

Lesson 6 ... Practicing Kingdom Living

([Luke 10:25-37](#))

Now we come to one of Jesus' most famous parables, The Good Samaritan. In this parable, Jesus reveals the basic and most important component of kingdom living. We don't know the context of this parable, but it was probably a teaching situation because *a certain lawyer stood up* ([10:25a](#)). The Jewish *lawyer* is an expert in the Law of Moses. This well-educated expert wants to discredit Jesus by asking Him a question. Intending to trap Jesus, what does he ask Jesus ([10:25b](#))?

That's an excellent question! Our Lord throws the question right back at the lawyer by asking, *What is written in the law? how readest thou?* ([10:26](#)). Quoting [Deuteronomy 6:5](#), the lawyer answers that you must love God with all your *heart... soul... strength... and... mind*. Then, from [Leviticus 19:18](#), he adds: *and thy neighbour as thyself* ([10:27](#)).

That's a brilliant answer because it sums up everything the Old Testament teaches. However, this expert in the Law doesn't understand or practice his answer. Our Lord accepts the lawyer's answer by saying, *Thou hast answered right: this do, and thou shalt live* ([10:28](#)). In other words, biblical knowledge is not enough; we must practice it, too.

Everyone knew the Jews didn't love everyone. Therefore, trying to *justify himself*, what does the lawyer ask ([10:29c](#))?

To answer this question, Jesus tells the parable of the Good Samaritan. In this parable, Jesus reveals what is required to practice kingdom living.

Evaluate Your Schedule (10:30-32)

This parable has four main characters who are all travelers. Jesus describes the first by saying a man is traveling *down from Jerusalem to Jericho* ([10:30b](#)). What happens to him ([10:30c-d](#))?

The road from Jerusalem to Jericho was about seventeen miles long, descending over 3,000 feet. The road was very dangerous because it curved through rocky, desolate terrain, giving robbers perfect hiding places.

The victim of this robbery would surely die if no one helped him, which brings us to the second character. Jesus continues, *And by chance there came down a certain priest that way* ([10:31a](#)). Priests served on a rotation basis in the temple at Jerusalem. Many of them lived in Jericho. There were two requirements for being a priest. A man had to be from the tribe of Levi and in the line of Aaron, the first High Priest.

It appears the priest was also traveling from Jerusalem, where he probably had been offering sacrifices in the temple. Today, he would be like a church staff member going home from a worship service. What does Jesus say about the priest ([10:31b](#))?

He may have thought, “I’m a priest, not a nurse or a paramedic.” Or maybe, “I have to get home and do my quiet time.” Whatever his twisted logic, he leaves the man to die.

Jesus says the third traveler is a *Levite* ([10:32a](#)), who is a lay person in the temple. They also were from the tribe of Levi, but not in the line of Aaron. They were assigned to assist the priests, as well as care for and maintain the temple. Today, they would be deacons, Sunday school teachers, Bible study leaders, musicians, custodians, or anyone who serves in the church but is not a pastor. What does Jesus say about the *Levite* ([10:32](#))?



The *priest* and *Levite* certainly didn’t look at themselves as bad people. They just considered themselves to be busy people. They had full schedules. Both knew the Law of Moses. However, **knowing** what the Bible says is not the most important thing. It is **doing** it! The apostle John asks a rhetorical question about a person who has this *world’s good* and sees his brother or sister in need. What does he ask ([1 John 3:17](#))?

As a pastor, I am as guilty as anyone of thinking I am too busy to practice kingdom living. I still sometimes get upset when someone interrupts my morning Bible study time. Many times I have to remind myself of what I once heard at a pastor's conference that changed my attitude about interruptions: "I used to get upset about interruptions to my work until I realized the interruptions are my work." Now, I try to leave room in my schedule for those "kingdom living" interruptions. **Evaluate your schedule** to see if it is too full for kingdom living. Then...

Emulate Jesus (10:33-35)



Jesus says a fourth traveler, *a certain Samaritan*, comes along and sees the injured man ([10:33a-c](#)). Samaritans were descendants of the ten northern tribes of Israel who intermarried with Gentiles during the Assyrian captivity. They lived in Samaria between Galilee and Judea. Jews, who saw themselves as pure descendants of Abraham, considered Samaritans as half-breed traitors. Jews despised and even hated the Samaritans. The animosity was so great they would walk miles out of their way to avoid going through Samaria when traveling between Galilee and Judea. However, unlike the pillars of the Jewish religion, what does the Samaritan do ([10:33](#))?

The word *compassion* means sympathy for the suffering or hurting of others. It also includes having a desire to help. Therefore, the despised Samaritan goes over to the man, disinfects his wounds with *wine*, soothes them with olive *oil*, and bandages them. Then, he puts the helpless man in his "SUV" (donkey) and takes him to the nearest motel. The next day he gives *two pence* (two days' wages) to the innkeeper ([10:34-35a](#)). What does the Samaritan then tell the innkeeper ([10:35](#))?

What was the difference between the *priest*, the *Levite*, and the *Samaritan*? One word, *compassion*! *Compassion* makes us more like Jesus ([Mt 9:36](#)).

This week you will pass by some beaten, wounded people. Some will be beaten and wounded because of their finances, some because of a relationship problem, others because of a health problem, etc. Will you be too busy to **emulate Jesus** and show *compassion* by binding up their “wounds” with a compassionate ear and healing words? To practice kingdom living, **evaluate your schedule, emulate Jesus**, and...

Cultivate *Mercy* (10:36-37)



After telling the parable, Jesus reverses the lawyer’s question about who his neighbor is. He asks the expert in Mosaic Law which of the three who saw the beaten, helpless man was a *neighbour* ([10:36](#)). This forces the expert in the Law to answer his own question. He can’t bring himself to say “the Samaritan.” Therefore, what does he say ([10:37b](#))?

Mercy is the meaning of this parable. Therefore, we must know what the word *mercy* means in this context. The word translated *mercy* (ELEOS, el’-uh-os-) means the manifestation of *compassion*. *Compassion* is the emotion; *mercy* is the action taken because of *compassion*. *Mercy* is compassionate love in action.

Finally, Jesus tells the expert in the Law, *Go, and do thou likewise* ([10:37c](#)). This command applies to all who follow Jesus. Jesus never commands us to do anything He will not enable us to do. We can cultivate *mercy* and practice kingdom living, which is love in action. Why, according to [Romans 5:5b](#)?

To cultivate *mercy*, never grieve the Holy Spirit ([Eph. 4:30](#)) by passing by on the other side of the road and ignoring a legitimate human need. Every time you respond to legitimate human needs, you cultivate *mercy*. Jesus gives us the greatest possible motivation for showing *mercy*. What does He say in [Matthew 5:7](#)? Personalize it below:

Do you think you will need a lot of *mercy* at the judgment seat of Christ ([2 Cor. 5:10](#))? I know I will!

To practice kingdom living, **evaluate your schedule, emulate Jesus, and cultivate *mercy*.**