

July 10, 2016 “The Priest, the Levite, and the Samaritan” based on Luke 10:25-37

‘Garfield’ pulls down the shade. ‘Most favored nation’ policy. Jesus’ parable is exhibit A of the ‘Good Neighbor Policy of Christianity.’

- Jewish people look after their own. They support their kindred in the state of Israel in a phenomenal way. That’s what makes our parable so unique.

- Jesus, a Jew, introduces 3 other Jews: a priest, a Levite, and a battered traveler. One would think that they would have stopped to help.

- Rather, excuses were offered. 1. Afraid of contamination. 2. Fear of being accosted themselves. 3. Possibility of extended involvement. Duty over service, safety over risk, comfort over involvement.

What was the ‘real’ question? They asked “what will happen to me if I stop and help this man in need?” The question asked by the ‘hated Samaritan,’ “What will happen to this man if I do not come to his aid?”

- Albert Schwieterz did not ask what would happen to his prestige if he left his university job to help the needy in Africa. Abraham Lincoln wasn’t concerned about his reputation in signing the Emancipation Proclamation, freeing Blacks from slavery.

Jesus described this case as one of compassion, and a clear case of fulfilling the most important commandments: ‘loving God and loving my neighbor’.

- The measure of a Christian is not where they stand in moments of comfort and convenience, but where they stand in times of conflict and controversy. Compolo story.
- The lawyer asked, “what must I do to inherit eternal life?” Jesus answered, “obey the great commandments – to love God and love your neighbor!”
- Will you ‘pull down the shade’, walk by the ‘hurting person’ by the side of the road, or ignore the needs of your family, community, nation or world?
- Personal addition of week’s events.

So, “who is my neighbor?”