

science. *Who is my neighbour?* There was doubt as to this question, some Jewish teachers saying that Gentiles were not neighbors to the Jews.

II. The Lord's Parable, 30-37.

V. 30. *Jesus answering*; literally, "taking him up," that is, to reply to him. *A certain man*. It may well be that our Lord referred to an actual case. *Was going down* (Rev. Ver.) *from Jerusalem*, 2,400 feet above the Mediterranean level to *Jericho*, 825 feet below it. The road was a mere path, full of dangers, lying much of the way through a deep ravine through soft rocks, in which chambers and caves abounded, just the places for *robbers* (Rev. Ver.) to hide in. *Stripped him*; besides plundering him. *Beat him* (Rev. Ver.); to disable him.

Vs. 31, 32. *By chance*; or rather "by coincidence," "providentially." The New Testament never refers any event to chance, luck or fate. *A certain priest*; perhaps on his way home after his regular period of service in the temple. *Saw him*; so that he could not offer the excuse of ignorance. *Passed by*, etc.; literally, "went by opposite." *In like manner a Levite* (Rev. Ver.); also, it may be, going home from his part in the temple services. A Levite was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites were assistants to the priests, their duties being to cleanse the temple, carry fuel, act as choristers and the like.

V. 33. *A certain Samaritan*. Samaria was the middle province of Palestine, with Galilee to the north and Judea to the south. The Samaritans were a mixed race (see 2 Kgs. 17 : 24). They accepted the Pentateuch only as their Bible, and were greatly disliked by the Jews (see John 4 : 9). *As he journeyed*. He was on a longer journey, we may suppose, than from Jerusalem to Jericho, and therefore would have means with him to help. *Came where he was*; running the risk of danger to himself. *Moved with compassion* (Rev. Ver.).

His kind heart placed him far above those who despised him.

Vs. 34, 35. *Bound up his wounds*: showing personal care and gentleness. *Pouring on them* (Rev. Ver.) *oil* (from the olive) *and wine*; mixed so as to form a sort of salve, a usual Oriental remedy. Luke, himself a physician, is keenly interested in the treatment. *His own beast*; likely an ass. *Inn*. Eastern guests at an inn receive only lodging, having to provide their own meals. *Two pence*; silver denarii, each worth about 17 cents.

Vs. 36, 37. *Which . . . was neighbour unto him?* The point is not: "Who is neighbor to me?" but "To whom am I neighbor?" And Jesus' answer is: "To any one whom I can help."

Light from the East

GOING DOWN TO JERICHO—Before the War, there were two short lines of railway and three carriage roads in all Palestine. One of these carriage roads led down to Jericho. All other travel was by bridle paths, rough and stony and uncared for, generally full of stones. "Why don't the people turn out and clear the paths near their village?" I asked a native. "They could do it all in half a day." He answered in the spirit of the country: "The paths were so in our fathers' time. Are we any better than our fathers that we should change things?" Along these paths, men, women and children make their slow way, sometimes on horseback, oftener on donkeys, oftenest of all on foot. In our Lord's day, it was on donkeys or, usually, on foot, that people traveled from place to place. If you go on foot, and carry nothing but a staff or club, you pass unmolested. But if you have a donkey or horse, wallet, or other possessions, you may expect to be set upon and robbed, unless you visibly carry firearms to defend yourself. Our Lord's disciples went out as very poor men, or as very indifferent about this world's goods; they went about freely and were perfectly safe.

THE LESSON APPLIED

"Thou shalt love the Lord thy God . . . and thy neighbor," are not two isolated precepts; they are the sum of all the Commandments. There are no others; if these were kept, the

world would be perfect. "Love the Lord,"—that is all of religion, "Love thy neighbor,"—that is all of morality. If, then, "Thou shalt love thy neighbor as thyself" sums up the