

## “You Go, and Do Likewise” – Luke 10:25-37

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March 3, 2019

*[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, [www.welovethegospel.com](http://www.welovethegospel.com)]*

Take your Bible and let's meet one more time in Luke 10...

This is not the last sermon in the series, but it is the last sermon on the parable of the Good Samaritan itself. We have been pretty detailed in our study over the past couple months, but believe it or not we have not been exhaustive. Such is the nature of preaching. Not everything can make it in. And such is the nature of God's Word. We can spend a whole lifetime on it and never exhaust its riches. Perhaps you've received a small glimpse of that through our study of this parable. I hope you have.

So let's read it one more time. Today I will begin in verse 30, the parable itself. Let me remind you that Jesus is speaking to an expert in the Old Testament Law. This “lawyer” knows that God's Law calls him to love his neighbor as himself, but he wants to get down to the nitty-gritty of that command, so he asks Jesus to define the word “neighbor.” In response, Jesus tells the parable of the Good Samaritan. Follow along as I read, beginning in verse 30. This is God's Word...

*“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.’<sup>31</sup> Now by chance a priest was going down that road, and when he saw him he passed by on the other side.<sup>32</sup> So likewise a Levite, when he came to the place and saw him, passed by on the other side.<sup>33</sup> But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.<sup>34</sup> He went to him and 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.<sup>35</sup> 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.’<sup>36</sup> Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?’<sup>37</sup> He said, ‘The one who showed him mercy.’ And Jesus said to him, ‘You go, and do likewise.’” (Luke 10:25-37)*

So last week we began considering the first of three characteristics of neighborly action that we see modeled in the good Samaritan.

### **His Actions Were *Compassionate***

It was important for us to start with what the Samaritan felt before we consider what the Samaritan did. And verse 33 tells us that his actions were motivated by “*compassion*.” We spent some time considering how God can cultivate compassion in our hearts through the memory of biblical truth—especially as we remember, first, that every person is created in the image of God and therefore should be afforded dignity and, second, that we ourselves are just as needy before God. The better we understand our spiritual impoverishment and need for God's grace, the more naturally we will extend grace to others.

Today I want us to consider the last two characteristics of the Samaritans actions that we should seek to emulate. Here is the second one:

### **His Actions Were *Concrete***

The world doesn't need anymore armchair good Samaritans. There are enough people whose compassion touches the heart without moving the hands, unless it is to virtue signal on social media. Your neighbor doesn't need you to change your profile picture on Facebook for whatever the cause of the hour is. Your neighbor needs your help. Your concrete help. We can't stop with feelings of compassion. Our compassion was meant to lead to concrete action.<sup>1</sup>

That's one of the lessons Jesus is trying to teach us through the good Samaritan. Being a good Samaritan involves more than just an emotional response. In the parable, the Samaritan was emotionally engaged, yes, but that emotion allowed him to engage on multiple levels. Instead of taking his lead from the priest and the Levite, who passed by on the other side of the road, the Samaritan engaged with the needy man. The text tells us that he didn't just come to the *place* where the man was. He came to the *man* himself (10:34). He got off his donkey. He administered first aid. "He gave the best care of the day, washing the wounds in wine to ward off infection, bathing the raw flesh in soothing olive oil, and bandaging the injuries to protect them."<sup>2</sup> The outpouring of oil and wine was an outpouring of love.<sup>3</sup> "Instead of being the battered Jew's worst nightmare, he was his best dream!"<sup>4</sup> Without prejudice, he lovingly cared for the man in need because that's what a neighbor does. And the Bible reminds us of this repeatedly. For example, the book of Proverbs reminds us,

*"Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him."* (Proverbs 14:31; cf. Matthew 25:31ff)

*"Whoever is generous to the poor lends to the LORD, and he will repay him for his deed."* (Proverbs 19:17)

In the New Testament, James says,

*"If a brother or sister is poorly clothed and lacking in daily food,<sup>16</sup> and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what good is that?"* (James 2:15-16)

Similarly, John writes,

*"But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?<sup>18</sup> Little children, let us not love in word or talk but in deed and in truth."* (1 John 3:17-18)

Sure, in these New Testament contexts, the Christian community is in view. But the parable of the good Samaritan makes it clear that the principles apply more broadly than that, as we have seen.<sup>5</sup>

Of course, that's easy enough to understand, but we tend to overcomplicate things. We see a person in need and instead of thinking about the person we think of the scope of the need on a societal level. In other words, we stop thinking about the homeless man and we think about homelessness in general and begin to feel overwhelmed. "How can I even make a dent. I am a person with limited means and limited ability and the crisis is so large. What could I really do?" We do this all the time, don't we? The outcome is predictable. The overwhelming sense of inadequacy we feel to solve the woe in our society, paralyzes us and so we do nothing.<sup>6</sup> Perhaps that was what was happening with the priest and Levite.

But because that is the way we are, you need to listen to what I say next: Stop over thinking it! God hasn't asked you to solve the world's problems. He's told you to engage with the need of the person that He sovereignly puts along your path. You don't have to solve global poverty. You can minister to that individual you meet who is impoverished. You can. And you should within the limitations God sets, with the balance He models, and with the appropriate safeguards. As Timothy Keller has written,

“God’s mercy comes to us without conditions, but does not proceed without our cooperation. So too our aid must begin freely, regardless of the recipient’s merits. But our mercy must increasingly demand change or it is not real love.”<sup>7</sup>

We must remember that people in crisis are not always there because of their choices. It would be a mistake to assume that a person in need is in need because they have acted irresponsibly. Many people were not afforded the same advantages that you were by birth and many people are victimized by others. But there are, of course, people who do bear some of the blame for their situation and need to repent in some ways to get out of their situation. So balance is often called for so that our loving actions don’t amount to ongoing enablement. I read an illustration of this recently.

“A man came to the pastor’s study asking for money. He strongly smelled of alcohol. The pastor asked him where he lived and what the money was for. ‘For food!’ the man said. He explained he lived in a room nearby and had not been able to find work. The pastor said he would not give him cash, but would take the man out to eat. The man was not too pleased, but accepted the offer. Taking cash from the mercy fund, the pastor took the man out and as they ate, explored his background and shared the gospel with him. He was neither hostile nor interested.

A week later, he came to the church again, asking for money. The pastor said, ‘Jim, I will buy food for you again, but if you want us to continue to help you, *you will have to let us into your life.*’ The man asked what he meant. ‘I mean that there may be habits and patterns in your life that are involved in why you can’t keep a job. If we as a church are to truly help you, we need to look at your *whole* life. You may need help managing finances; you may have some personal problems (you told me you can’t control your temper, remember?). So you see, it would not be truly loving for us simply to give you money unless you let us minister to you more extensively.’ The man balked and said his life was his business. After that last meal, he has not returned.”<sup>8</sup>

Did you catch the balance in that pastor and church’s approach? They witnessed to the free love of Christ in the way they showed the man mercy. There were no conditions. It was offered as a gift. “But at some point, we must call the *whole* person to Christ.” This is often the point at which the person in need will withdraw from our help. We grieve that. But we must aim for balance. Again Keller’s insight is helpful:

“The problem with ‘conservatives’ is that they tend to establish conditions immediately, denying mercy to people who are living unrighteously. By contrast, ‘liberals’ may never attach conditions to further aid.”<sup>9</sup>

That is so true. There are errors on both sides. But it raises a question, doesn’t it?

“At what point, then, do we begin to set conditions? What is the guideline? It is this: We must *let mercy limit mercy*. Sometimes we let revenge limit mercy. ‘Look at all I’ve done for that person,’ we say, ‘and what thanks do I get?’ Perhaps you have looked foolish to others for your involvement with a needy person, and his lack of response has embarrassed you. In other cases, we may let selfishness limit mercy. ‘That family is bleeding me dry. I quit!’ But in the final analysis, only mercy can limit mercy. We may cut off our aid only *if it is unmerciful to continue it.*”<sup>10</sup>

If our mercy proves to be enabling negative behavior, then it would be unmerciful to continue to extend it in most cases. If our mercy is making it impossible for a person to recognize and repent of irresponsible behavior, then it would be unmerciful to extend it. Or at least to extend it in the same way. We may have to say something like this: “Friend, we are not *withdrawing* our mercy, just changing its form. We will continue to pray for you and visit you, and the minute you are willing to cooperate with us and make the changes that we believe are needed, we will resume our aid. Please realize that it is only out of love that we are doing this!”<sup>11</sup> That’s letting mercy limit mercy.

The problem for most of us is on the frontend of the engagement, not the backend. We fear what *may* happen and so do nothing because we underestimate the power of grace. We forget that God's kindness is what fuels repentance (Romans 2:4). To condition initial kindness on repentance may partially explain the absence of repentance in some instances. Kindness, of course, can be abused. But it can also change a person. However, it can't change a person until the possibility of abuse exists, because it can't change a person until it is extended.

Again, we must remember, our job is not to fix every problem in that person's life. God has not given you the means or ability to have such a holistic impact. But He has given you means and ability. To the degree that this is true, employ them for the sake of your neighbor for the glory of God. I doubt very seriously Jesus is going to confront us about extending too much grace to people. But He very well might have something to say about our lack of grace toward others. So if we err, let's err on the side of grace, hospitality, and kindness. "Being a neighbor does not require meeting every need of which I become aware," writes Darrell Bock, "but of becoming one piece of a larger puzzle that helps meaningfully in a specific context."<sup>12</sup>

To do so, we will have to get better at reserving judgment and not talking ourselves out of helping prematurely. I am reminded of when Charles Spurgeon once preached on the Good Samaritan. During the sermon he articulated excuse after excuse after excuse that people will often offer to justify their sin of omission. While he was itemizing these excuses, he noticed that many in the congregation were smiling at the absurdity of the excuses. So he challenges them with these words:

"I shall leave you to make all the excuses you like about not helping the poor and aiding the hospitals, and when you have made them they will be as good as those which I have set before you. You have smiled over what the priest might have said, but if you make any excuses for yourselves whenever real need comes before you, and you are able to relieve it, you need not smile over your excuses, the devil will do that; you had better cry over them, for there is the gravest reason for lamenting that your heart is hard toward your fellow-creatures when they are sick, and perhaps sick unto death."<sup>13</sup>

But do you know why we are so prone to make excuses? Because when we hear the parable of the good Samaritan, we can't deny the next point about the actions of a good neighbor...

### **His Actions Were *Costly***

The good Samaritan was not just compassionate. He did more than just act concretely. His actions were costly.<sup>14</sup> There was nothing convenient about what the Samaritan offered the man in need. He put himself in danger. When you come upon a person who has been robbed and beaten, the obvious implication is that there could be robbers and thugs around. There was risk. But the Samaritan assumed the risk for the stranger. Not only did he meet the man's immediate medical needs from his own supply, he offered him transportation (perhaps walking to lead the animal carrying the stranger) and protection for the journey. He paid "*two denarii*" to an innkeeper to finance his ongoing care for a couple weeks. He even tells the man to create a tab that he would pay on behalf of the stranger to ensure his full recovery.

"Here is a ministry that underwrites the victim's recovery from start to finish....The Samaritan not only provides resources but personally undertakes to make sure that others who become a part of the process are aware that he wants the victim brought back to full health. Care is left in the hands of those who will responsibly complete the task."<sup>15</sup>

Why is that financial subsidy important? Because, as D. A. Carson explains, "If the man still lingered beyond the time paid for, legally in those days, the innkeeper could have then sold him as a slave, so the Samaritan is picking up all costs indefinitely so there is no way he can be manipulated by the innkeeper and sold off as a

slave.”<sup>16</sup> So the Samaritan’s actions are very thoughtful and anticipate a “full range of physical and economic needs.”<sup>17</sup>

But please notice, he’s not just throwing money at the problem. Sometimes we do that. This is a good reminder for us as we begin a season of giving for North American missions through the Annie Armstrong Easter Offering. It’s important for us, as a church, to support our Christian brothers and sisters who are vocational missionaries around the world and right here in our midst. God has placed that call on our lives. But sometimes we think we are excused from engaging in any mission work ourselves—never sharing the Gospel and meeting the needs of our neighbors—because we simply throw money at the problem. Giving to such offering is good. But giving does not buy you an exemption from the personal call on your life.

The Samaritan didn’t just throw money at the problem (though that part of the effort did involve money). He got his hands dirty. He got down into the bloody mess of this man’s world and lifted him up. He saw the dignity in the victim. He saw a man God loved, not a statistic. He was relationally invested. And anytime you are relationally invested you will eventually learn that ministry is messy. But the stains and scars remind us that we, like our Lord before us, are not loving merely “*in word or talk but in deed and in truth*” (1 John 3:18). So when was the last time you got your hands dirty to love your neighbor? When was the last time your standard of living took a hit to love your neighbor? Your wallet? Your free time? When was the last time you blew up your schedule to love your neighbor as yourself? That’s what the Samaritan did. And he did it for someone who likely would not have done it for him. And what does Jesus say? “*You go, and do likewise*” (Luke 10:37).

Now, again, there is balance here, and Keller wisely strikes it as good as anyone:

“Christians must give sacrificially, until their lifestyle is lowered. However, giving must be in accord with calling and ministry opportunities. Also, every believer must be a steward of possessions so as not to become a burden and liability to his or her own family.”<sup>18</sup>

While our neighborly obligations don’t end there, they do begin with those closest to us. So what can we do to embody the three features of neighborly love—compassionate, concrete, and costly action—with our spouse this week? Our children? Our parents? Our boss and coworkers? The person we come to worship with? But don’t stop there. We should also consider that the things God allows us to see in the world are by divine appointment? If we open ourselves up to that possibility, those inconveniences with names may begin to look like opportunities that God graciously puts in our path for the sake of His work in us and others.

These are tricky tensions to hold in balance. It’s difficult to navigate these matters. No one is denying this. But that’s not an excuse to not wrestle with getting it right. It’s not an excuse to do nothing and constantly just sit on the sidelines. Usually when you and I say, “I can’t help,” what we mean is, “I can’t help without sacrificing or compromising the way I want to live my life.” Jonathan Edwards once addressed that in a sermon, arguing that this is often exactly what biblical love requires of us. He states,

“We in many cases may, by the rule of the gospel, be obligated to give to others when we can’t without suffering ourselves....If our neighbor’s difficulties and necessities are much greater than ours and we see that they are not like[ly] to be relieved, we should be willing to suffer with them and to take part of their burden upon ourselves. Or else how is the rule fulfilled of bearing one another’s burdens? If we are never obliged to relieve others’ burdens but only when we can do it without burdening ourselves, then how do we bear our neighbor’s burdens, when we bear no burden at all?”<sup>19</sup>

Now I don’t want to oversimplify things, but in addition to the principle I have already mentioned—letting mercy limit mercy—I have found that it helps me to assess how I am doing in the area of costly action when I consider if I am paying a price in *time*, *talents*, and *treasure*. That’s not original to me, but it is a helpful mnemonic. “Life circumstances beyond our control may limit our participation in any or all of these three

categories.”<sup>20</sup> But I have found these three T’s to be a helpful way of assessing the degree that I am actually sacrificing for others. In other words, am I really loving my neighbor in a costly way?

*Time* usually involves personal presence, but not always. If I don’t have to sacrifice some of my time, engaging in activity that I would not have chosen and did not plan for, then my service is probably not very costly. The same is likely true with you. Perhaps your time is too valuable to you and you have forgotten that “God has given you time to invest in others.”<sup>21</sup> It’s not a coincidence that “quality time” is considered by many to be the greatest way they experience love (cf. “love languages”). Do we communicate love with the way we spend our time? To hoard it all for ourselves is to communicate the opposite. We may convince ourselves that we are using our time well, but if it is all spent on our preferred activities, I assure you, you are wasting it.

Think of *talents* as your God-given “gifts and passions.” You should not be surprised to discover that God will put people in your path “with needs that are peculiarly shaped in the form of *your* talents. God has uniquely gifted you to serve them, to help meet their practical and spiritual needs.”<sup>22</sup> God knows what He’s doing. God is sovereign. God directs your steps. You may not always feel equipped to meet the need He is calling you to meet, but where He guides He provides. He only works through weak people. And He has been preparing you to work with specific people in ways that you may not sense at the outset. So are you loving your neighbor through your talents?

What about treasure? I like what Dan Dewitt has to say about this.

“You have resources that are useful for meeting the needs of others and supporting the work of your church. And I’m not just talking about money. By *treasure*, I mean the things God has blessed you with to meet needs—your own and those of others. For example, if you have a pick-up truck, you have a resource that can be really useful for others (all the truck people know exactly what I’m talking about). God has blessed you with a resource so that you can be a blessing to others.”<sup>23</sup>

So what has God put at your disposal. Why not ask Him to help you see how you might use it for the good of others. It may not seem like much, but I bet God has an idea on how to use it for the good of people around you and the glory of His name. What would happen if we stopped labeling our stuff “Mine” and started seeing it as “His”? We would be more in touch with reality, for starters. But we would also be better stewards and more loving neighbors.

So is your love for your neighbor costly? How much of your use of time, talent, and treasure is dictated by the desire to love your neighbor as yourself? And how much is dictated by your desire to simply love yourself? Are we too selfish to be inconvenienced by someone else’s problems? Are you loving your neighbor as yourself? That’s what we are called to. You must, therefore, “make your *self-seeking* the measure of your *self-giving*,” as John Piper likes to say.<sup>24</sup> That’s what it means to love our neighbor *as ourselves*.

Here, the Samaritan, is the example of such costly love precisely because he is a shadow of the costly love we see in Jesus Christ. The lawyer in Luke 10 was speaking to the true Neighbor that the Samaritan merely symbolized.<sup>25</sup> As Peter writes,

“*For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.*” (1 Peter 2:21)

We needed Jesus to be our Good Neighbor. We needed Him to come to His enemies—us—dead in the ditch of our sin and failure. We needed His death on the cross to bind up our wounds and pay the full cost of our spiritual wellbeing. He didn’t just risk His life. He gave His life for us. He rescues us at His expense. And it is only through Him and His initiative that we are saved. We must believe that. We must trust in Him and not our works to be saved. Have you trusted Him to save you. Are you ready to turn from your sin and to the One who died for sin? Believe in Him. That’s the call of the Gospel. Believe in Him and you will have life. Life eternal.

And purpose for your life now because, as we just read, Jesus “*suffered for you, leaving you an example, so that you might follow in his steps.*”<sup>26</sup> We first must die to our self-justification so that we can find life. Then we must die to our self-interest so that others might.<sup>27</sup> As Paul said, Jesus “*gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works*” (Titus 2:12).

But notice that the compassionate, concrete, and costly action that is on display in the Samaritan (and eventually in the Savior) is called “*mercy*” by the lawyer (Luke 10:37). What a perfect summary for it! That’s why we sometimes refer to a church’s application of this text as “*mercy ministry.*” So I think it is important to remember what the Bible says to us about mercy. James, for example says, “*For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment*” (James 2:13). Jesus says essentially the same thing, but puts it positively, in the Beatitudes: “*Blessed are the merciful, for they shall receive mercy*” (Matthew 5:7). I don’t know about you, but that “*blessed*” state is one I want to walk in for the rest of my days.

Jesus was not saying that we merit God’s mercy by being merciful.<sup>28</sup> He was saying that those who are God’s people, those who have experienced God’s mercy, are themselves merciful and will receive God’s full mercy in the end. “*Showing mercy to one’s neighbor is evidence of having received mercy.*”<sup>29</sup> And if this is true, then loving our neighbor is a good litmus test for our love of God “*because it actually indicates the authenticity and health of our relationship with God.*”<sup>30</sup> As one writer put it, “*The gospel reminds us that Christ loved us when we had no capacity or desire to love him back. This transformational love sets us free from the shackles of comfort and self-protection to care for our neighbors.*”<sup>31</sup>

So are you? Are you *going* and *doing* likewise? Each of us needs to ask that on a *personal* level—are we individually obeying this command to do likewise? But we also need to ask the question on a *corporate* level—are we as a church obeying this command and doing likewise? And this brings us to what this whole sermon series has been building to and why I titled the series “S.O.S.” Unfortunately, we are out of time today. But you’ll want to be here next week as I explain how our church will aim to apply this text in the months and years ahead. How’s that for a cliffhanger? You’ve waited a couple months, so you can wait one more week...

Let’s pray...

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<sup>1</sup> As J. C. Ryle once put it, a good neighbor’s “charity should be seen not merely in his talking, but his acting—not merely in his profession, but in his practice.” J. C. Ryle, *Expository Thoughts on the Gospels, Luke* (1858; reprint Cambridge: James Clarke, 1976), 1:378.

<sup>2</sup> Charles R. Swindoll, *Insights on Luke* (SNTI; Grand Rapids: Zondervan, 2012), 279.

<sup>3</sup> Philip Graham Ryken, *Luke*, Vol. 1 (REC; Phillipsburg, NJ: P&R Publishing, 2009), 545-546.

<sup>4</sup> R. Kent Hughes, *Luke: That You May Know the Truth* (PW; Wheaton: Crossway, 1998), 391.

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<sup>5</sup> As Duane Litfin remarks, “when he said, ‘Go and do likewise,’ he was obviously referring to something more universal (abstract) than the specifics of what to do when you find an injured man beside the Jericho road. The details of the story were his indirect way of making a broader, more abstract point about showing mercy in general, a point that has wide applicability. Jesus refrained from providing this abstraction not because he disdained propositions, but for his own widely ignored but clearly stated pedagogical reasons. He regularly required his listeners to do the work of discerning his larger point for themselves: ‘He who has ears to hear, let him hear’ (Matt. 11:15). Thus any refusal to reflect on the larger point not only does not honor Jesus’s teaching; it evades it.” Duane Litfin, *Word Versus Deed: Resetting the Scales to a Biblical Balance* (Wheaton: Crossway, 2012), 111.

<sup>6</sup> “One often hears that the task of dealing with pain in the world is so vast that we do not know where to begin or how we can even hope to make a dent in what needs to be done. Such thinking can become an excuse for inaction. If I cannot know where to begin, I will not even start to help, because if I do, I will be overwhelmed. A better attitude is to pitch in where one feels a sense and ability to help. Maybe I cannot help everywhere, but I can help somewhere and try to do a meaningful work of service.” Darrell L. Bock, *Luke* (NIVAC; Grand Rapids: Zondervan, 1996), 302.

<sup>7</sup> Timothy Keller, *Ministries of Mercy: The Call of the Jericho Road*, 3 ed. (Phillipsburg, NJ: P&R Publishing, 2015), 99.

<sup>8</sup> *Ibid.*, 105.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*, 106.

<sup>11</sup> *Ibid.*

<sup>12</sup> Bock, 302. “Neighborliness comes in all shapes and sizes. It is limited only by our failure to see, feel, and respond.” *Ibid.*, 303.

<sup>13</sup> Charles H. Spurgeon, “The Good Samaritan,” *The Metropolitan Tabernacle Pulpit* (Pasadena, TX: Pilgrim, 1972), 23:357.

<sup>14</sup> His actions were proactive rather than merely passive or reactive. His was expensive service, but this was exactly our Lord’s point. The deeds of genuine neighbor love will often prove costly.” Litfin, 112.

<sup>15</sup> Bock, 301-302.

<sup>16</sup> D. A. Carson, “The Parable of the Good Samaritan,” in *D. A. Carson Sermon Library* (Bellingham, WA: Faithlife, 2016), Lk 10:25-37.

<sup>17</sup> Keller, *Ministries of Mercy*, 38.

<sup>18</sup> *Ibid.*, 71.

<sup>19</sup> Cited in Timothy Keller, *Generous Justice: How God’s Grace Makes Us Just* (New York: Penguin Books, 2010), 70.

<sup>20</sup> Dan Dewitt, *Sunny Side Up: The Breakfast Conversation That Could Change the World* (The Good Book Company, 2019), 58.

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*, 58-59.

<sup>23</sup> *Ibid.*, 59.

<sup>24</sup> John Piper, *What Jesus Demands from the World* (Wheaton: Crossway, 2006), 259.

<sup>25</sup> Thabiti Anyabwile, *Exalting Jesus in Luke* (CCE; Nashville: B&H Publishing Group, 2018), 182.

<sup>26</sup> As John Stott once remarked, “Deliberately and precisely [Jesus] made his mission the model for ours, saying, ‘as the Father has sent me, even so I send you.’ Therefore our understanding of the church’s mission must be deduced from our understanding of the Son’s.” Quoted in Litfin, 112.

<sup>27</sup> Carson, “The Parable of the Good Samaritan.”

<sup>28</sup> “We must remember this entire context of the parable of the Good Samaritan, or we can fall easily into the trap of moralism. Jesus is not telling us that we can be *saved* by imitating the Good Samaritan, even though he is clearly charging us to follow his pattern. Rather, Jesus is seeking to humble us with the love God *requires*, so we will be willing to receive the love God *offers*.” Keller, *Ministries of Mercy*, 38.

<sup>29</sup> Hughes, 393.

<sup>30</sup> Ryken, 388.

<sup>31</sup> Raleigh Sadler, “The One Who Showed Mercy,” accessed at the following website: <https://www.thegospelcoalition.org/article/the-one-who-showed-mercy/>.