

A Three-Fold Philosophy of Life

Introduction:

- A. Text: Lk.10:30-36– The parable of the good Samaritan.
- B. The usual approach to this passage:
 - 1. Usually interpreted as showing a contrast between religious people with the non-religious.
 - 2. The non-religious humanitarian is shown to be superior to the uncharitable religious persons.
 - 3. They then construe the whole as an answer to the question of how to inherit eternal life – with the conclusion that the only thing needful to eternal life is for one to do good to his fellow man.
- C. Such is NOT the message of the parable!
 - 1. While it is true the uncharitable and pitiless religious persons cannot be saved, it is likewise true the unreligious humanitarian is also without hope.
- D. Consider the countless humanitarian efforts that have been done as a result of this parable.
- E. What the passage is actually about.
 - 1. It was designed to teach us the valuable lesson of “who is our neighbor.”
 - 2. The story is divided into three parts which describe three kinds of people and their philosophies about things of this world.
 - 3. Lk.10:36,37– Jesus tells us to *“Go, and do thou likewise.”*
 - 4. One of them had the right philosophy.
- F. The right philosophy is summed up in one verse – Matt.7:12.
- G. We want to look at these three philosophies – how to identify them, who has them, and how to avoid the wrong ones.

I. The Philosophy of the Robbers.

- A. Consider all they did to the traveler.
- B. Their Philosophy was, **“What is yours is mine – I will take it”** – right down to the man’s life.
 - 1. Maybe they thought the public owed them something and they would just take it.
 - 2. Maybe they were just greedy and were lusting for something.
 - 3. Maybe they were just out for a good time.
- C. There are a lot of people who feel this way.
- D. These people have no feeling and act without mercy.
 - 1. They may ambush you like a snake when your back is turned.
 - 2. They may pose as your friend, the whole time plotting how they can rob you.
 - 3. They have no compassion for your hurt – “hey, it’s YOUR tough luck.”
- E. We would probably be surprised at how many respected men have this philosophy.
 - 1. They want to do it to the other fellow before he does it to them.
- F. This rule is sometimes called the “Iron Rule.”

II. The Philosophy of the Priest and Levite.

- A. Consider what they did.
 - 1. By coincidence a Priest came that way.
 - a. He saw the beaten man but passed by on the other side of the road.
 - 2. A Levite also came by.
 - a. He saw the man, came to him and looked upon him, then passed by on the other side.
- B. Their Philosophy, **“What is mine is mine – I will keep it.”**
 - 1. The person who has this philosophy does not feel he owes anyone anything.
- C. Consider their indifference toward the needs of others.
 - 1. They passed by on the other side.
 - 2. The priest didn’t want to be touched.
 - a. If he had been touched, he might have showed mercy.
 - b. He did not even come and look lest he be touched by the scene.

3. The Levite could not be touched.
 - a. He came and looked on him more closely, apparently, than the priest.
 - b. Yet, it did nothing for him – no compassion, no feeling for his hurt.
- D. Many are possessed of the same philosophy today.
 1. Some think we should not do to the other fellow until he does for us.
- E. This rule is sometimes called the “Brass Rule.”

III. The Philosophy of the Samaritan.

- A. Consider what the Samaritan did.
 1. He came where the robbed man was, saw him and had compassion on him.
 2. He went to him, bound up his wounds, pouring in oil and wine.
 3. Put him on his own beast, took him to an inn and took care of him.
 4. Paid for his care the following day and promised to pay more if needed.
- B. His philosophy, “**What is mine is yours – I will share.**”
 1. This man placed himself in the other man’s shoes.
 - a. Even though a Jew and probably hated him.
 2. He owed no one and no one owed him, but he was willing to share what he had.
 3. He was even willing to alter his schedule in order to help him – delaying his trip till the morrow.
- C. This man’s mercy bloomed.
 1. It was so **broad**.
 - a. He looked over the fact that he was a Jew who probably would hate him.
 2. It was also **long**.
 - a. He didn’t just administer first-aid – he didn’t do the least he could and then go his way.
 - b. He found him a place to stay, took care of him and paid the bill.
 3. It was also **high**.
 - a. He hired someone to care for him when he left – and promised to foot the bill.
 - b. He didn’t depend upon other people or agencies to care for him.
- D. How few of us possess this spirit.
 1. Yet must possess it.
 - a. Jesus taught it – Matt.7:12.
 - b. Paul taught it too – Gal.6:10; 1 Tim.6:17-19.
 - c. John as well – 1 Jn.3:17.
 - d. We are to do it too – “**Go and do likewise.**”
- E. This rule has been called the “Golden Rule.”

Conclusion:

- A. Which philosophy do you possess?
- B. We would make a lot more impressions in this life if we possessed the Samaritan Philosophy.