor in every city for a little bit of love, hands are reaching out in pity for a little bit of love. They falter and despair for a little bit of love."

36-37

We must remember that the parable was in response to two questions the lawyer asked, "What must I do to have eternal life?". His answer was to love God with all of his heart. The second question was, "Who is my neighbor?" *Where do you draw the line between N + neighbor* Jesus told this wonderful story which happened on the highway. The proof of our salvation is in the improved relationship of those around us. That is what James was teaching in his book--not that salvation comes by works but rather that works will follow genuine salvation.

We win the greatest happiness when we imitate the example of this good man. I once heard of a business man who became

would have done without you. I want to sing you a song." The business man told a preacher about this. He wiped her little eyes as she looked in his face and sang, "You are my sunshine; my only sunshine; you make me happy." With tears in his eyes the layman said that that was one of the happiest days of his life. He had learned to be of help to somebody on the roadside.

But the deeper meaning of this story is that we are a (helpless victim) as helpless as the man who was robbed. Men passing by do nothing for our destitute situation. Jesus is our Good Samaritan who comes where we are. He blesses us, binds up our wounds; He alone can give us eternal life, motivate our heart, and enable us to be Christians. It is impossible to be a Christian without His help.

Jesus has inspired great pictures that have been painted. He has inspired great music which has brought harmony to the hearts of many. He has inspired sculptors who have brought beautiful forms from marble. He has inspired the poets to write about immortality. But to those of us who have heard and felt His touch and experienced His mercy, He is our Saviour; He is our friend and we cannot forget that.

You cannot exhaust Jesus. You can think about your sorrows, your tears, telling Him your troubles and He always offers His love and counsel to you. Jesus is always mending broken hearts. He welcomes the prodigal home. Who is there to be with us like

N. W. Jr. July 12, 1901
Aunt Lou - Oct. 11, 87 A.M. ✓
S. N. June 30, 50 A.M. ✓
" " Nov. 26, 72 A.M. ✓
So. Mary. March 28, 65 A.M.

R

Jesus to walk with us through the valley of the shadow of death?

Who is there like Jesus to help us out of the mirey clay?

There will never be another Jesus.

There may be another Washington, Lincoln, Edison, or Lee but there will never be another like Jesus. In the Bible we see Jesus in the manger; at 12 years of age, we see Him in the temple confusing the learned doctors; then we see Him in the wilderness as He meets the devil and defeats him. Then we see Jesus on the Mount of Transfiguration where He gave Peter, James, and John a preview of His second coming and the wonders and glories of the future. We see Him as He goes through the passover; we see Him in the temple as He moves the money changers out. We see Him as the crowds follow Him as a king; we see Him in Pilate's court. And we listen to those who say, "Crucify Him!" We watch Him climb the hill. We have stood by the resurrection morning and we have rejoiced at the everlasting life that He offers.

The Good Samaritan is Here. He is here today to bind, to heal, and to care for you and you if you will accept Him as your Saviour this hour.

6 Tons - Human Ashes - Nazi Crematoriums
World War II - (someone's neighbors)

It speaks to men in need -
Y.P. " " "

How many here this A.M. - Every few there is need -

Heartache - anger - loneliness -

Where do you fit in?

do likewise -

LK 10 1-120 - 70 Mission 2x2 Harvest grass - ~~Tree~~

Funny Don't Carry a Begging Beg like Roger Frost.

13-16 Nov. Clonardin, RR side, Separatum - NA Ripendal,

17-28 - 76 Refum, Bay. Abund + Pave over

The Army - setting foot upon smoke, No team

25-29 Antepreter of hour (position)!

(1) What can be done for merit life - what do you do?

(2) Who is my neighbor?

V30-37 Story - Certain Men

Boys, Ter to Terrick - Bank's - Striped

Best - 1/2 Dead

certain Priest, road - opposite side

in LeVite "

" Samaritan " - Moral Competition

(1) 130 rounds - one soldier - Holy, Band

(2) Private Bass - Boy's ID

(3) Paid same coin, Kasper

(4) Additional care

9 - Who? Name? Paved to Kinsbury?

Shared money -

Go - B. Paving like road

Veteran's Hospital - Advice stopped. Will receive ^{find} \$1000
like bit but forming on enologous ^{light} level - special
wounded group of amputees - Disappeared
commonly officer found will men's Rotam, empty
over the majority of the men to heal soon - Will's nerves
too get debt added to those for the counting
sympathy - Competition

Sympathy - Competition

paper The Hope of extending life beyond the grave

Keep The Earth in mind - Eternal life wrapped up in ^{the} Commendment

We are frightened about survival in Personal Society

Security in our health, Employment, Agency, Crime, Money, Evils,

Eternal life wrap up in Commendment - Bill Burg's ghost

The Commendment A.M.A.P.M Measure in the new enriched by investments

all are on an earth - Terminating Heads; But the following

of Jean Christ have a Containing Resurrection - Reclaiming Space.

This Rule of God will drop in Peace - To receive the enriching
of peace; And short, will bring the Heavens, Tennell, Tennell, Sweet Heaven
or Prayer