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GOOD MORNING – Bobby Schuller (BS) and Hannah Schuller (HS)

BS: This is the day the Lord has made. We will rejoice and be glad in it. Good morning.

HS: And hello visitors and church family. Man, we're so happy that you're here. Thank you for joining us. You know God is not the great I was. God is the great I Am here with us now, and He loves you.

BS: Amen. We're so glad you're here with us this morning, for those of you who are watching on television or online and all of you who are here in the house, we're just so glad you're here, and we're going to believe that we're going to leave here different than when we came. We gather here for an audience of one, for Jesus Christ, but we also know that He meets us when we come boldly in faith, so let's do that today. I also want to say a special welcome to Steve and Joy Wright. Steve is the senior pastor at one of our churches in our Presbytery, St. Peter's by the Sea in Huntington Beach, so welcome. It's so nice to have you here. Let's honor him and welcome them for coming. Let's begin with a word of prayer. Father, we thank you so much for your kindness to us. Many of us are going through tough times, and we're praying, Father for your Holy Spirit to have just the spirit of rest and an openness to your ideas and your heart and your love for us. Help us to learn from your word today. We're here because we love you, and it's in Jesus' name we pray, all God's people said, amen.

HS: Amen. Turn to the person next to you and say God loves you and so do I.

SCRIPTURE – Luke 10,30-37 – Hannah Schuller

In preparation for the message, Luke 10:30-37: In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road when he saw the man, he passed by the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey and brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' "Which of these three do you think was a neighbor to the man who fell into the hands of the robbers?" The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise." Yes, Lord, amen.

INTERVIEW – Sopha Rush (SR) – Bobby Schuller (BS)

Sopha Rush is an author, a co-host of Moms Actually, and the founder of Live Deeply Rooted, a community of women who joined together and strive to live deeply rooted in Christ in all areas of their lives. Her new book, 100 Days of Living Deeply Rooted: A Devotional Journal, encourages readers to pause and reflect on the highs and lows of their day while diving into scripture.

SR: Hello..

BS: Sopha hi, welcome.

SR: Hi, can you guys hear me?

BS: We can hear you fine. Thank you for being with us today. So tell us..

SR: Thank you so much for having me.

BS: Of course. Tell us a little bit about your story and about your faith journey.

SR: Yes, so I am a wife, I am a mother of two crazy wild kids, two little boys, a four-year-old and a two-year-old, and they give me a run for my money, but I love them dearly. I grew up in Chicago in the inner cities of Chicago Illinois, and I come from a big family. I have five siblings. I grew up in a single parent household. And when I turned 13, my mom ended up sending a few of my siblings and I to a children's home, which is kind of like foster care. She couldn't take care of us, and so we ended up moving to a Christian children's home, and that's where I learned who God was and what that looked like having a relationship with the Lord, and that's where I gave my life over to God when I was 13 years old.

BS: So you were 13. I mean you must have.. I mean you're saying it in a positive voice, but in a way, it must have been pretty hard for you as just a kid to feel sort of abandoned by your mom.

SR: You know what, I was at that moment, in the moment that I was at the children's home, I was very scared. I felt very fearful because I literally; all my family and friends were in Chicago. I didn't know anybody. I moved to the smallest little country town of 1,600 people. No one looked like me and so I'd never seen a cornfield, either. Like I literally went from the city's bright lights, loud noise, I had a train going right past my window, to complete silence and darkness. And so, I did feel really scared. I felt abandoned and I think that's where God met me was in my loneliness and my brokenness and I'm like feeling like nobody was there for me. Yes, God just really came in and picked me up.

BS: And so you went from that to being a mother yourself. As you said, you got two beautiful kids and a beautiful husband, I'm sure. Tell us little bit about.. so this community.. I want to get to this book but tell me about the community you started.

SR: Yes, so like I said, it was really hard for me to go from living at the children's home, getting to college. I had to find a way to get to college. I had no car, no money, literally I had a family that kind of took me in and helped me get to college. They were a family from church, and it was just really so thoughtful of them to take me in. I worked on their farm for the summer, and they helped me get to college, but when I was in college, I didn't really have a support system. I didn't have anybody to mentor me. And I was just going through a really hard time in college, feeling alone again, once again. And so I created a blog and I started "Live Deeply Rooted." And I just really wanted a space for women to feel safe, to feel like they could relate to somebody in any season of life in whatever they're walking through. They didn't have to do it alone. And so that's kind of how Live Deeply Rooted was birthed. It was birthed a little bit out of pain, and a little bit out of like I don't have to walk through life alone. Like God didn't intend for me to walk through this life alone, and I don't want anybody to feel the way that I felt, so that's why I created it.

BS: That's awesome. So, the community is really an online community focused around this blog, and the idea of being deeply rooted is this Jesus' idea. Tell us about that idea. So, what is the deeply rooted idea and how is it contrary to how most of us are living?

SR: So, it's really hard to live in a world that is not centered around God. This world is telling us one thing and we have these young women who are trying to figure out themselves, because I remember being in college, not sure who I was. I didn't really understand like my identity. I struggled a lot with my identity. And so, I just wanted women to know like you can still live and be on fire for God in this world, this worldly world because this isn't our home. We know that. And so, I just wanted a community based on having that ability for us to just connect and lean on each other and hold each other accountable. So that is why I wanted to create a platform that was based on like living deeply rooted. Like being sold out for Christ. Being in your word, and just like really, truly trying every day to honor God with our lives. And so..

BS: That's awesome.

SR: ..that's why I started it.

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BS: I love it, and I love this book, too. I mean devotionals have always been, I think, an important part of my Christian walk. I think a lot of Christians have.. it's hard when you're a parent, but you do your best. You try to wake up in the morning, and of course the best part of my day is.. the best part of waking up is Starbucks in my cup. I know it used to be Folgers, but I enjoy just like sitting there and like reading, and a lot of times I'll have a devotional or a book. So, you guide people through a hundred days, and you really challenge them not to just blast through the book, but to take kind of like one day at a time to sort of root your own life in Christ.

SR: Yes, so in this book, in this journal, there are a hundred devotionals, and in each day, there is a prayer that goes with the devotional as well as scripture, so that you have a little bit of everything, as well as a space for you to journal. That's like my number one thing is journaling. That's what really got me through pretty much my whole life when I started at the children's home until college, and even now as a mom of two, like I'm very intentional with journaling. But this devotional has a space to be able to write out and just create time with the Lord. And so I just wanted something that was tangible but also you're able to do it in 10 to 15/20 minutes, something quick, or longer if you wanted to make it long, but something that a mom can do who don't have a lot of time in the mornings or for someone who has the time that they can do, so it's very versatile.

BS: Well, Sopha Rush, thank you so much for your book. It's called A Hundred Days of Living Deeply Rooted, and I know you're encouraging, not just women, but everybody to be deeply rooted in God, to not hurry, to slow down and know how loved we are.

SR: Yes.

BS: Thank you so much for being with us today. We appreciate you.

SR: Thank you. It was such an honor. I'm so honored to be here today, so thank you for having me.

BS: Thanks so much, Sopha. God bless you.

SR: You too.

DECLARATION – Bobby Schuller

Would you stand with us? We're going to say this creed together as we do every Sunday. Hold your hands out like this as a way of receiving from the Holy Spirit. Let's say this together: I'm not what I do. I'm not what I have. I'm not what people say about me. I am the beloved of God. It's who I am. No one can take it from me. I don't have to worry, I don't have to hurry, I can trust my friend Jesus and share His love with my neighbor. Thanks, that's the gospel. That's the truth. God loves you, He's proud of you, He sees you, and we do too. We're so glad you're here.

MESSAGE – Bobby Schuller - God Didn't Make You Busy

That's a great place to start with today's message. Today I want to say something that I know you already believe, but everyone needs this reminder, including me, just how precious people are. The soul is a very fragile thing. People are a lot more fragile, especially the tough ones on the outside. A lot of people who seem really tough, those who have a hard wall, it's because they got burned a lot probably when they were kids, and they had to learn to power up to defend themselves and to not let anybody in. It's so easy when you see that grump that lives down the street who's mean to everybody, or that person at your job who's rude to everyone, or when you think of people that are just really bad about communicating or are hurtful or harmful to forget that they were a little child once, and to forget the stories that every single person has. All of us are born innocent and pure and ready to take on the world, and then all of us, even Jeff Bezos. Even the ones that seem like they have it all have faced really tough things in life and have really suffered. Some people have suffered more than others, it's true, but people are precious, precious things to God. And you know what, they're precious to you, too, aren't they.

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And in the same way, God loved us and loves us even when we are at our lowest, even when we've made mistakes. One of the best kind of lives we can live is one where we just learn to forgive people and hold life loosely and love our neighbor. That's actually the fullest, richest, best life we can live, and that's why Jesus teaches us to live that way. There are even people in our lives that we do appreciate and we do love, but something happens in life, its proprieties, and religious duties, or sometimes its things like you're just in a hurry, you're just busy, your job is taking a lot from you, or whatever it is, that we forget your kids aren't going to be kids forever. They're going to be teenagers soon, and I heard that's a tough time. I don't know, I don't have a teenager yet. I've got a 12-year-old. She thinks she's a teenager. I've got about another year until I go into full blown. And teenagers aren't teenagers forever. You're not going to have your kids the way they are that way forever. You're not going to have your parents forever. You're not going to have your siblings forever. You're not going to have your spouse forever. The moments that we have with them, although sometimes the people we love and live with can be annoying, and we argue over things like what to watch and not taking the trash out or leaving the toilet seat up or whatever it is that annoy us about the people that we do life with, the truth is when they're gone, we'll miss them. Value the people that you do life with, and the best way to do that is to take life slowly and to remember that people that sometimes are annoying or bother you a lot of times are hurting people and have a sad story somewhere in their timeline and deserve a little forgiveness and mercy. Forgiving people is the best way to live life. That brings us to the parable today. Today we're talking on one of the most preached parables ever. I try and follow the lectionary so that I don't really choose my scriptures, I just let the lectionary choose for me and I just go with it. And today, we're going with the Good Samaritan. It's a passage you've heard a million times, if you've grown up in church. But I think the message of the Good Samaritan is lost. Good Samaritan is not as much about helping someone on the side of the road, and it is that, it's about loving people that make your stomach turn. It's about loving people that live near you that bother you. It's about loving annoying people. It's about loving extra grace.. we call it in the church, extra grace required, EGR's. EGR's. And understanding that when I needed mercy, someone out there gave it to me and that the Lord gave it to me and He forgave me when I was a sinner, and I can love people that aren't perfect, too. And in fact, that's a good way to live life. It's not like a sacrifice, it's the fullest, best, richest way to live. Before we get to that, a word on parables. A parable is a short story, like a fairy tale or a myth. It's something that probably didn't happen, it's just something that's made up. It's a made-up story to tell something that's true. A story that in general you can pull a lot of truths from but drives home the word of God. And the rabbis and Jesus loved to use parables to teach the truth. So, in those days, the idea was that the parable gave the Bible handles, like the way you put handles on a basket. That without parables, you can still grab a basket and kind of hold it like this, but it's kind of hard to hold. But if you have handles on it, it's pretty easy to pick up, and these parables help you truly understand. The rabbis used to love to say that when you understood a parable, you have heard it and you have heard it, you have seen it and you have seen it. So, in rabbinic culture, there's two ways to see something, and there's two ways to hear something. Okay? So, like for example, we'll go with this parable. The first parable in the Bible in the Old Testament is a parable that the Prophet Nathan tells King David. Now you might know this story. King David was a legendary figure, and months ago I kind of talked about the arc of his life, and how he had this meteoric rise and was this amazing man of God and was a good, moral person, and then towards the end of his life, just everything in his life became selfish and sinful. And the peak of that was when he murdered Uriah the Hittite. The story goes like this: David was in his temple and Mt. Zion, where the old city of Jerusalem was, it was just like a hill that looked like the shape of an armrest on a sofa where the temple and the palace were at the top, so if you're at the top, you can see down and see everything. And the Bible says, and illicitly, that when the kings went off to war in that age, David stayed home.

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What does that mean to you when I say that? The kings go off to war, and King David stays home. David's getting lazy. Nobody wants to go to war. He's going to let his soldiers and his generals do that, and he's going to stay back and watch the Super Bowl. You see, so he's going to stay back and play Call of Duty II and make some popcorn and throw back some beers and sit on the sofa and be lazy, right? This is David. It's showing that he's falling into kind of like a shameful, lasciviousness. And while he's there, one night, scratching his belly and yawning, he walks out onto his porch and looks down and sees, the Bible says, Bathsheba, a beautiful woman bathing. She was probably just washing her feet and her hands before going in. She wasn't naked. But he saw her and thought she was beautiful. And so, he sent one of his men to invite her to the palace, she comes up and we don't have any details, but it just says that he laid with her. It was Uriah's wife, and it was an evil thing. And so, he lays with this woman, she goes back to her house. A few weeks go by, and a message comes from her and says my lord, I'm pregnant. So, she's pregnant. And her husband is still gone off to war. So, what's she supposed to do? So, David gets Uriah, her husband, to come back and throws a little meal for him in the palace, just says thanks for serving; thank you for your service. You're a true patriot. We're so grateful that you're fighting for Judah out there, etc., right? And then he says, and just to say thank you, I'm going to let you go home and be with your wife for a few days to hopefully cover it up. And he says, thank you. And then he finds out that the soldier, instead of going home to his wife, is laying on a mat in the street. And so, he sends word, why are you laying on a mat in the street? And Uriah, full of honor, says to the king: all of my brothers in arms are out there in the field sleeping and in danger. How can I go home to be with my wife and eat a meal with her and lay with her when they all have to sleep out in the cold. And David's going, oye gaval, what am I going to do now? So, he's put to shame, again, because King David isn't with his men. And so, then his last resolve to cover his tracks, he sends Uriah back, orders the general to effectively murder him by charging the city and then pulling back and allowing Uriah to be left alone with no guard. Uriah dies and King David takes Bathsheba, his wife to be his own wife, and this is incredibly horrible, right? It's a murder and a bunch of other things. So, God sends the Prophet Nathan to judge David, and Nathan uses the first parable in the Bible. He says, my lord, I need to tell you about something. There is a rich man who had all the cattle and sheep in a field, a wealthy man with lots of land and property. And he had a neighbor, a poor man who all he had was one ewe lamb that he raised from just a babe, and it was like a pet, a member of the family. And everyone loved the little ewe lamb. And when the rich man had a visitor come to be with him, instead of taking one of his own sheep or cattle, he took that one little ewe lamb from his poor neighbor, killed it and fed it to the visitor. And of course, King David stands up and full of wrath, being the judge of the nations said, this man shall be arrested and executed! Right? Now pause there. Right? David heard, but he didn't hear. David saw, but he didn't see. Right? He understood what was just and right, but he didn't understand yet what Nathan was getting to. And then Nathan looks at him and says you are this man! At that point, David saw, and he saw. He heard and he had heard. And so that's where this phrase comes from. When the rabbis say you have seen and you have seen, you have heard, and you have heard. So, when we read in the Bible in passages like Isaiah, or when Jesus says things, I will speak so that they will hear but they won't hear, or they will see but they will be blind, or they won't see. They will hear the message and they will get it, but they will not apply it to themselves. They will get it, and they will want to enforce it on everybody else, but not me. And that is the danger of every sermon I give is that when the Holy Spirit, through the scripture is trying to say something to you, you hear this message that's for you and you go gosh, John needs to hear this sermon. Well, I am sending this to my sister! Right? It's when you hear it, but it's for someone else, right? It's another political party, or it's another religious group, or it's your next-door neighbor, or it's somebody you work with, that although God has a word for them, too, when the Lord speaks to you through His word, the first place we ought to go is the mirror and say:

Lord how can I learn from this, and that's what the parable ought to do. And if you were a disciple and you understood, and you took it for yourself, this is for me, Jesus or rabbi would say to you, you've seen and you've seen. You've heard and you've heard. Blessed are you for this was not revealed to you by man but by the Holy Spirit. So, that brings us to the Good Samaritan. The purpose of the Good Samaritan is not really to teach us to help people on the side of the road, although we ought to do that. It's not about helping suffering people, but the Bible does instruct us to do that. It's actually about loving your enemies, or loving people that make your stomach turn. Its answering a question. It's an answer to a question when Jesus is asked who is my neighbor. So, we'll start there. Luke chapter 10, verse 25 says that "on one occasion, an expert in the law stood up to test Jesus." That sounds negative. This is actually an honor. So, the teacher of the law would be like a seminary professor, and he's doing this to say that he wants to learn more from Jesus, so it's an honor. It's not a negative thing. "Teacher, he asked, what must I do to inherit eternal life? Jesus, being a good rabbi and Jew responds with a question with a question. What is written in the law, he replied? How do you read it? The man answers" and this is important. This actually shows that this man is a student, in some ways, of Jesus. He answered, "love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and love your neighbor as yourself." Just to pause here for a minute. This version of Deuteronomy is the way Jesus Himself framed it. He's the first one to do this. These two verses here, one's from Deuteronomy and one is from Leviticus, the one in Deuteronomy is one of the most famous Bible verses, its Deuteronomy 6:5, where it says you shall love the Lord with all your heart, all your soul and all your, and the word in Hebrew is meod, which means very. So, if you translate it literally, the Bible says in Deuteronomy, you shall love the Lord all your heart, all your soul and all your very. And if it sounds weird in English, trust me, it sounds weird in Hebrew, too. And this has driven many Jewish rabbis crazy. Why did Moses write it this way? What does this mean? It almost sounds like if you got like a three- or four-year-old that was trying to express something, and say I just love the Lord with all my heart and all my soul and all my very! It's what it feels like. And so, they don't know how to translate it, and they often say might. But you almost get the essence of it when you say very, don't you. And so, lots of people ask rabbis, what does it mean very? And Jesus replaces the word "very" just before this with the word "mind." The word "mind" is not mentioned in the Old Testament. So, when this teacher of the Old Testament says you shall love the Lord with your mind, it shows that he has been listening to Jesus, learning from Him, and repeating back to His teacher what he previously learned. Right? So, I understand from you, rabbi, this is the way I can attain eternal life. And Jesus says "you've answered correctly. Do this and you will live." Now that word "eternal life" doesn't just mean heaven, and it does, it means eternal life. It means life now. As I've said before, it's not just the length of your life, it's the quality of life. Eternal life is the quality of God's life. So many people don't want to live this way because it's like I'm going to live a bad life here so that I can have a good life when I die. That is not what the Bible says. This is a good life; this is the best life you can have here and when you die. All right. Okay, you get it. So, this is how you get the richness and the fullness of what it means to truly live. It's a philosophical question. Love your neighbor as yourself. Okay. So, then there's a long awkward pause because you can see the man wants to ask another question, but he's trying to figure out how to frame it. And the Bible says well, who is my neighbor? And it says he was wanting to justify himself. And that's a good question. Who's my neighbor? There were a lot of people who said my neighbor is only people who are fellow Jews. But there were other teachers who said your neighbor is anyone who dwells near you. So, which one is it? Which one's my neighbor? Which one is the one who really belongs to me? And in response, Jesus gives him this parable. He says that there was a Jewish man walking from Jerusalem down to Jericho. Now just pause for a minute. Jericho in Israel is way down in this Jordan River valley. So, Jerusalem you'll see on the left..

I'm sorry to the guy on Google images who I ripped this off from. I don't know who you are, but I loved this image. Way to go. I didn't make this, but on the left you can see, its perfect. Jerusalem is 2,500 hundred feet above sea level. It actually snows in Jerusalem in the winter. I'd love to go to Jerusalem when it's snowing. And Jericho is way down in this valley that's way, way down below sea level, just to the west of the Dead Sea. Dead Sea is 1,200 feet below sea level. It's the lowest point on planet earth, and actually the Sea of Galilee, I believe, is like 600 or so feet below sea level. So just put that in comparison. How many of you have been to Death Valley here in Southern California? So, you know Death Valley is very hot, and it is 250 feet below sea level. So, this is four times lower than that. And so, when you walk from Jerusalem down to Jericho, it's a 20-mile journey right down a mountain the whole way. So that means the roads look like this the whole way. It's a hike. When you walk from Jerusalem to Jericho, it's not a fat, nice gardened Roman road. You're not going to miss a guy that's on the side. You have to step over him. And the Bible says that there were two Sadducees. The first was a priest and the second was a Levite, and they were walking from Jerusalem to Jericho. That means they'd already done their temple duties; the role of a priest is to do all the temple duties, and to be clean before they do that. So, they were coming home from that. And both of them saw this man who had been beaten and robbed, and both of them walked around him. Now it's often interpreted that the reason they did that is because they were heartless. That's not it at all. That's not why they did it. They did it because the Bible told them to. If you are a Levite or a priest, you're not allowed to touch anyone who is dead. And so, you see a man, it says he was half dead, which is an expression saying he looked dead, but maybe he was alive but was probably dead, and because they didn't want to break the Torah because of propriety, they went around him. Jews in general were not supposed to touch the dead, in the same way that you're not supposed to eat bacon. There are some scenarios, if it's a family member you can do it, but a stranger you're not supposed to touch dead people, or else you become ceremonially unclean. So this story goes, and everybody there listening, by the way, thinks the third person's going to be a rabbi or a pharisee, so two Sadducees stepped around the man because they're so legalistic, and then a pharisee stopped and helped him, which by the way, a pharisee absolutely would have stopped to help the man because he was Jewish. A lot of us don't understand that the pharisees in Jesus' day, a lot of them were really good people. Not all of them were bad. And they had rules that human life comes before some of these other clean laws or whatever. Okay. But instead of saying a pharisee or a fellow Jew or a prophet or an Essene or some good character, Jesus chooses a Samaritan. Now on the list of good versus bad in those days, you probably already know, Samaritans were on the very bottom, just below prostitutes and tax collectors. They were scum. The.. what is it? I always.. West Side.. West (KEYBOARD PLAYS) West Side Story. (KEYBOARD PLAYS) Yes, something like that. Okay. And what were the two families? The sharks and the jets. Thank you! I always get it muddled with Romeo and Juliet, but it is supposed to copy Romeo and Juliet, right? The Capulets and the Montagues? I got a C in English. The Samaritans and the Jews were like this but worse, and it went back hundreds of years. And the Jews were at fault, too. Both were at fault. There was a king, a Jewish king John Hyrcanus.. I can never say his name, Hyrcanus who destroyed the temple on Mount Gerizim a hundred years before this. He just went up and destroyed it. So, the Jews and the Samaritan's had the same Torah, almost identical, it was a little bit different, all the same practices, the ways of praying, but they hated each other. They were close but not close enough. And so, the Samaritans were the worst of the worst, and they find that it's the Samaritan, not a fellow Jew who stops and helps a rival. A rival. If you went into Samaria, they would beat you up and murder you. If a Samaritan went into Israel or Judah, they'd beat you up and murder you. They hated each other. And so, Jesus picks the kind of person that would make everybody there, make their stomach turn. We don't even like to say their name. And Jesus says that it's this guy that stops and helps his enemy.

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He bandages his wounds, he puts him on his donkey, he takes him to an inn, he pays money to make sure that the innkeeper, those are people that were considered dishonest in those days, would care for him, and says whatever you do to care for him, I'll reimburse you, and I'm going to come back and check up on him. And then Jesus asks the teacher of the law, probably knowing his heart, who was the man's neighbor? And do you remember what the teacher of the law said? He couldn't even bring himself to say Samaritan. He just says the one who showed mercy. The one who showed mercy. And Jesus says that's right. Now go and do likewise. Go and do likewise. You see, the passage is not as much about helping people who are in trouble, and it is, it's about loving, loving your enemy. Loving people that make your stomach turn. You want to hear and hear this morning? You want to see and see this morning? Ask yourself who makes my stomach turn and know that that is someone you are called to love. Not out of duty, but because it's the best way to live life! Can we just say that a peaceful heart is better than an angry heart? Can we say that a merciful heart is better than a judgmental heart? Can we say a head that looks up is better than a nose that looks down? Can we say when we walk in mercy and kindness and slowness and affection towards people, when we let God be on the throne in judgment instead of Bobby Schuller, that that's better. That it's better not to judge, and it's better to live life loving what is good and hating what is evil, but not hating people. That an easy, relaxed life in Jesus' easy yoke is the best way to live. To know that when I was a sinner, God forgave me. I can forgive people, even when they're not saying they're sorry. I can do that, and that's just a better way to live life. And that's the message. That's what our country needs today, isn't it. I mean you just see.. I don't know how many people.. why people think if you shout and yell and ridicule and make comments online that you're going to convince people that disagree with you to agree with you. There is an allure of gentleness that is made available to us all, and that is the way to win people. You want to win people to your side, listen to them first. You want to win people to your side, love on them. Show them some mercy in a world that's unmerciful and uncaring. Can I get an amen from the house? This is the message of the Lord. And I'll just finish with this. So, God teaches us to love our enemies, but He just really wants us to love everybody, right? And it's so easy to forget even the people that we live with and do life with to fly by them. I'll finish with this story. This is Malcolm Gladwell, great hair. I love this guy. Great author. I really enjoy his books. Not a Christian author but does a lot of good stuff about what's happening in society wrote a book called, I think it was in Tipping Point, about these seminary students at Princeton. All of them said that the reason they went to seminary is they wanted to make the world a better place, or they wanted to help people. And so, they got two groups of seminary students, and they asked them to write a short sermon on the Good Samaritan, a story about helping someone else. And so, they all prepared these sermons, and then they would go from one building to the building next door where they would give their message. And then they hired an actor to dress in like a suit or plain clothes or something, and to be lying in the alleyway with makeup that makes him look beat up, lying face down, groaning and going like (MAKES GROANING SOUNDS) like this, like in trouble. And to see how many students who are giving a sermon on the Good Samaritan would stop and help this guy. They broke them into two groups. The first group they told, hey, you got a little extra time. Why don't you just head over now and relax there, and they'll call you when you're ready. Of that group, almost 70% of them stopped and helped the man. But in the second group, they said oh you're still here? They're expecting you. You were supposed to be there five/ten minutes ago. You better hurry and get over there now. Of that group, how many do you think stopped? Ten percent. So literally they actually kept moving the guy, too, to where he was in front of the door, they had to go in to give their sermon. So, they literally had people giving a sermon on the Good Samaritan that were literally stepping over a beaten, wounded man to talk about how you should help a beaten and wounded man. Were they bad people? They were just in a hurry. You see how hurry makes good people bad? It doesn't make you bad, it makes you blind.

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Hurry comes from a posture of importance. Whatever I'm doing now is way more important than whatever that is. I don't have time for that. Look, we've all been there. That's a part of the modern world. Can I just say today that hurry is eroding your life. You think life is going by you fast, its going by fast because you're hurrying. We can't love the people near us if we're in a hurry. Hurry doesn't make you faster, it makes you clumsy. When we're in a hurry, we can't see. We can't see and see. We can't hear and we can't hear. We can't see people that need someone to stop and pray with them or give them a hug or love on them a little bit. And we miss out on so many other wonderful opportunities, opportunities to do well to get a new job, to get a new relationship, a new friend, a new whatever. But when we hurry, we miss all those things, including the people that need us. And so many of the dangers that we face in life is hurrying past our kids, or hurrying past our parents, or past our neighbor, past our colleague. And that's not the way to live life, right? That's not eternal life. Eternal life is walking in the unhurried rhythms of grace and having eyes to see and ears to hear with the Holy Spirit in your body just at joy with the world and the life that God's given you. And that is what God has called us to have. You're not going to have your husband forever. You're not going to have your wife forever. You're not going to have your parents forever. You're not going to have your kids and they way they are today forever. You're not going to have your best friend forever. Enjoy every moment with the people God's given you. They are one of the greatest treasures you can have in life, the greatest gifts, and enjoy them, and enjoy it slowly. That's really what so much of life is about. So Father, we thank you for the people you've given us. We pray that you'd give us an unhurried heart, one that's relaxed because we have faith in you, because we trust you. Thank you that you do the saving, that you do the work, you do it, God. We just trust our lives to you. Forgive us of the times, Lord, we've hurried past the people we love, or the people that we don't like. And help us to have a heart that's just overflowing with agape love and compassion for the people in our world. We thank you that you called us, and you saved us, in Jesus' name, all God's people said, amen.

BENEDICTION – Bobby Schuller

BAAnd now the Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift His countenance upon you and give you His peace in the name of the Father, and of the Son, and of the Holy Spirit, amen.