

Hour of Power Deutschland  
Steinerne Furt 78  
86167 Augsburg

Telefon: 08 21 / 420 96 96  
Telefax: 08 21 / 420 96 97

E-Mail: [info@hourofpower.de](mailto:info@hourofpower.de)  
[www.hourofpower.de](http://www.hourofpower.de)

Baden-Württembergische Bank  
BLZ: 600 501 01  
Konto: 28 94 829

IBAN:  
DE43600501010002894829

BIC:  
SOLADEST600

Büro Schweiz:

Hour of Power Schweiz  
Seestr. 8  
8594 Güttingen  
Tel.: 071 690 07 81  
[info@hourofpower-schweiz.ch](mailto:info@hourofpower-schweiz.ch)  
[www.hourofpower-schweiz.ch](http://www.hourofpower-schweiz.ch)

Spendenkonto:

PostFinance AG, 3030 Bern  
Konto: 61-18359-6  
IBAN:  
CH1609000000610183596

Hour of Power 26.05.2024

### 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: Welcome visitors, welcome church family, it is such a joy to be with you. Did you know that God has never created an inferior person? The Bible says that you are God's workmanship, His masterpiece created for good work. You are loved.

BS: Amen. We're so glad you're all here and we believe God has a word for you. Haven's not here today, she's in Washington D.C. on her 8th grade trip! But Cohen's here to hold it down. Hi five, man. Count it, oh yes. Oh well, we'll get it. Let's pray. Father, we thank you so much for all you've done in our life. Our spirits are open to whatever it is you want to do today. We just believe, God, that you have something good in store for us today. We thank you that today things can turn around. We thank you that today we're going to put our faith in the word of God, not just in what we see. And we thank you, Lord that you have only good in store for us, and we're grateful for that and we love you. It's in Jesus' name we pray, all God's people said, amen.

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

### SCRIPTURE – Luke 10,33-37 – Hannah Schuller

In preparation for the message, Luke 10:33. 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, 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.' Jesus said, "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." The word of the Lord.

### INTERVIEW – Dr. Emily Smith

Dr. Emily Smith is an epidemiologist and global health expert, as well as an assistant professor of emergency medicine and surgery at Duke University. Also an author, her new book, *The Science of the Good Samaritan: Thinking Bigger About Loving Our Neighbors*, helps readers shift their mindset on what it means to love our neighbors well, and how to change our hearts to serve them better.

BS: Dr. Emily, hi, welcome. We're so glad you're here. Thank you for joining us.

ES: Thanks for having me! It's a pleasure for sure.

BS: Well can I start with a weird question. I'm pretty sure I know, but maybe I don't really know. What is an epidemiologist?

ES: Yes, I think before the pandemic, people thought we were skin doctors, like epidermists.

BS: Yes, sure.

ES: So most people know. What I like to say.. well I mean the "Jeopardy" definition is we are scientists at a population level. And so we look at the distribution and determinants of a disease. What I like to describe it as is clinicians are one-on-one, helping people get better, and we are people who help communities and populations get better.

BS: That's right. And the reason, of course, COVID.. I'm sure you had your hands full with trying to discern all the data and all of everything that was going on. What a mess! And glad that's mostly behind us. I'm so intrigued by the name of your book. It's not something I would piece together.

## Does God Bless Good Intentions?

It's the Science of the Good Samaritan. So what makes the Good Samaritan story, this old Hebrew, Christian parable, 2,000 years old, what makes it scientific? How is it a science?

ES: I love that question. To me it just feels like it comes naturally, because that's what I do. I grew up in the church, married to a pastor for 20 years now, so I just love the big-C church. I also really love science. I love a lot of data, because if you get that data correctly and weed through it, you can really see the margins of who is most at risk for lots of health problems, but also poverty. And so I remember the first time I heard my professor talk about epidemiology as looking at those that are on the side of the road, or he didn't say that, he said those on the margins, but my mind went oh that's the Good Samaritan story. It's quantifying those who are at need, and then hopefully not walking by. And now I get to do that in my own work in incredible places like Somaliland and Burundi, or going to the United Nations and talking about poverty, so that's how I see it. I see it very hands on.

BS: So you're really looking at.. like its crazy how many lives could be saved, or maybe another way of saying it is how many lives are destroyed by something as simple as mosquitos or dirty water, something that we don't think about being an issue here. Things like that are a major issue. Dysentery around the world, right?

ES: Oh absolutely. We just miss it because we're not in proximity to it, most of us aren't to poverty or a lot of those health issues that you just talked about. But when I work, it's an every day thing, and its families just like me. So I think the Good Samaritan story shows us those: who is on the side of the road, and then we have a choice. And I wanted to write a book about the "and also" of the story, because I love the part in the story of he stopped. So something intrinsically made him stop, and what was that? But he did more than that. He bandaged him, he paid for all of it, he took him to a place to recover. That's the "and also" of neighboring. It's the neighboring of giving food to a food pantry, and also the rest of our life reflecting it, too.

BS: One of the things I find interesting here is you really talk a lot about thinking, and thinking bigger about serving our neighbor. What is a way in which we're thinking small in serving a neighbor and what does it mean to move from that to like thinking bigger about helping those in need?

ES: I love that question because I think it's a faith question. For us of people of faith, we're here to put heaven on earth; to do our part on that. Because in heaven, there's no scarcity, there's no rich or poor, there's no need, there's no want on any level. And so to bring that here on earth, I think we can do a lot more than we probably think that we can. I don't think it's a lack of money or resources. I just think it's distributed incorrectly. And so what can we do, and it's challenging to figure that out. Some of our world views might be challenged but I think it's the heart of heaven to focus on it.

BS: What do you think of like in our daily life, what's a small thing we can do like in our daily life that maybe a lot of us may not even think about, but if we thought bigger, we would see it.

ES: Well I do have some very practical tips for families and children at the back of the book, but a lot of it is is on the centering and I think if we can notice more who Jesus centered on in the Bible, because He put little kiddos in the middle of crowds or the disciples. He stopped entire crowds for women who were bleeding or had used all of their money for their medical condition. So He centers differently than what the world is centered on. It's almost like this world is not made for neighboring, but He is. So I think if we can just pay attention to that, to Jesus, and then look for the sides of the road, and notice if we stop or not.

BS: That's great. The book is called The Science of the Good Samaritan: Thinking about loving our neighbors by epidemiologist Dr. Emily Smith. It's a great book. I want to encourage you to get it. Thanks so much, Dr. Emily, we appreciate you.

ES: Thank you for having me.

### DECLARATION – Bobby Schuller

No matter who you are, would you stand with us? We're going to say this creed together as we do every week. Hold your hands like this as a way of receiving from the Lord. 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. Amen, you may be seated.

### MESSAGE / PRAYER – Bobby Schuller – "Does God Bless Good Intentions?"

Today we'll talk about the famous Good Samaritan story. And I want to just begin by framing this story as an answer to a question. The question is: how do I get eternal life?

## Does God Bless Good Intentions?

Now I know if somebody asks me as a pastor today how do I get eternal life, my first answer is going to be to depend on Jesus Christ, that He was crucified for you, to believe on Him and you'll be saved, and that is true. But it's interesting that Jesus doesn't respond that way. That's because this phrase "eternal life" in Luke 10, which we're going to see in just a minute, doesn't just mean going to heaven when we die. The Greek word is "zoe," and the idea is that there is some richer, deeper awesome thing that comes inside of me now, into me, that causes me to live on even after this life is over. That causes me to get up in the morning excited about life. That causes me to walk around the block with a smile on my face, to reach out to my neighbor. This is the kind of life that the Jewish rabbis would talk about in Jesus' day, the idea of living in God's kingdom here and now that is so awesome it goes forever. And so Jesus answers that question with the Good Samaritan story. If we want to talk today about what it means to have an awesome life, we have to talk about sin, which is the thing that destroys eternal life inside of us. And many of us, we get a little turned off when we talk about sin. A lot of us grew up in legalistic households, and I think there's a reason for that, and I'm going to explain that in a minute. There's two types of sin. The first type of sin is the one that we're all thinking of. Theologically we call this a sin of commission. Sin of commission requires action, it's oftentimes something we say or do that harms someone, its often visible. When I was in high school or probably when you were in high school, you might have gone to a church that said something like: Don't drink, don't smoke, don't chew, don't go with girls that do. Right? It's the kind of thing like don't steal, don't harm anybody, don't commit murder. We all agree on that, but it even goes down to little things like that that we wonder is that really a sin? And so a lot of religious groups and Christians and the Pharisees obsess over the little parts of that, especially. Except for things like don't be angry, don't have envy, and don't gossip. Those ones are okay. No, just kidding. But it feels that way. The second type of sin is the sin of omission, and this is one I want to get the heart of today. A sin of omission is the opposite. It's a sin of neglect, its letting it happen, its often invisible. And the reason that the sin of omission is actually a greater plague is because you can't really usually see people commit a sin of omission. Sin of omission is what happens when you wake up every day and you feel a lack of purpose. When you wake up every day and you feel like you're doing the same thing every day, like you're not making progress in your life. Like you're not making a difference, you're not having an impact. And the sin of omission is basically life without faith, a life without risk, a life without stepping out for someone, a life without putting it all on the table, life without pouring it on. And this is really the sin I preach against, actually. I don't frame it as sin very often, but it's important to see that theologically we see that both of these things happen in the life of a person, and that it is important that we understand that we are created to create. I really want you to hear this from me today, my friends. We're created to create and to care for God's creation. Do you remember what God's first mandate was to humankind? It's in the Bible. He says in Hebrew the word is "you shall abad and shamar." We're going to do some Hebrew today. Everybody say abad and shamar. (AUDIENCE – abad and shamar) Now these are curious words. Abad means either to work or create. To make stuff. To do stuff. To work with your hands. And shamar then means to guard or protect or care for or even curate the creation, God's creation. To see all of God's creation as worth fighting for and worth protecting, and we know in scripture what God's favorite thing in creation is, right? You know what God's favorite thing in creation is. It's not the trees, it's not the animals, it's not the ocean, its not the sky, its you. It's you. And so to guard creation means to care for and guard one another, and to participate in creation can mean anything from building a house, to helping build up another person's life. And you'll find that when you find yourself in a rhythm, a nice sort of zone of creating and caring for others, or curating, you'll find yourself coming to life. That's why I think this story is about how do we get real life. How do we come alive in God's kingdom? How do we inherit all that's in store for us today? We create and we care for God's creation. We follow that very first mandate, and we see that all of God's instruction is really about this one thing – loving God and loving our neighbor. So there are stories; we hear about this, right? I recently heard a story about a man who built this amazing business, sold it to a private equity company. His share of the sale was fifty seven million dollars, and he tells this amazing story of sitting in a hotel room, this money is supposed to be wired into his account, and for like an hour, he keeps refreshing his bank app to see, and then eventually that (BOOP) fifty seven million dollars shows up in his bank account. That would be pretty cool, huh? I'd be pretty stoked about that. And then he said the crazy thing was he felt, when it (BOOP) fifty seven million dollars, and he saw it on his phone, he put his phone down and he went huh. He felt nothing. And then he felt sad. Why sad?

## Does God Bless Good Intentions?

Because his purpose, the thing he was making, the thing he was developing, all of those workers that were his teammates and his friends, all that's gone now. And so he found himself, even though he had all the money in the world, and he could live on a beach, he found himself the next two years traveling and partying and trying to have fun, but feeling more and more down and depressed. Why? Because he wasn't creating anything, he wasn't living with life or purpose. Those things are great when it's a rest from, but not an escape. And so baked into all of us is this need to be a part of something bigger; to make and create and to build and we have to understand this as Christians, or else so much of our faith doesn't make sense. When you make a piece of art or write a book or build a business, if you're raising or fostering children, if you're crafting wallets, we're in our right place when we're doing these things. We're in the zone of who we want to be. We're creating, we're making, we have purpose. And this isn't limited to just things we can tangibly see. This is creating moments and creating conversations. This even here is an act of creation – gathering, creating a memory that will always have been in our past because we've all experienced it together. Isn't that amazing? And it's especially any time somebody sticks their neck out for someone else. Anytime anybody risks themselves to help another person. Yesterday I heard Cardinal Pizzaballa, which he's a patriarchal cardinal over Jerusalem, offered to trade his own life for the child Israeli hostages in Gaza. He said you give us back those kids, you can have me and take me as a hostage. What an awesome thing. That is an act of shamar. That is an act of guarding God's creation. I hope they do it. Hannah said this amazing thing. Like when you lead someone to faith, that is an act of co-creation. Remember when somebody becomes a Christian and is born again, the Bible says they're a new what? (AUDIENCE – creation) And if you had a hand in that by inviting someone to church, by sharing a sermon with them, or even by sharing your faith and praying the sinner's prayer with them, they have become a totally new creation. Their heart has been stamped eternally for heaven. And Hannah had this picture, because the Bible says all of heaven rejoices when one lost sheep comes home. She said I picture it in my mind that it's almost like heaven goes "it's a boy!" Or "it's a girl!" That same thing that we do. And imagine when you lead someone to faith or when you come to faith, that same act of co-creation happens. I can't tell you how alive I felt the first time I let someone to Jesus. What an amazing feeling. And so this is all wrapped up, I believe, in the Good Samaritan. How many of you have ever heard of the Good Samaritan? Raise your hands. Okay, I should have done it the other way, huh. How many of you have never heard? Okay, that's good. In my mind, I assume everyone's heard it, and I think I'm right. We're going to go through it again. Good Samaritan is a story in a story. Jesus is sitting with some leaders. They seem like good people. The guy He's talking to, a leader in the law seems like he's been listening to Jesus based on his answer. And the conversation goes like this. He goes rabbi, how do I inherit life? I want eternal life! That's a good question, right? I want to come alive in God's kingdom. How do I do it? What does Jesus say, do you remember? He answers, classic rabbi, he answers a question with a question, right. He says well what is written in the law? How do you read it? The man sits back and he gives A-plus answer, right? If you're listening to Jesus' sermons, A-plus answer. He quotes the Torah, he says you shall love the Lord your God with all your heart, your soul, your mind, your strength. That's Deuteronomy. And he says and you shall love your neighbor as yourself. That's Leviticus. And Jesus says you have answered correctly. Do this and you will live. Now up to this point, it's actually kind of boring. And you kind of feel like after that.. do this and you will live, the man then kind of sits back and says kind of like.. well you kind of almost hear his wheels turning, like I've done this, I'm blah, blah, blah. And the Bible says because he wanted to justify himself. Who is my neighbor? And Jesus now responds, not with a question, but a story, the story of the Good Samaritan. It goes like this. Jesus says there's a man and he was walking down this road that goes from Jerusalem to Jericho. Now in those days, you know this road. It's famously called the way of blood. Why? Well Jerusalem is actually pretty high – three thousand feet above sea level. In the winter, it snows. Jericho is down by the Dead Sea. Remember, here we have a place called Death Valley. It's a hot place, am I right? Death Valley is two hundred and eighty feet below sea level. Jericho is nine hundred feet below sea level. So the walk from Jerusalem to Jericho is on this tiny narrow road. It kind of looks like you're walking through the Grand Canyon, and it just goes down, down, down, down, like Alice in Wonderland, right? I mean down, down, down, and it's very dangerous. He says that a man, a Jewish man, was walking along. He gets mugged and robbed and he's beaten and all of his stuff is taken and he's left there and he's half dead. A priest on his way back from the temple, going home to Jericho, sees the man and he passes on the other side. Then a Levite, basically the same thing, sees the man, fellow Jew, fellow brother, fellow neighbor, passes on the other side.

## Does God Bless Good Intentions?

Now in Jesus' day there were a lot of stories like this, and the stories usually ended like this because the priests and the rabbis sort of didn't like each other, the priests and the Pharisees. It would then be the third person, then a rabbi, or then a Pharisee comes along and saves the day! But that's not what Jesus says. He changes the story. He says then a.. who's listening? Samaritan. Now if you made this face when I said Samaritan, that's the right face to make in Jesus' day. The Samaritans and the Jews, as you probably know, hated each other. The Samaritans were seen as sort of the dirty little half-brother of the Jews. Many years before this, Northern Israel was invaded by the Assyrians and so the people that lived there became sort of a mix between Assyrian and Jewish people. The weird thing is they still read the Torah, they still believed in the same Ten Commandments, they still had many of the same ways, and yet their brothers, the Jews, hated them, and they hated their brothers. And so there was this crazy horrible rivalry that existed. And so here's a Jewish man who should be the enemy. And the Samaritan comes along, you could almost picture him coming down this winding dangerous road, and he sees this poor man bleeding and he goes oh no! Oh no! Oh no! Full of compassion and mercy, immediately takes the man and begins to bandage up all of his wounds and care for him. Takes this very expensive oil and wine and pours it on the wounds which will clean, and so total waste of his money in the ways of other people. He puts him on his donkey, which back in those days was like a Mercedes. Only wealthy people had expensive donkey. And then he walks this man a long ways, even though there's danger and heat and all this stuff; tears coming down his face, hold on, my friend, hold on, my friend. We're going to get you. You're going to be okay. Hold on, my friend. And he walks him to the inn and he takes him to the innkeeper, begins to nurse him, care for him. Stays overnight with the guy, wakes up the next day, can see he's breathing, he's feeling a little better, he thinks he's going to probably live but the man is resting. He tells the innkeeper here's some money. You take care of him. Any other expense that comes up, you tell me; I'll cover it. And that's the end of the story. Jesus looks at this rabbi, and He says okay, the two priests went by, but a Samaritan stopped. Which of these three men was the neighbor? Which one was a neighbor? What He's really asking, because He was answering the question about life, which of these three will inherit eternal life? Which of these three are really alive. Which of these three are eating of the bread of life. Which of these three are full of the Holy Spirit. Which of these three are doing all that they were called to do and become all that they were called to become. What does the rabbi say? He can't even say the Samaritan. He just says the man who had mercy on him. One of the big questions we have to ask, as religious folks, I guess, is why? I think there are four reasons why the Levites and the priests didn't do all they could do. Didn't become all they could become. Didn't give all they could give. Didn't touch who they could touch. Didn't make the huge eternal impact, but instead went on their way. It's the same reason I do it, and it's the same reason we do it. The first reason we don't become all that we're called to become, the first reason we don't stop and help, the first reason we don't touch as many lives as we can is because of propriety. You might be surprised by that answer. You know what propriety means. Proper. Manners. Right? Propriety. Propriety means conforming to the conventional accepted standards and norms. These Levites, one reason you could make for them not touching the man is Levites are not allowed to touch dead bodies. Now if they touch a dead body and they go to the temple, they can't serve. But that's not really an excuse because these guys are on their way home from the temple, so they've already done their work. And furthermore, technically, if they're helping someone and he's, or and he is dead, there's a very long annoying process they can go through to be cleansed. But what do they do instead? They go it's not proper that a Levite touches a dead body. I think it's that voice. It's that – it's not proper, it's not appropriate. That voice, very often, will squench and destroy the spirit in your life. Here's the problem with propriety – propriety can destroy God's purpose and creativity in us; the ability in us to create and curate all that He's done and all that He's doing. How many stories of people do we know who could not experience the love thy neighbor type thing in their church growing up because of propriety? How many daughters didn't hear their father say to them "I love you" because of the fathers own propriety. How many people when they were addicted or struggling with addiction didn't reach out for help, or when they were struggling with various depression, didn't reach out to a friend because of propriety? Or how many people have not reached out to God in church in a time of need because of propriety. Jesus loves to attack propriety, which is one of our favorite things to not talk about Jesus in most churches, right? It's not proper to heal on the Sabbath. It's not proper, Jesus, to minister to women, especially Samaritan women. It's not proper to bless and pray for a prostitute, Jesus. Hey Jesus, you should tell Him, next time you see Him, hey Jesus! It is not proper to tell a man to pick up his mat and carry it on Shabbat. Hey Jesus!

## Does God Bless Good Intentions?

It is not proper to stand on a cliff and shout at the gates of hell. That is just not what we do around here. Remember, it's not proper for David, the King of Israel, to dance before the Lord in the outfit that's set aside for the priests, and he did it anyway. And when his wife, Maacah, criticized him and said you are not dressed like a king. You embarrass yourself. You might as well be naked before the slave girls. What does David say? I'm not dancing for you. I'm not dancing for them. I'm dancing for the Lord. And I will become even more undignified than this. Hey. Propriety looks like this. It looks like I need to be cool. Propriety says things like that's cringy. Got any teenagers? Propriety is a voice inside yourself that's constantly saying don't embarrass yourself. Don't stand out. Can we just say just love people. Just love people. Why not! Why not just love people so much it's weird? Why not pray with people and share your faith with them. And why not pitch your idea or try and sell your dream. Why not stand out? Why not lift your hands in worship or when you're praying? Why not pace around the room when you're praying to the Lord. Why not shout to God when you're in need? Why not? The answer is propriety, and that's a stupid reason. Why not? Here's what we do. Just do what you're called to do and let them howl. That's it. Okay. That's reason number one – propriety. Reason number two – why didn't the Levites do all they could do? Why didn't they touch the lives they could touch? Why didn't they make a difference? Why didn't they have an impact? Reason number two it's because of their hurry, their rhythms, their self-importance. These things always get in the way. Levite's on his way home, he knows his wife has been cooking. Last time he got in trouble. He's like I know I got to get home. He's probably dead. I'm going to go. I can't do this right now, right? Think about how hurry ruins the life of God inside of us. Crazy story. Experiment done with some seminary students. They got a group of seminary students, broke them into two groups, and they said write a sermon on the Good Samaritan. And so these students don't know they're part of an experiment, and in the first group they say to them, okay.. they were waiting in another building. They say okay, go across the hall, go across the street into the thing and give your presentation. You've got 15/30, thirty minutes or so. Might as well head over, you got a little extra time. Now what these seminary students didn't know, was they'd hired an actor who was dressed in nice clothes and was laying on the ground, rolling around, covered like in blood and other things, and looked like he'd just been mugged. And they wanted to see how many of these students would stop and help a guy on the side of the road who's just been mugged, even though they're giving a sermon on the Good Samaritan. So you might imagine the first group who's got their sermon in hand, they're all excited to give their sermon. They're walking across, might as well get over. Most of them stopped and helped the guy. Oh my goodness! I'm going to work this into my sermon! This is an amazing story. I saw this guy. Okay. Second group, they're in another group.. it's an experiment. Second group they say, oh, you're still here? They were expecting you five minutes ago. You better get over there and give your speech. Now in this group, same thing, had a man laying on the ground in the little ally between the two buildings, how many of this group do you think stopped and helped the man? The answer is zero! Zero. Think about that. I've got a sermon literally on the Good Samaritan to help people, in fact one of them, they took the actor because it got so crazy they literally put him across the door that you had to get into the church, and they literally opened the door, stepped over the guy, and like so sorry! Right? So what do we learn about this? In some situations it's not about what you know, it's not even about what you believe, it's not even about what's in your heart, its whether you're in a hurry or not. There's something about hurry that does like a self-importance thing in this. When you're in a hurry at the airport, you're waiting to catch your flight, and the person at security is taking too long, listen to what your heart says. It says fool, fool, fool. When you're driving and you're late for an appointment and you're in a hurry, listen to what your heart says – fool, you fool, fool, fool. See this is what hurry does to us. And it creates a sort of self-importance. Man tells a story he was on his way home, he was in a hurry, he just had a whole day, comes home, his two little boys had made a huge mess in the kitchen – flour, stuff everywhere. In a stern voice, he just looks at them in cold he says 'you, to your room. You, to your room. I've had it.' They go to their rooms and he goes to his office. Daughter comes in, she says dad, I need to tell you something. The boys, they asked mommy first if they could make cookies for you, and they wanted to surprise you when you got home with these cookies, and I think you should apologize to them because they just wanted to make you happy. See, this is what self-importance does. This is what hurry does. See it's a posture. Something we carry in our body. So how do we change it? More sermons, more this, that, it doesn't change it. Here's what changes it – it changes as if we slow down. Or here's a good rhythm, this is what the monks used to practice, its called statio.

## Does God Bless Good Intentions?

It simply means you arrive 15 minutes early to whatever it is you're going to, so you have a little time to pray. Yes, the slide says statio – a fancy way of saying arrive early. Amazing how something so small can make such a big difference. All right, here's a third reason they didn't stop. Can we just say it out loud? It was hot! It's hot! It's hot as all get out. That is the thing they.. that's the thing they say in Oklahoma. You might not have heard that. It was hot as all get out. It's hot as all get out. Its 90 degrees in the shade. It's so hot I saw a dog chasing a squirrel and they were both walking. It's hotter out here than a two dollar pistol. All right, anyway. It's hot. Right? They've been walking forever, its hot outside. Guy says, the priest, he's holy, he's a man of God, but he's like it is too hot for this. He just says to himself I just can't deal with this. I just can't deal with this. Can we say that this is his own discomfort getting in the way of his calling? I think all of us, if we look in the mirror, it would be amazing how many times amazing opportunities or ways we could help somebody, we just don't do it because of our own discomfort. Here's my encouragement to you today. I want to encourage you to become a good friend of discomfort and delayed gratification. Did you know that being okay with discomfort and delayed gratification is the greatest indicator, in child psychology, of success as an adult? And that is actually something you can teach yourself. Now kids, some come better than others. Probably the oldest child is probably a little bit better at that, and probably like girls are better than boys. But it is something you can learn. It's the thing between you and getting healthy, it's the thing between you and personal development, its the thing between you and being there for the people that need you, because very often those situations require some discomfort. And so I just think that giving into discomfort is the main reason why we let it happen in life. The last reason, and it's a good reason – they're afraid. It's scary to see a man dying in a road. It's even more scary to see that he's dying, not because he's hot, he's dying because he was beaten up and robbed, and so it's like where are those robbers? Are they still around? Let's get out of here. And yet we can also see that fear is a major indicator of something that's going to ruin your life, right? Fear, it's scary, right? It's so scary. And yet the Bible says fear not is the most repeated command in the Bible. Did I say the Bible says that? That doesn't even make any sense. Let me say that again. Fear not is the most repeated command in the Bible. Fear destroys our good works. It destroys our success. Causes us to not take risks. Destroys our imagination. And so this is the main reason why we see that these men missed out on the greatest opportunity of the day to impact and make a difference in someone's life. But not the Samaritan. And here's the crazy thing about the Samaritan. The Samaritan had all the same excuses and all the same reasons, if not to a greater degree. Here's one thing that we can see about this story from the Samaritan – he was rich. Anybody catch that? Margaret Thatcher did. She famously said, "no one would remember the Good Samaritan if he'd had a good heart. He had money, as well." Remember the iron lady? What a great observation. Yes, oil's expensive. So is wine, and he poured it on the wounds of the man. Gold is expensive. Donkeys are expensive. This makes the man a target. He's a greater target than the Levites are. The Levites can't even own property. And yet none of these things affected him – being a rich man, self-importance, and hurry didn't get in the way. Propriety didn't get in the way, right? It's not proper for a Samaritan to help a Jewish man. Discomfort didn't get in the way. Fear and caution didn't get in the way. And then here's another thing that I would just point out about this story. This isn't a point Jesus is trying to make, this is just a Bobby point so forgive me. The older I get, the more I'm starting to believe that the way you do some things is the way you do everything. The more you do the little things is the way you do the big things. The way you treat your pets is the way you treat your people. The way you treat your car is the way you treat your country. I just see more and more, that the more you do some things is the way you do everything. Perhaps this man is wealthy because he's the type of person to stop and care for someone in need. Perhaps this person is well to do because he understands what it means to find a need and fill it, and that even though you may not see how it comes back to you, that being a generous, servant kind of person is the thing that makes life worth living. That it's not going to matter. The money actually isn't going to matter, and safety's not going to matter. Propriety is certainly not going to matter. You're not going to, on your death bed, go I had the best manners! Right? None of those things will matter. Here's what's going to matter. What was the impact that you made? That will be what matters. Amen? I want to encourage you just in closing to make a decision today to follow Jesus Christ. Many of us have messed up, we haven't been there for people in the way that we could have. We've yelled at our kids. We've hurt our neighbors. We've done things that we regret. I want you to know that your life could be saved and all of the stuff that you've done can be washed clean. If you're worried about where you're going to go when you die, you don't have to worry about that. You can be at peace with God today.

## Does God Bless Good Intentions?

So I want to encourage you this morning, or this evening, wherever you're watching, to make a decision to invite Jesus Christ in your heart, and you will be saved. To believe on Him, and you will inherit eternal life. And if you do that, I want you to text me the word HOPE to the number on the screen, and you will see a huge change in your life. Let's pray. Father, we thank you so much for all that you've done for us and we want you to know, Lord, that we love you. Help us to have eyes to see. Help us not to elevate ourselves into some kind of ego or importance. Lord, we just trust you, and we thank you that you've chosen us to create and to guard your creation. Lord, we love you, it's in Jesus' name we pray, amen.

### Benediction – Bobby Schuller

And 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.