

# Luke 10:25-37

## *"Who is my Neighbor?"*

*April 27, 2025*

### 1. Intro

- a. What shall I do to inherit eternal life?
  - i. When it comes to important questions we need to be asking, this certainly ranks at the top of the list, doesn't it?
    - 1. We all want to know what God's will is for our life here on earth...
    - 2. We all want to know what our purpose is for our brief lifetime...
      - a. But the reality is, our lifetime is just a tiny little speck on the timeline of eternity
        - i. As James writes in James 4:14...
          - 1. <sup>14</sup>*What is your life? For you are a mist that appears for a little time and then vanishes.*
        - ii. We certainly want to glorify God in our lives,
          - 1. But we cannot forget... we are all immortal beings
            - a. We are all going to spend eternity SOMEWHERE
              - i. We will either spend eternity in LIFE
              - ii. Or we will spend eternity in DEATH
            - 2. And so, whether the lawyer in our passage had right motives or not, he DID ask the right question
              - a. Verse 25 of Luke chapter 10 reads...

### 2. Luke 10:25-26

- a. <sup>25</sup>*And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"* <sup>26</sup>*He said to him, "What is written in the Law? How do you read it?"*
  - i. Now, it is absolutely crucial to pay close attention to the wording in this conversation
    - 1. The lawyer asks Jesus, "What shall I DO to inherit eternal life?"
      - a. In other words...
        - i. What WORKS can I do to earn my way into heaven?
        - ii. What ladder can I climb to find my way to God?
          - 1. The lawyer came to Jesus with the framework of a works-based salvation,
            - a. So, Jesus answered him within that same framework
    - 2. "OK," Jesus said, "You want to earn your way in by your good works... well, the only way to do that is through the Law. So what does the Law say? How do you read it?"
      - a. The lawyer responds to Jesus' question in verse 27...

### 3. Luke 10:27

- a. <sup>27</sup>*And he answered, "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."*
  - i. This first response is what Jesus would say in Matthew 22:38 is the "Great and first commandment"
    - 1. It comes directly from the Hebrew *Shema*, which is the daily prayer of the Jewish people found in Deuteronomy 6:4,
      - a. <sup>4</sup>*Hear, O Israel: The Lord our God, the Lord is one.* <sup>5</sup>*You shall love the Lord your God with all your heart and with all your soul and with all your might.*
        - i. Since the days of Moses, the Israelites had prayed this prayer, every single day

1. And, as was commanded in the following verses in Deuteronomy 6,
  - a. They would teach these words to their children
  - b. They would talk about them all throughout the day
  - c. They would bind them on their hands and on their foreheads
  - d. And they would write them on the doorposts of their homes
2. Love the Lord your God with all your heart, soul, strength, and mind was DEEPLY engraved upon the hearts of every true Israelite
- ii. The second response from the lawyer is grounded in Leviticus 19, as God continues to expand upon the Laws He had given to His people
  1. He teaches them in verses 9 and 10 about not harvesting all the way up to the edge of their crops, but instead, to leave the edges for the poor and needy in the land
  2. He teaches them in verses 11 and 12 not to lie to one another, and to not swear by His name
  3. He teaches them in verses 13 through 17 that they should not oppress their neighbors or rob them, they should not have injustice in their courts, and they should not hate their brother in their hearts
    - a. And then the Lord God concludes in verse 18,
      - i. *<sup>18</sup>You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.*
    - b. And Jesus would again say in Matthew 22, this is the second great commandment
      - i. So, he responds to the lawyer in verse 28...

#### 4. Luke 10:28

- a. *<sup>28</sup>And he said to him, "You have answered correctly; do this, and you will live."*
  - i. We'll come back to Jesus' response in just a bit...
    1. Now, the lawyer would have done well to just end the conversation there
      - a. But, like most lawyers, he wanted to keep on talking
        - i. And so, verse 29 says...

#### 5. Luke 10:29

- a. *<sup>29</sup>But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"*
  - i. Luke, through the inspiration of the Holy Spirit, reveals to us that this lawyer was still too focused on HIMSELF and HIS OWN good works
    1. He had no problem loving his neighbor, as long as his neighbor was someone he liked
      - a. A fellow Jew who knew the commands of God, just as he did
      - b. A fellow Israelite who upheld the Word of the Lord, just as he did
      - c. Maybe even a fellow lawyer, who was held in high regard by all the people for his astute interpretations of the Holy Scriptures...
        - i. Just as he himself was
    2. In THAT case, the lawyer had nailed the second great commandment
      - a. And in his own self-righteous heart, he was a JUST man
  - ii. But Jesus is pretty good at sifting through all of our self-righteous attempts to justify ourselves,
    1. So in verse 30, he tells the lawyer this story...

#### 6. Luke 10:30-37

- a. <sup>30</sup>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."
- b. In this well-known Parable, there are essentially five main characters...
  - i. In verse 30, we're introduced to the first character, "the man," who was traveling down from Jerusalem to Jericho
    1. Some commentators believe that this man was a Jewish man
      - a. Matthew Henry even says that this man was an "honest Jew, traveling peaceably upon his lawful business down the road..."
        - i. Now, I love Matthew Henry's commentary, but the truth is, we are given ZERO facts about this man
          1. We don't know if he's Jewish
          2. We don't know if he's honest
          3. We don't even know if he's a good man
    2. Jesus doesn't tell us ANY of these things
      - a. And I believe that his vagueness is intentional
        - i. For ANY of us, at ANY time, in ANY place, could find ourselves in the place of this man
          1. Here in the comforts of the US, we live under the illusion that we're safe from harm
            - a. But it is just an illusion, isn't it?
        - ii. No matter our station in life, no matter our wealth, no matter which side of the tracks we live on, any of us could end up in distressed circumstances such as this man
          1. And in those moments, we hope and pray that there will be one like the Samaritan who comes down the road
    3. So we have the unidentified man...
  - ii. Then the next character, or group of characters, that we meet are the robbers
    1. Again, you read through various commentaries, and you get a lot of speculation about who these robbers might be
      - a. Some suggest that they are Arabian bandits that were frequently found in this area
      - b. Some suggest that they could have been a band of rogue Roman soldiers taking advantage of the poor Jewish citizens
        - i. But we simply do not know who these robbers were
          1. We DO know that there was a stretch of road between Jerusalem and Jericho that went through a wilderness area
          2. And in this stretch of road, there were so many robberies and murders committed in those days that the historian Jerome called this stretch, *Adomim*...
            - a. Which is translated, "The Bloody Way"

- c. But again, the vagueness of Jesus' description of these robbers reminds us that we live in a broken and fallen and sinful world
  - i. And those who would follow after Satan are just like their master...
    - 1. They are prowling around like a roaring lion, seeking those they might devour
      - a. And they indeed did seek to devour this man, as they stripped him, beat him, and left him half dead
  - ii. These are the villains in the story, but we very quickly find out that they are not the ONLY villains
    - 1. For the next character we meet is the priest
- iii. The priests of the Old Testament were to be the men of God
  - 1. They were the mediators, bringing the sacrifices of the people before God in his Holy Temple
    - a. They led the people of Israel in worship in their many festivals and holy days
      - i. They often served as judges to help maintain justice and order among the people of God
    - b. And they were entrusted as the custodians of the Law
      - i. It was the priests who were to teach the people how to properly love the Lord their God with all their heart, soul, strength, and mind
      - ii. It was the priests who were to teach the people how to properly love their neighbor
        - 1. And it was the priest, who saw the man lying on the side of the road, naked and beaten half to death...
          - a. And he quickly shuffled off to the other side of the road, leaving the man to die
  - 2. What is staggering about this incident is that history tells us that there were upwards of around TWELVE THOUSAND priests stationed in the city of Jericho
    - a. These priests would have constantly been traveling this road back and forth from their homes in Jericho, to the Temple in Jerusalem
      - i. And so the implication that Jesus was making here is clear...
        - 1. Twelve thousand priests regularly traveled this road to go to the Temple
        - 2. Robbers and bandits made their attacks here on this one stretch so often that it became known as "The Bloody Way"
        - 3. Therefore, what Jesus is likely insinuating here is that these thousands of priests encountered victims like this man OFTEN
          - a. And these priests OFTEN moved to the other side of the road, and they ignored those they had been entrusted to shepherd
  - 3. Why would they do such a thing?
    - a. Maybe they were afraid that if they stopped to help, the same thing could happen to them
    - b. Maybe they were afraid that these victims might already be dead, and if they touched them, then they themselves would become ceremonially unclean, according to Old Testament Law
    - c. Maybe, if they were to be honest with their hearts, they no longer cared about anyone but themselves
      - i. Like the priests of Ezekiel's day, they were guilty of doing violence to the law of God, and of profaning His holy name

1. And so it is no surprise that it was the chief priests who all gathered together against Jesus to accuse him on the day of his crucifixion
  - a. If they were willing to testify against the Son of God, then they certainly were not going to care about some random victim on the side of the road
4. The priest didn't rob or beat this poor man
  - a. But he most assuredly became complicit in the crime when he chose to look the other way
- iv. Our fourth character, the Levite, didn't do any better, did he?
  1. In fact, he did the very same thing that the priest did
    - a. He saw the injured man
    - b. He walked past him on the other side of the road
    - c. And he as well broke the second great commandment, as he failed to love his neighbor
  2. If you think back to the lawyer who was trying to justify his own self-righteousness...
    - a. Well, Jesus just pulled the rug out from underneath him
      - i. The religious leaders in this story failed
      - ii. The ones with whom this lawyer could most relate, ended up being the ones who did not uphold the Law
        1. Which leads us to our fifth and main character...
  - v. The Samaritan
    1. And in the Samaritan, we see an IMMEDIATE contrast
      - a. Where the priest and the Levite walked away in fear and pride and self-preservation...
        - i. The Samaritan stopped
          1. For HIS heart was full of COMPASSION
      - b. The Samaritan's compassion led him to put himself in great danger, as he intentionally stopped on "The Bloody Way," and took the time to bandage the man's wounds, and treat them with oil and wine
      - c. The Samaritan's compassion led him to sacrifice his own comfort, as he placed the wounded man on his animal, and chose to walk the rest of the way to the inn
      - d. The Samaritan's compassion led him to act in a way that was RADICALLY generous, as he paid for the man's food and lodging with two whole days' worth of wages
        - i. And then on top of that, the Samaritan told the innkeeper to give this man whatever else he needed, and he would reimburse him on his way back
          1. The Samaritan's COMPASSION led to incredible ACTION
    - c. So Jesus concludes his parable, and he asks the lawyer, *"Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"*
      - i. The man responds with the obvious answer...
        1. *"The one who showed him mercy"*
          - a. And Jesus says to him, *"You go, and do likewise."*
        2. I find it interesting that the lawyer didn't say in his answer, "The Samaritan who showed him mercy,"
          - a. But instead, just, "the ONE who showed him mercy"

- i. If you know the history of the Samaritan people, its not too hard to imagine that the lawyer was not pleased at all with the story that Jesus just told
- d. You see, the divide between the Samaritans and the Jews was deeply rooted in the history of Israel
  - i. If you remember your Old Testament history, the Kingdom of Israel, once united under King David and King Solomon, quickly fell into civil war after Solomon's death
    - 1. The Southern Kingdom of Judah remained under the rule of the kings who came from David's line
      - a. But the Northern Kingdom of Israel broke away, and they formed their own country, with their own kings
        - i. These kings by and large were unfaithful to the Lord, so it didn't take long before God sent the army of the Assyrians to destroy the northern Kingdom
      - b. But the Assyrians didn't destroy it entirely
        - i. Instead, they left the poor and the needy behind
        - ii. And then they repopulated the land with foreigners that they had brought in
          - 1. So over time, the Jewish people that had been left behind intermarried with these foreigners
            - a. And these half-Jewish, half Gentile people became known as the Samaritans
      - c. The Samaritans would eventually build a temple for themselves on Mount Gerizim, and they began to teach that THEY were the TRUE descendants of Israel, and the preservers of the TRUE religion
        - i. They held to the writings of Moses in the Pentateuch, but they rejected all the other writings that are found in the Old Testament today
        - ii. And the Samaritans would stand against Nehemiah in Nehemiah 4:1-5, alongside Nehemiah's enemies, Sanballat and Tobiah
          - 1. As they stood in opposition to the rebuilding of the great wall of Jerusalem
- e. It's no wonder that, when we begin the New Testament, we see things happening like John chapter 4, where Jesus interacts with the Samaritan woman at the well
  - i. And she's shocked that he would even ask her for a drink of water
    - 1. *"How is it that YOU, a Jew, ask for a drink from ME, a woman of Samaria?"* she asks
      - a. As Jesus begins to speak to her of spiritual things, and he exposes the truth of her sinful past, the Samaritan woman shifts the conversation to the old argument about worship...
        - i. *"Our fathers worshiped on this mountain,"* she said, likely referring to Mt Gerizim, *"but you say that in Jerusalem is the place where people ought to worship..."*
          - 1. The old conflicts were still deeply in place
    - ii. Or, as we read a few weeks ago, back in Luke chapter 9, when Jesus sent some messengers into a Samaritan town to prepare for his arrival, but they rejected him instead
      - 1. It's hard to forget the reaction of James and John, the Sons of Thunder as Jesus called them, as they said to him...
        - a. *"Lord, do you want us to tell fire to come down from heaven and consume them?"*
          - i. The old animosities were still deeply entrenched

- f. And so, when Jesus tells this Parable to the lawyer, and the hero of the story – the one who truly proves to be a neighbor...
  - i. When that person turns out to be a SAMARITAN
    1. Well, the lawyer can't even bring himself to mention the name, Samaritan
      - a. The old prejudices were still deeply ingrained in his heart
        - i. My guess is that "mercy towards others" was the last thing on this lawyer's mind as Jesus ended the conversation
7. So what, then, is the application for us today?
  - a. Obviously, we want to know the answer to the question as well, don't we?
    - i. Who is my neighbor???
  1. Just drawing from this story, we can come up with three clear pictures of who our neighbor is...
    - b. The first is, that our neighbors are those who are different from us POLITICALLY
    - c. The second is, that our neighbors are those who are different from us ETHNICALLY
    - d. And third, our neighbors are those who are different from us SPIRITUALLY
8. So first... who is my neighbor?
  - a. My neighbor, who I am called to love as myself, is the one who differs from me POLITICALLY
    - i. Think about the roots of the divide between the Jews and the Samaritans
      1. Long before armies of Assyria came into the land...
      2. Long before the Jews that were left behind intermarried with the foreigners...
      3. Long before they built their own temple...
        - a. The Kingdom of Israel split into two
          - i. As was mentioned earlier, the Southern Kingdom stayed true to the line of David
            1. That doesn't mean that they always had good kings
              - a. But at least they kept within the lineage of the man chosen by God
              - b. At least they remained in the homeland of Judea and Jerusalem
              - c. At least they still had the Temple of God
          - ii. But the northern Kingdom, which would be established in Samaria...
            1. They were the rebels
              - a. They were the ones who departed from the law of the Lord
              - b. They were the ones who rejected God's appointed king
              - c. We could even say, they were the ones who began to adopt and institute a radically liberal agenda...
                - i. As they so often modeled their government after the pagan nations that surrounded them
          - iii. If you think the divide between Republicans and Democrats is deep in our day, it's just a shallow ditch compared to the massive chasm between the Jew and the Samaritan
      - ii. And yet, who is proven to be the TRUE neighbor in Jesus' parable?
        1. It is the one who would have had VAST political differences from the Jewish lawyer
          - a. It is the Samaritan who Jesus holds up as the model in this story... not the Jewish priest, or the Jewish Levite
            - i. And Jesus didn't just talk about these things – he modeled them for us as well
              1. Think about the men he chose to be his disciples...

- a. He had a bunch of blue-collar Jewish fishermen in Peter and Andrew, and James and John
    - b. He had Matthew, a tax collector, one who was hated by almost every Jew in the land
    - c. And he had Simon the Zealot, a man who firmly believed in the use of violence and political terrorism against their Roman oppressors
  - 2. Jesus serves as the highest example for us in every good
    - a. And so, it is fitting that, in showing us who our neighbor is that we are to love as ourselves, he would choose men from all across the political spectrum
      - i. And he would say to them, *"It is by your love for one another that the world will know that you are my disciples"*
  - iii. Brothers and sisters in Christ, there are most certainly MANY troubling issues on our political spectrum that we are in today
    - 1. As followers of Jesus Christ, we should in no way condone the murder of innocent babies in the womb
    - 2. As the people of God, we should in no way condone things that go against His design such as homosexuality, or gay marriage, or any form of transgenderism
    - 3. As the people of The Book, we should in no way cast our votes for those who openly mock and disdain and reject the Word of God
      - a. HOWEVER, if we choose not to love those who differ from us politically...
        - i. Then we are not truly loving our neighbor
        - ii. And therefore, we are breaking the commands of God
      - b. This is no small, secondary, insignificant command, friends
        - i. The second great commandment is to love our neighbor as ourselves
          - 1. And according to Jesus, our neighbor includes all those who differ from us POLITICALLY
  - b. Now, I want to remind us that if this is the SECOND great commandment, then there must be a FIRST great commandment that supersedes the second
    - i. As we've established earlier, the FIRST and GREATEST commandment is this...
      - 1. To love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind
        - a. So, yes, we are to love those who differ politically from us
        - b. But, AS WE LOVE THEM, we are to remind them that there is a God in Heaven who has given us very clear commands by which we are to live
          - i. He's given very clear commands about the sanctity of life
          - ii. He's given very clear commands about the sanctity and design of marriage
          - iii. He's given very clear commands about how we are to live lives of holiness and purity and reverent worship
      - ii. So, when we encounter those who differ from us POLITICALLY, we choose to love them from a heart full of compassion and full of mercy...
        - 1. We love them just as we would love ourselves
      - iii. But at the same time, we love God FIRST, by graciously and firmly standing firm upon the truth of His Word
        - 1. Our calling is to obey BOTH commandments
- 9. So who else is my neighbor?
  - a. Well, my neighbor is all those who differ from me ETHNICALLY
    - i. It has been rightly said that,



1. "The most segregated hour of Christian America is eleven o'clock on Sunday morning"
  - a. Is that not still the case in our land sixty years later?
    - i. Now don't misunderstand me here... I am not looking to create any kind of unbiblical sense of "white guilt"
      1. The problem spans across almost every ethnicity
        - a. Yes, most of our churches here in Sapulpa are made up of mostly white people
        - b. But we also have churches that are specifically Hispanic churches
        - c. We also have churches that are specifically black churches
      - ii. So it's not just that the whites have segregated themselves from everyone else
        1. It's that, for the most part, EVERYONE has segregated themselves from everyone else
      - ii. So yes, I believe that the quote mentioned a moment ago still rings true today... the most segregated hour in our nation is this hour that we are in right now
        1. And this stands as evidence against us, that we are not loving our neighbor well
  - b. Remember, the Samaritans and the Jews were DEEPLY divided, not just because of their politics, but because of the intermarrying with foreigners that the Samaritans had done centuries before
    - i. God's laws against intermarriage had been violated
      1. The pure bloodlines of the Jewish people had been contaminated
        - a. The anger against this situation had grown so heightened that Nehemiah writes near the end of his book that he took those who were guilty of intermarrying with foreigners, and he beat them and pulled out their beards
          - i. The ETHNIC divides ran DEEP between the Jews and the Samaritans
    - ii. And yet, again, who proved to be the true neighbor in Jesus' story?
      1. The Samaritan!
        - a. Jesus once again modeled this for us in his conversation with the Samaritan woman at the well
          - i. But don't forget that, AFTER the conversation with the woman at the well, Jesus went into the Samaritan town for two days, to dwell among them and teach them of the Kingdom...
            1. And MANY believed because of his word
    - iii. And of course, right before his ascension into heaven in Acts chapter 1, Jesus tells his disciples,
      1. <sup>8</sup>"You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea AND SAMARIA, and to the end of the earth."
        - a. Brothers and sisters, the Gospel is for every ethnicity
        - b. The Gospel is for every tribe and tongue
        - c. The Gospel is for all the foreigners who dwell in our land
    - iv. And let me say this without equivocation...
      1. The Gospel is for all the foreigners who dwell in our land, both legally AND illegally
        - a. Yes, we love God FIRST by reminding those who are here illegally that God commands us to submit to all governing authorities...
          - i. And that they are disobeying God by breaking our immigration laws
        - b. But AT THE SAME TIME, we are to love them as we love ourselves
          - i. We are to love them with hearts full of compassion

- ii. We are to love them with hearts full of mercy
  - v. Who is our neighbor?
    - 1. It is those who differ from us politically
    - 2. It is those who differ from us ethnically
- 10. And it is those who differ from us SPIRITUALLY
  - a. Think again about what the Samaritans had done...
    - i. They had built their own Temple in their own land
    - ii. They had instituted their own systems of worship
    - iii. They had disregarded 34 out of the 39 books in the Old Testament
      - 1. It is safe to say, they had created a FALSE religion
        - a. Yet who was the true neighbor in Jesus' story?
        - b. Who did Jesus go and spend two days with, ministering to the people and proclaiming the Kingdom
        - c. Who did Jesus tell his disciples to go share the good news with after they had received the Holy Spirit
          - i. The answer is, THE SAMARITANS... those who worshiped a false god made in their own image
  - b. My friends, brothers and sisters in the church, how will the Gospel of the Kingdom of God expand into areas of Muslim control, if we as the church refuse to love our Muslim neighbors?
    - i. How will the cults of the Mormons and the Jehovah's Witnesses be overcome, if we refuse to love our Mormon and Jehovah Witness neighbors?
      - 1. How will the Church go to the Hindus... the Buddhists... the Secular Atheists...
        - a. How will we reach any of these groups with the Gospel if we continue to look at them as "the enemy?"
          - i. How will lives be transformed if we refuse to show compassion and mercy to those who worship the false gods?
            - 1. How will the name of Jesus be known in every corner of the earth, if we as the church refuse to love our neighbors who differ from us SPIRITUALLY? Or ETHNICALLY? Or POLITICALLY?
- 11. This whole conversation started with one question from the lawyer...
  - a. What must I do to inherit eternal life?
    - i. The lawyer thought that he could do a bunch of good works to earn his way into heaven
      - 1. He even tried to justify himself according to his own, self-righteous standards
    - ii. But Jesus turned everything upside down, with one simple story
      - 1. With this one story, Jesus upended what it meant to be righteous
      - 2. With this one story, Jesus changed what it meant to live according to the law of God
      - 3. With this one story, Jesus reveals that eternal life isn't earned by our good deeds
        - a. Eternal life comes from a completely transformed heart
          - i. A heart that is fully surrendered to Christ as both Savior AND King
          - ii. A heart that looks at people the way that Jesus looked at people
            - 1. Regardless of their political affiliation
            - 2. Regardless of their ethnicity
            - 3. Regardless of their pagan ways
        - iii. Jesus looked upon the people with compassion, for he knew that they were sheep without a shepherd
        - iv. Jesus looked upon the people with mercy, for he knew that they were incapable of saving themselves
    - b. Jesus FULLY upheld the first and great commandment, by living his life in perfect, joyful obedience to the will of his Father

- c. And Jesus FULLY upheld the second great commandment by loving his neighbor...
  - i. You... me... the liberal politician in Washington... the illegal immigrant trying to make a better way for his family... the Muslim... the Hindu... the atheist
    - 1. For at one point we were ALL enemies of his Father
      - a. And yet Jesus chose to love us, his neighbors, perfectly – by going to the cross and paying the price for our sin
      - b. He showed compassion to a people who deserved no compassion
      - c. He showed mercy to a people who deserved no mercy
- d. And his call to us who have been redeemed by his precious blood is the same call to the lawyer at the end of the passage...
  - i. You go, and do likewise!