

When Caring Comes First

Luke 10:21-37

Introduction

We studied, in our last discussion, what a disciple is all about. We discovered, from Mark, chapter 6, that being a disciple means that we are:

- willing;
- abandoned;
- bold.

Jesus Christ had sent out seventy disciples and had paired them two by two. They came back quite excited and began declaring to Jesus all the things that they had done and all the things that they had taught.

Jesus responds with a very loving rebuke. He says, according to Luke 10:20, “Don’t rejoice in all the things that you are doing. Instead, rejoice that your names are written in the book of life.”

Now, at this point, Mark ends this story and continues to another story. Luke, however, fills in the rest of this story and tells what happens next. That is the reason we will study the Gospel of Luke today.

The Setting of the Parable

Let us begin at Luke 10:21a.

At that very time He rejoiced greatly in the Holy Spirit, . . .

It is interesting that on three occasions, we read that Jesus wept. This verse is the only time we read that Jesus rejoiced. That does not necessarily mean that He wept more than He rejoiced. However, this occasion was so significant in His rejoicing that the gospel writers included it.

What was Jesus rejoicing over? He was rejoicing over the fact that people had their names written in the Lamb’s book of life.

Look at what Jesus says, in Luke 10:21b,

. . . and said, “I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.”

Underline the words “wise and intelligent” that will help open the parable we will study today. The context is crucial to understanding this parable. Continue to Luke 10:22, as Jesus says,

“All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.”

Facts About the Lawyer

At this moment, a lawyer stands up. He is very troubled and asks a question of Jesus Christ. I think he is troubled and is asking questions because Jesus has just said a couple of things that have bothered him.

The first thing that I think bothered this lawyer is that Jesus has tied eternal life in with knowledge of Himself. However, a lawyer, a scribe, a Pharisee declared that eternal life is tied to the Law. These men had the Pentateuch, the first five books of the Old Testament, memorized. They knew all of the Law. So, I think, it bothered this lawyer that Jesus has just

said, “You need to know the Son, if you want to know that your name is written in the book of life.”

A second thing that I think bothered this lawyer is the fact that Jesus says, “All of these things are hidden from the wise and the intelligent.”

If there is a wise and intelligent person in Jerusalem, it is a lawyer, it is a scribe, it is a Pharisee. Jesus says, “Father, You have hidden this truth from them, and yet, You have revealed it to babies – the Gentiles; the Jews who do not have the Law memorized.”

It seems that Jesus is declaring that the gospel of the kingdom has come to those who are outside of the realm of the wise and the intelligent, or prudent, as your translation may read.

So, in Luke 10:25a, we are told,

And a lawyer stood up and put Him to the test, . . .

The words “put Him to the test” are very intense.

The reason I believe this lawyer was bothered is two-fold.

1. First, the manner in which the lawyer approached Jesus reveals that he was bothered.

This verse says he, “put Him to the test”. It could be translated that he, “thoroughly interrogated Him”.

I do not think the gospel writer included everything the lawyer asked Christ. He probably only gave the key question.

This lawyer may have spoken for a few minutes, declaring, with his oratorical ability, all the things that Jesus was saying that seemed contrary to the Law. Perhaps he was doing his best to back Jesus into a corner. He thoroughly put Christ to the test.

2. Secondly, the motive of this lawyer in his response to Jesus, reveals that he was bothered, as well.

Look at Luke 10:25b.

. . . “Teacher, what shall I do to inherit eternal life?”

The lawyer called Jesus, “Teacher,” or your translation may say, “Master”. I do not think he recognized Him as Lord, of course.

His motive, I think, is off, as well, in that he tested Jesus to trick Him. He asks a very difficult question, “What shall I do to inherit eternal life?”

Now, it would be wonderful to study this passage of scripture and find, at the end of it, a lawyer coming to Christ, would it not? He has asked a question that you and I must ask before we can ever know for certain that our names are written in the book of life. Everyone must ask, “What do I need to do to inherit the kingdom?”

Notice Jesus’ answer to this lawyer. He answers with a question, in Luke 10:26.

And He said to him, “What is written in the Law? How does it read to you?”

In other words, “How do you interpret what you read in the Law?”

It is fascinating that this lawyer did not have to say, “Oh, excuse me for a second, and let me go and get the Law. Now, let’s see . . . Genesis, Exodus, Leviticus, Deuteronomy.”

He had it memorized because he immediately responds, according to Luke 10:27, with,

. . . “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”

This lawyer quoted from the Shema. The Jewish people said this every day in their morning and evening prayers, as well as on the sabbath. The Shema was well known to all orthodox Jews – and this man was orthodox. He had it memorized. He knew the answer.

The problem was:

- he asked this question without any personal concern;
- he answered the question without any personal commitment.

Notice, in Luke 10:28,

He said to him, “You have answered correctly; do this and you will live.”

In other words, “You’ve answered well. You wanted to know how to have eternal life. You’ve given Me the correct answer.”

The lawyer had asked the question, obviously without any personal concern because of the manner and the motive in which he asked it. Then, he gives the right answer, “You need to love God with all of your heart, your soul, your strength, and your mind.”

And Jesus says, “That’s right. You do that and you’ll live.”

Notice that the lawyer adds another phrase from Leviticus 18. He quoted the first part from Deuteronomy 6, but then adds another phrase. He says, in the last part of Luke 10:27,

... ***“and your neighbor as yourself.”***

He did not need to add that, but he did. This lawyer was covering everything. He says, “You love God with all your heart, soul, strength, and mind, *and* you love your neighbor just like you love yourself.”

This guy had crossed his t’s and dotted his i’s perfectly. He knew the score. He knew exactly what it meant.

Jesus urged him to a personal commitment, in Luke 10:28b, saying,

... ***“do this and you will live.”***

However, notice Luke 10:29.

But wishing to justify himself, he said to Jesus, “And who is my neighbor?”

Oh, if only this lawyer had stopped at that point and asked the question, “Lord, I know it says to love God with all of my heart, my soul, my strength, and my mind, but how in the world can I do that? How in the world can I love my neighbor as myself? In fact, when I look at my life, I find that I can’t. How in the world can I do that?”

Then, Jesus Christ could have said, “You can love God like that when you first learn to love Me.”

We could have seen, in this passage, a tremendous conversion by a lawyer. Instead of that kind of response, however, the lawyer was intimidated.

The lawyer knew that he did not love God with all of his heart. He knew that he could not love his neighbor as himself. So, he sought to defend himself, saying, “Well, You tell me who my neighbor is. Then, maybe I’ll see.”

The Response of Jesus to the Lawyer

Jesus, in response to the lawyer, tells a story; a parable. And let me add that He responds very lovingly. He could have responded with “Look, that’s not what I asked you; that’s not the question. Don’t take Me down some rabbit trail.”

Jesus allowed him to do this, and then adopted a story to meet the lawyer’s need. Look at Luke 10:30a.

Jesus replied and said, “A certain man was going down from Jerusalem to Jericho, . . .”

The distance is about eighteen miles. It is a winding road that literally, goes down in a very steep descent. This highway was known as the “highway of robbers”. So, you could almost assume what is going to happen next. Continue to Luke 10:30b.

... ***and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.***

In other words, the robbers left thinking this man was dead.

Then, Jesus says, in Luke 10:31a,

And by chance a priest was going down on that road, . . .

He did not say, “And wouldn’t you know, one of your priests comes by.”

No. He says, in a very loving way, “And just suppose, . . .”

I think most of us would have probably thrown a name in there. He left it out. Continue to Luke 10:31b,

... ***and when he saw him, he passed by on the other side.***

Three characters will emerge from this parable.

1. The first character in this parable is a priest.

Now it is easy to throw stones at these men, although we are certainly not going to do that. However, understand that this priest walked by on the other side of the road perhaps, because he knew that if he, as a priest, touched a dead body, he was ceremonially unclean for a least a week; for seven days.

So this priest comes by and evidently, as this verse implies, he is on the side of the road that the man is perhaps, lying in the ditch. He sees the man and perhaps, thinks he is dead, and knows, “Wait a second! I’ve got to stick to ceremony. If I touch him; if I help him, I’m ceremonially unclean. I can’t go to the temple for seven days.”

He then goes all the way over to the other side of the road, just in case anyone is looking, and continues on his way down the road.

This priest’s response was governed by the religious ceremony of his day. God’s Law had allowed for compassion, yet this man – a priest – had failed to evidence it.

2. The second person that emerges in this parable is a non-priestly Levite.

Look at Luke 10:32.

Likewise a Levite also, when he came to the place and saw him, he passed by on the other side.

Now it is interesting that the Levite did a little more than the priest. We are told, in this verse, that he actually “saw him”. So this Levite is walking down the side of the road on which the man is lying and he sees him in the ditch. Instead of shifting gears and getting into the other lane, as the priest had done, he walks down into the ditch and looks at the man. Perhaps he takes a sandal and nudges a leg and says, “Yeah, the guy looks dead to me. Should I help him or shouldn’t I?”

I really think that Levite perhaps, stood there for a moment or two, thinking, “What am I going to do?”

Then, he looks this way and he looks that way, and thinks, “Nobody will see if I leave.”

He goes back up to the road and walks to the other side.

Some commentators think that these men continued on the other side of the road for quite a ways, just in case someone asked them, “Did you see that guy in the ditch?”

“No, I was on the right hand side of the road.”

I do not know what was in the minds of these first two men in this parable, but ceremony controlled their response.

Let me mention something about the Levite that I think, makes this response even more tragic. There were three people in this economy that benefited from the welfare system that God had ordained; that God had set up. Every three years, the Jews gave a particular tithe that supported the widow, the orphan, and the Levite. A Levite did not have any inheritance in the land and had no personal assets, he was a recipient of the compassion of Israel. He lived and fed his family because someone was compassionate and gave to that system. Yet, as a recipient of compassion, he was unable to evidence that same compassion to someone in need.

3. The third character, as Jesus continues this parable, is a Samaritan.

Look at Luke 10:33a.

But a Samaritan, . . .

Uh-oh. I can just see the crowd begin to murmur. Their hatred for the Samaritans was excruciating. To the orthodox Jew, a Samaritan was considered less than a dog.

It is as if Jesus is saying, “Let’s see, who else can I think of to come by? Oh, I know, I’ll get someone that everyone in this crowd despises.”

So He says, in Luke 10:33,

But a Samaritan, who was on a journey, came upon him; and when he saw him, . . .

Now let me give five things that reveal the hatred of the Jews for the Samaritans.

- First, Jews publicly cursed Samaritans in the synagogue because they hated them so much.
- Secondly, Jews prayed that Samaritans would not have any part in the resurrection.

Now that is wonderful, isn’t it? They prayed, “Lord, when You come, leave them out of it.”

That is the same as if we prayed, “Lord, when You come, if we’re living in the rapture, leave ‘so and so’ out; leave them here.”

- Thirdly, Jews would never accept a Samaritan as a proselyte to Judaism, yet they would accept Gentiles.

They Jews were propagating the kingdom. However, if a Samaritan wanted to convert, they would say, in effect, “Oh, you’re a Samaritan. Sorry, the gospel isn’t for you.”

- Fourthly, Jews considered eating the food of a Samaritan as equal to eating swine’s flesh.

We know what Jews thought about pork.

- Fifthly – and this one startled me – the Jews said, “It is better to suffer than to accept the help of a Samaritan.”

I had to lean back in my chair and let my imagination run. The Jews thought, “It is better to suffer than to accept the help of some Samaritan.”

I had to pull out the encyclopedia and do some research on Samaritans because my memory was getting a little fuzzy on some of the facts. I found that way back when, the division began because the Samaritans were half-breeds and they lived in the northern kingdom and the orthodox Jews lived in the southern kingdom. A lot of the problem revolved around the north-south division. I could say a few

things about a similar division in this country, but I will refrain!

These Samaritans were “Yankees”; they were Yankee Jews. By the way, I hate to admit it, but I am a Yankee. However, I am a southerner, now that I live in the south.

Imagine though, that you are a southerner hanging on the edge of a cliff. You are hanging onto a twig and the twig is about to break. Then, you hear footsteps. A man comes to help you, but before he reaches down, you say, “Wait! Wait! Where are you from?”

“I’m from Michigan.”

“Let me die.”

It is tragic to think of these two men bypassing this individual because of their ceremony. Yet, how wonderful it is to think that this third kind of man helped.

I read some very tragic stories this past week, in some books that I was perusing. We see such stories in the newspaper time and time again.

There was the story of a young man who was riding on the subway. He was quietly minding his own business, when he was suddenly attacked by thugs who repeatedly stabbed him. Eleven people just sat there and watched. Now I, and you also, I am sure, would have been afraid to help because they might have attacked me too. However, when the thugs left, the people still just sat there and watched the man lying in a pool of blood.

How can you explain a woman coming home to her apartment and being attacked and then, for thirty minutes, seventeen neighbors watching without ever calling on the telephone for a policeman?

How can you explain a woman shopping on Fifth Avenue in Manhattan during the busy time of day, falling and breaking her leg and for forty minutes, crying for help, while businessmen step over her; people walk their dogs around her; everyone ignores her? Finally, a taxi driver pulled over, hauled her into the cab, and took her to the hospital.

How do you explain these stories? I think there is a quality that is becoming less and less visible in our country. I think the quality is less and less visible in the New Testament church. It is compassion; care.

Jesus Christ says, in Luke 10:33,

But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

Compassion comes from the Greek word “splanchnon”. It is kind of a gross word that literally refers to the intestines. It is a word that refers to a gut feeling. This is not sympathy; this is empathy. This is not saying, “Isn’t that tragic – robbers on the ‘highway of robbers’”. We need to do something in Jerusalem about all of these thieves,” and then, walking along. This is someone who goes down into the ditch and says, “Let me help.”

Now this word “splanchnon” is used in reference to Jesus Christ several times. He had compassion on the multitude. He had compassion on the blind man. Turn, in fact, to Psalm 145. This is a quality that all of the Jews, rabbis, and religious leaders, knew was a quality of God’s character. They had studied the writings of David, the Psalmist. Psalm 145:8 (KJV) says,

The Lord is gracious, and full of compassion [“splanchnon” in the Septuagint]; slow to anger, and of great mercy.

All of the religious rulers had it down pat. They did everything just right. They had the Law memorized. They knew exactly what they were doing. Yet, they had no compassion.

Jesus Christ says, “You know that this compassion is part of the heart of God. I have, as the Son of God, evidenced this compassion in My ministry. And, guess who else has it? A Samaritan.”

I John 3:17 (KJV) says,

But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

This gets back to the gut. If you see a brother in need and you shut up your “bowels of compassion,” then “how dwelleth the love of God in” you?

Notice what the Samaritan does, in Luke 10:34.

and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and . . .

The wine, by the way, would have a soothing, medicinal effect, perhaps as a disinfectant. So, the Samaritan takes care of this man’s wounds and takes

him to an inn and then . . . dumps him off and says, "I've done my duty." No. What are we told?

. . . took care of him.

He takes care of the man through the night, at least. Continue to Luke 10:35a.

On the next day he took out two denarii and gave them to the innkeeper . . .

One-twelfth of a denarii, from the research I have done, would have taken care of one day's lodging. So the Samaritan was taking care of twenty-four days of lodging. He was taking care of this man's hotel bill for an entire month. Then, in Luke 10:35b,

. . . and [the Samaritan] said, "Take care of him; and whatever more you spend, when I return I will repay you."

He tells the innkeeper, "If you spend more than I have given you, then when I come back through this town, I'll pay the bill."

Notice that Jesus Christ will now go back to the question of this lawyer, in Luke 10:19,

. . . who is my neighbor?

Carefully note what Jesus is going to do. The lawyer asks this question and Jesus comes back to it and restates it. He, in effect, says, "Don't ask who your neighbor is, ask to whom you should be a neighbor."

Look at Jesus' restated question in Luke 10:36.

Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?

This is fascinating, is it not? The question is not, "Who is worthy of my love?" The question is not, "Who am I supposed to serve?" The question is, "Am I serving? Am I loving right now? Who am I a neighbor to at this very moment?"

Lessons From This Parable

I think Jesus intended to teach several lessons from this parable. Let me suggest two.

1. The first lesson is that ceremonial or religious observances do not guarantee eternal life.

The priest and the Levite were loaded with ceremony; they had it down pat.

Ladies and gentlemen, if we translate that into this century, you and I need to understand that we will not gain eternal life by going through the baptistery. We will not gain eternal life by going through the choir

loft; by going through a perfect attendance in Sunday school; by going through the membership of a local church. That is not the way we will gain eternal life. It is, "Do we love God, through the person of His Son, with our heart, with our soul, with our strength, and with our mind?"

2. The second lesson from this parable is that love for God is demonstrated by compassion toward others.

Now I know, if you are anything like me, you would like to just kind of skirt this topic. It sounds like I am talking about works salvation. I am not. However, we cannot divorce from salvation, the simple truth that it is evidenced; that is made clear; that is proven by the fact that we love.

As Jesus said, in John 13:35,

By this all men will know that you are My disciples, if you have love for one another.

Turn to some very strong words in I John 3. We will briefly look at several verses that clearly give the impression that loving is *so* associated with Christianity. To say, "I am a Christian," without loving, is to prove that you are, in fact, not.

Many people claim to know the truth, but notice I John 3:10-11.

By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. For this is the message which you have heard from the beginning, that we should love one another;

Skip to I John 3:14-16.

We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

Look at I John 3:18.

Little children, let us not love with word or with tongue, but in deed and truth.

Let me stop because in this parable, we have the priest and the Levite; in this, we have you and me. We are walking down the street and there is a guy in the gutter who has been beaten. We go over to him

and say, “My friend, can I pray with you. I want to pray that God will give you a special sense of His presence. Let’s pray. Amen.” Or, we go to the individual who is in pain and say, “Did you know Romans 8:28 is in the Bible? Let me quote it for you. It’s wonderful.”

Let us not love with word or tongue, but not in deed. Ask, “Can I bake something? Can I cut the front yard? Can I serve? Can I baby-sit? Can I put out chairs? Can I do anything?” That is proving love.

Continue to I John 3:19. This is how we know that we are abiding in the truth.

We will know by this that we are of the truth, and will assure our heart before Him [God]

Look at I John 4:16.

We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

These are pretty strong words. Look at I John 3:20.

If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.

I really believe that, in the mind of John as he penned these words, he was probably thinking of this parable and this lawyer. It is one thing to say that we love God, but if we do not love our neighbor, we are thereby proving that we do not love God.

That is the message and I think that is what Jesus Christ intended to teach.

Let me give an illustration of compassion. Turn to II Timothy, chapter 1. I want to turn the spotlight on an individual today, that you may have never heard of. In fact, I have a hard time pronouncing his name, which is Onesiphorus. I may call him Russ, for short, so I do not stumble over his name! Look at II Timothy 1:16-17.

The Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains; but when he was in Rome, he eagerly searched for me and found me –

Onesiphorus is a businessman from Ephesus. He is making a trip, which I think, is specifically to visit Paul. At this time, Paul is in jail in Rome.

Onesiphorus goes to visit Paul, and in fact, as this verse indicates, he diligently sought for him.

Let me read something that Alexander Whyte, one of the old prince of preachers, wrote about Onesiphorus. Note this carefully.

Paul might be the greatest of the apostles to Onesiphorus. And he may be all that, and far more than all that, to you and to me. He was only number ‘so and so’ to the soldier who was chained night and day to Paul’s right hand. You would not have known Paul from any other convict in our own penal settlements. Paul was simply number 5, or number 50, or number 500, or any such number. From one barrack prison, therefore, to another, he went about seeking for Paul. Day after day; week after week; often insulted; often threatened; often ill-used; often arrested and detained until he was set free again. Only after great suffering and great expense – at last, his arms were around Paul. The two old men were kissing one another and weeping, to the amazement of all the prisoners who saw the scene.

Onesiphorus had “splagchnon,” or gut feeling. He found out that the apostle Paul was in jail. I can see him, going up to some burley soldier, “Hey, is Paul here? He’s otherwise known as Saul of Tarsus.”

“Well, let me check.”

He goes in and says, “Is there a Paul in here?”

Three guys raise their hands. So he comes back out and says, “I’ve got three in here.”

Onesiphorus says, “Well, go back in there and ask if one of them is the apostle of Jesus Christ.”

“Is Paul, the apostle of Jesus Christ, here?”

Imagine the mockery, the reproof, and the fact that he gave away his reputation to search for this old man who was going to die – because he had compassion.

In II Timothy 4:11a, in fact, Paul says,

Only Luke is with me . . .

Everyone else is in Asia. Yet, Onesiphorus makes a trip just to encourage.

I do not think he walked in and said, “Paul, I’d like to be mentioned in II Timothy.” Or, “Paul, I’ve got a theological question and I need an answer.” Or,

“Paul, I’d love to be able to go back home and say that I rubbed shoulders with the great apostle.”

No. I think he said, “Paul, I just wanted to come by. I’ve been looking all over for you in Rome. In fact, I’ve been arrested and detained because I just want to put my arms around you and let you know I love you.”

Wow!

Application – A Good Samaritan .

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Let me give three things that a good Samaritan does, by way of application.

1. Number one, a good Samaritan gives without concern for remuneration.

This Samaritan pulled out the equivalent of two hundred dollars in today’s economy. He said, “Look, I don’t know who this guy is, but he needs help. Here is two hundred dollars. Help him out.”

“Are you going to get paid back?”

“No. I don’t even know if this guy has a cent on him, but you take this money anyway.”

There was no thought of remuneration.

I wonder how many Christians today, would give to a church if the church’s tax exempt status was taken away. I think we are probably moving in that direction.

You might think, “Well, now you’re meddling. Just keep moving.”

I wonder how many of us give to the Lord because we are going to get a crown in heaven, and we are building our mansions, and there are jewels that are waiting up there?

My friend, a good Samaritan serves with compassion, without any thought of remuneration.

2. Number two, a good Samaritan cares without concern for the religious status quo.

I love the illustration of William Carey. He stood up in a church meeting and asked all the elders and the people to support him. He wanted to go to India to preach the gospel to the heathen.

Someone stood up and said, “Man, sit down. You don’t know what you’re talking about. Leave the heathen to somebody else. That’s not the church’s business.”

I think being a good Samaritan means being misunderstood perhaps, especially by the religious status quo. They might say, “We’ve got your job description all mapped out. You stay within these confines and we’ll know you’re of God.”

Yet, the good Samaritan perhaps, destroyed his reputation. He was certainly defiled by the religious world. He was contaminated; he was dirty.

I think, ladies and gentlemen, we need to evaluate our own lives by asking the question, “Are we good Samaritans? Do we give, without any thought of remuneration.”

I read an illustration, by one of my favorite authors, of a seventy-one year old lady who died of malnutrition. She had begged at the back doors of her neighbors for years. The clothing that she wore was from the Salvation Army. She died from, literally, starvation.

This lady did not have any known relatives, so the state came in. They found two keys that led them to two safety deposit boxes in two different banks. In the first box, they found seven hundred AT&T stocks and a cash bundle totaling \$200,000. They went to the next bank and found just cash, about \$600,000 worth. She had over a million dollars to her name – and she died of malnutrition.

Now that is an exaggerated illustration. However, you and I tend to hoard too, do we not? We are possessive with our possessions. We build fences around our lives. We build walls. And we say, “Don’t interrupt me.”

3. Number three, a good Samaritan serves without concern for recognition.

Let me read a poem to you.

You know, Lord, how I serve You

With great emotional fervor

In the limelight.

You know how eagerly I speak for You

At the women’s club.

You know how I effervesce when I

Promote a fellowship group.

You know my genuine enthusiasm

At a Bible study.

But how would I react, I wonder

*If You pointed to a basin of water
And asked me to wash the callused feet
Of a bent and wrinkled old woman
Day after day
Month after month
In a room where nobody saw
And nobody knew.*

Let us bring back the ingredient of compassion.
You might ask, "How? How am I ever to love my neighbor as myself?"
We can love our neighbor as ourselves by operating in that first statement made by the lawyer that was so correct – by loving God, through Jesus Christ, with all our heart, with all our soul, with all our strength, and with all our mind.

This manuscript is from a sermon preached on 1/24/1988 by Stephen Davey.

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