

# Luke 10 - Sending 70 Disciples; Rejection at Chorazin, Bethsaida, Capernaum; Parable of the Good Samaritan; Mary/Martha Controversy

## IV. The Son of Man's journey to Jerusalem (Luke 9:51—19:28)

### (1) Increase in opposition to Christ (9:51—11:54)

#### (C) Ministry of the 70 (10:1-24)

##### (a) Sending (10:1-16)

##### (b) Returning (10:17-24)

#### (D) Lawyer tests Christ (10:25-37)

##### (a) How to inherit eternal life? (10:25-28)

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## Luke 10

### (C) Ministry of the 70 (10:1-24)

#### (a) Sending (10:1-16)

**1** Now after this the Lord appointed **seventy-two** others, and sent them **in pairs** ahead of Him to every city and place where He Himself was going to come.

**1** Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

**1** After this, the Lord appointed 70 other disciples and was about to send them ahead of him in pairs to every town and place that he intended to go.

**1** After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

- "...seventy-two" - did he send 70 or 72? Some Greek manuscripts in v1 and 17 have "70"; others have "72"

— It is not easy to resolve. Both readings have strong manuscript support. Is there significance in either 70 or 72?

- "...in pairs" - it was common practice to send messengers two by two (Cf. 7:18-19; Mark 6:7; Acts 13:2; 15:27,39-40; 17:14; 19:22)

— It assured companionship, protection, and the double witness Jews required (Deut 17:6; 19:15)

- The scope of this mission was broader than the mission of the Twelve. The 70 were to go to all the towns Jesus planned to visit, including those in Samaritan or Gentile territory

— Their ministry would be similar to that of John the Baptist: to prepare the people for the coming and preaching of the Messiah (Cf. 7:27)

— Their mission was not just to arrange accommodations, as was the task of the "messenger" (9:52)

2 And He was saying to them, "The **harvest is plentiful**, but the laborers are few; therefore **plead** with the Lord of the harvest to send out laborers into His harvest.

2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.

2 So he instructed them, "The harvest is vast, but the workers are few. So ask the Lord of the harvest to send workers out into his harvest.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

- "...harvest" - common figure in Scripture; it pictures God gathering His elect; in this context, it refers to gathering believers out from the mass of unbelievers to whom the 70 would go

- "...plentiful" - there was much work to do to bring the gospel of the kingdom to everyone

— His messengers were "few" in proportion to the large task. This is why the disciples needed to pray that God would send every qualified messenger out into the field, and that none would fail to participate in this mission.

— This mission expressed Jesus' desire for more workers, and for full participation by the workers who were available.

- "...plead" - Jesus' first instruction (Cf. 1 Tim 2:1-8); He gave His disciples the same instructions on another occasion (Matt 9:37-38)

3 Go; behold, I am sending you out like **lambs in the midst of wolves**.

3 Go; behold, I send you out as lambs in the midst of wolves.

3 Get going! See, I am sending you out like lambs among wolves.

3 Go your ways: behold, I send you forth as lambs among wolves.

- "...lambs in the midst of wolves" - His disciples would be dependent and vulnerable among hostile adversaries; thus, another reason to "pray"

4 Carry no **money belt**, no bag, no sandals, and **greet** no one along the way.

4 Carry no money belt, no bag, no shoes; and greet no one on the way.

4 Don't carry a wallet, a traveling bag, or sandals, and don't greet anyone on the way.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

- Their mission was dangerous (v3) and required haste (v4); it would be brief, so they needed to travel light.

- "...money belt" - the implication of not carrying a purse was that they would depend on the hospitality and gifts of believers to sustain them, but most importantly on God

— In view of the hostility (v3), the disciples might have expected Jesus to prepare them to be self-sufficient, but He did the opposite...He instructed them to be God-dependent.

— They were to mirror His own vulnerable dependence upon the Father

- "...greet" - in that culture, people often gave very long greetings that lasted, sometimes, for days (Cf. Judges 19:4-9; 2 Kings 4:29)

— Jesus did not mean that His disciples should be unfriendly or unsociable, but that they should not let these greetings obstruct their mission. They should pursue their mission and not waste time on lesser things.

5 And whatever house you enter, first say, 'Peace be to this house.'

5 Whatever house you enter, first say, 'Peace be to this house.'

5 "Whatever house you go into, first say, 'May there be peace in this house.'

5 And into whatsoever house ye enter, first say, Peace be to this house.

- They were to pronounce a spoken blessing (good words of divine favor) from God on any household that offered them hospitality

6 And if a man of peace is there, your peace will rest upon him; but if not, it will return to you.

6 If a man of peace is there, your peace will rest on him; but if not, it will return to you.

6 If a peaceful person lives there, your greeting of peace will remain with him. But if that's not the case, your greeting will come back to you.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

- As the disciples ministered, it would become clear whether the host believed their message.

— If he turned out to be a man of peace (a man marked by the fullness of God's blessing on his life), the disciple's benediction would result in God's further blessing.

— If he proved unbelieving, God would not bring the fullness of His blessing on him, but the host would forfeit it (Cf. Matt 10:11-13; Mark 6:10-11)

7 Stay in that house, eating and drinking what they provide; for the laborer is **deserving of his wages**. Do not move from house to house.

7 Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

7 Stay with the same family, eating and drinking whatever they provide, because the worker deserves his pay. Don't move from house to house.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

- The 70, like the Twelve (Cf. 9:4) were to remain with their hosts and not move around trying to improve their situation (Cf. Matt 10:11; Mark 6:10).

- This would be a waste of time, and possibly insult their hosts.

- As servants of the Lord, they were to eat and drink what their hosts provided.

- They could expect sustenance, and should be content with what they were offered, even if it was not what they preferred.

- "...deserving of his wages" - the principle of the worker being worthy of his wages goes back to Creation (Gen 1:28-30).

- Jesus affirms it for the Church Age (Cf. Matt 10:10; 1 Cor 9:3-18; 1 Tim 5:18; 3 John 5-8)

8 Whatever city you enter and they receive you, eat what is served to you;

8 Whatever city you enter and they receive you, eat what is set before you;

8 "Whenever you go into a town and the people welcome you, eat whatever they serve you,

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

- Depending upon where they were, they could possibly have ceremonially unclean food set before them to eat

- Jesus was already dispensing with the clean/unclean distinction in foods (Cf. 11:41; Mark 7:19; Rom 10:4)

9 and heal those in it who are sick, and say to them, '**The kingdom of God has come near to you.**'

9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'

9 heal the sick that are there, and tell them, 'The kingdom of God is near you!'

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

- "...The kingdom of God has come near to you" - the "offer of the Kingdom"; see [Offer of the Kingdom](#) for a complete overview on this topic

- Also offered by John the Baptist (Matt 3:2); Christ (Matt 4:17); the Twelve (Matt 10:5-7); and the Seventy (here)

- “kingdom” - is left undefined by John the Baptist, as well as in the other offers
- This lack of NT definition shows that the notion of the kingdom was understood by how the concept had been developed in the OT.
- Such an OT understanding of a literal kingdom explains why the bulk of the New Testament passages referring to the Messianic kingdom unambiguously refer to it as a future reality rather than a present one (Matt 6:10; 20:20-21; Luke 23:42; 1 Cor 6:9-10; 15:24,50; Gal 5:21; Eph 5:5; Col 4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1,18; James 2:5; 2 Peter 1:11; Rev 5:10).
- “is come nigh” - doesn’t mean the kingdom had arrived; rather, the kingdom was near or imminent with an immediate expectation since the presence of the King provided the opportunity for Israel to enthrone Him and thus fulfill Deut 17:15 and enter into its covenantal blessings.
- Had Israel enthroned Christ, this earthly kingdom would have become a reality not only for the nation but also for the entire world. Israel's covenants would have been fulfilled, and the Times of the Gentiles would have terminated.

The long-awaited Kingdom of OT prophecy had come so near to the men of that generation that they had actually seen the face of the King and also had witnessed the supernatural works, which were the predicted harbingers of His Kingdom.

10 But whatever city you enter and they do not receive you, go out into its streets and say,  
 10 But whatever city you enter and they do not receive you, go out into its streets and say,  
 10 But whenever you go into a town and people don't welcome you, go out into its streets and say,  
 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 'Even the dust of your city which clings to our feet we wipe off *in protest* against you; yet be sure of this, that the kingdom of God has come near.'

11 'Even the dust of your city which clings to our feet we wipe off *in protest* against you; yet be sure of this, that the kingdom of God has come near.'

11 'We're wiping off your town's dust that clings to our feet in protest against you! But realize this: the kingdom of God is near!'

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

- Their first order of business was to declare the kingdom of God.

— Through hospitality people would show whether or not they believed the message of the kingdom.

- To the believing cities the message was to be, "The kingdom of God is near you. The Messiah was coming, and He could bring in the kingdom."
- Even the cities that rejected the message were to be told that the kingdom was near. It wasn't their job to make the people believe.
- For cities that rejected their preaching, they were to pronounce a symbolic rejection for unbelief (Cf. 9:5; Matt 10:14; Mark 6:11), then remind them of the reality of the kingdom offer that they had rejected.
- This second action was a virtual sentence of judgment.

### **Rejection at Chorazin, Bethsaida & Capernaum (Cf. Matt 11:20-24; Luke 10:12-15)**

- 12 I say to you, it will be more tolerable on that day for Sodom than for that city.
- 12 I say to you, it will be more tolerable in that day for Sodom than for that city.
- 12 I tell you, on the last day it will be easier for Sodom than for that town!"
- 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

- The common characteristic between "Sodom" and the cities that rejected the message was failure to repent when given a warning by God (Cf. Gen 19:24-29; Matt 10:15; 11:20-24; Rom 9:29; 2 Peter 2:6; Jude 7).

— Sodom had the witness of Lot; these cities had the witness of forerunners and eyewitnesses of the Messiah

— The Sodomites could've saved their city by repenting; these cities could've entered the messianic kingdom. Therefore, their guilt was greater than that of the people of Sodom.

**13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that occurred in you had occurred in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.**

**13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes.**

**13 "How terrible it will be for you, Chorazin! How terrible it will be for you, Bethsaida! If the miracles that happened in you had taken place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.**

**13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.**

- "...Chorazin" - likely located at the north end of the Sea of Galilee
- "...Bethsaida" - northeast side of Sea of Galilee

— Both Chorazin and Bethsaida were used representatively of many smaller towns, which had received much of Jesus' ministry

- "...sitting in sackcloth and ashes" - sitting in ashes while wearing sackcloth or sitting on sackcloth, expressed great sorrow connected with sin (Cf. 1 Kings 21:27; Job 2:8; 42:6; Esther 4:2-3; Is 58:5; Jonah 3:6-8).

14 But it will be more tolerable for **Tyre and Sidon** in the judgment than for you.

14 But it will be more tolerable for Tyre and Sidon in the judgment than for you.

14 It will be easier for Tyre and Sidon at the judgment than for you!

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

- "...Tyre and Sidon" - had received severe judgment for rejecting God and His people (Cf. Is 23:1-18; Jer 25:22; 47:4; Ezek 26:1-28:23; Joel 3:4-8; Amos 1:9-10)

15 And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!

15 And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!

15 And you, Capernaum! You won't be lifted up to heaven, will you? You'll go down to Hell!

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

- Jesus warned the surrounding towns against rejecting the 70 because that meant rejecting Jesus and the Father (v16).

— He also singled out His adopted hometown, Capernaum, which also had been a site of His miraculous works.

— Capernaum was more responsive than Nazareth (4:23), it was still less responsive than it should have been in view of the witness it had received.

16 "The one who listens to you listens to Me, and the one who rejects you rejects Me; but the one who rejects Me rejects the One who sent Me."

16 "The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."

16 The person who listens to you listens to me, and the person who rejects you rejects me. The person who rejects me rejects the one who sent me."

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

- Acceptance or rejection of the 70 amounted to acceptance or rejection of Himself, and God the Father. Jesus was authorizing these disciples to act for Him.

(b) Returning (10:17-24)

**17** Now the seventy-two returned with **joy**, saying, "Lord, even the demons are subject to us **in Your name!**"

**17** The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

**17** The 70 disciples came back and joyously reported, "Lord, even the demons are submitting to us in your name!"

**17** And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

- The 70 were sent out by Jesus to preach the offer of the kingdom (v1,9). Here, they return to Jesus to give Him an update on their ministry/preaching

- "...joy" - the 70 experienced "joy" from participating in God's program

- In view of Jesus' preparatory instructions (v1-16), we may have expected the 70 to feel miserable and glad the experience was over. However, this is normally not the result of serving Jesus, regardless of the hardships involved.

- The 70 undoubtedly experienced the same opposition and rejection that Jesus did, yet their sentiment at the end was joy.

- "...in your name" - Jesus exorcized demons with a command, but His disciples had to command demons in Jesus' name (on the basis of His authority)

**18** And He said to them, "**I watched Satan fall from heaven like lightning.**"

**18** And He said to them, "**I was watching Satan fall from heaven like lightning.**"

**18** He told them, "**I watched Satan falling from heaven like lightning.**"

**18** And he said unto them, **I beheld Satan as lightning fall from heaven.**

- Jesus described the humiliation of Satan's demons as though it was a repetition of Satan's "fall from heaven"

- "...watched" - *theorēō*, imperfect tense meaning "contemplating"; it denotes an intuition, not a vision; the imperfect tense is a past but continuous action

- *theorēō* is the root for the English word "theory" which is something that one contemplates

- When the 70 came back a bit arrogant about the miracles that they were able to perform, Jesus was contemplating the original fall of Satan in the distant past, as an eternally Existent Being, who was there to both cause and watch it happen. Jesus' thought of this event, after contemplation, formed the basis for His rebuke to them that they were only able to cast out demons by His delegated authority.

- Kingdom Now theologians believe that at this very time, Jesus actually, in real time, saw Satan fall from heaven, and correlate this with the belief that Satan is now, today, in bondage in the *abusso*, as described in Rev 20:1-3

- They don't believe this event is Satan's ultimate fall (Rev 20:7-10), but that his authority now stands challenged and defeated in a decisive way
- This "decisive" fall at exactly this time is what PD's believe brought in the "already" form of the kingdom
- What Jesus is really saying in this verse is that He was present in the remote past when Satan was originally cast out of heaven (Is 14:12-15; Ezek 28:12-17). Jesus actually watched this event take place.
- He's reaching back to ancient history to use that event to form an exhortation for the disciples in the present
- Jesus' presence (and involvement) at that event indicates His power over Satan, and forms the basis of His exhortation to His disciples. Therefore, the disciples should understand that any authority they are exercise in His name is only there because it has been delegated to them, by Jesus.
- If Satan actually did fall from heaven when Jesus spoke the words of Luke 10:18, and was bound, and a present spiritual form of the kingdom was inaugurated, why do subsequent Scripture passages (even in Luke & Acts) never indicate that Satan's power was weakened (Luke 22:3,31; John 12:31; 13:27; Acts 5:3)?
- In Luke 22:3, Satan entered Judas; if Satan was bound in Luke 10, how did he get loose in Luke 22?
- In Luke 22:31, Satan requested to sift Peter like wheat; if Satan was bound in Luke 10, how did could he sift Peter like wheat in Luke 22?
- In Acts 5:3, Satan filled the heart of Ananias to lie to the Holy Spirit; if Satan was bound in Luke 10, how did he fill the heart of Ananias in Acts 5?
- See [The Coming Kingdom 46 I Saw Satan Fall Like Lightning \(Luke 10:17-20\)](#) for more details.

19 Behold, I have given you **authority** to walk on snakes and scorpions, and *authority* over all the power of the enemy, and nothing will injure you.

19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.

19 Look! I have given you the authority to trample on snakes and scorpions and to destroy all the enemy's power, and nothing will ever hurt you.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

- The power to escape injury physically that Jesus had given the 70 paralleled their ability to overcome Satan and his demons spiritually

- "...authority" - a hot debate topic: permanent power for all Christians, or a power unique for their particular ministry?

- Some believe this was a special protection that Jesus gave His disciples during this mission only
- Jesus may have given it again to His disciples following His resurrection (Cf. Mark 16:9-20)
- Did the protection only last a short time? (Acts 28:1-6). Those who say "Yes" point out that Jesus' disciples since that time have experienced injury or death, even during the apostolic age (Acts 7:60; 12:2; 2 Tim 4:20).

20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are **recorded** in heaven."

20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

20 However, stop rejoicing because the spirits are submitting to you. Instead, rejoice because your names are written in heaven."

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

- As great as their Jesus'-fueled victory over demons was, a greater cause for rejoicing was their assurance that God would reward them in heaven, with heavenly rewards.

— God makes note of those who commit themselves to participating in His mission

- "...recorded" - there appear to be several records that God keeps in heaven:

— Book of the Living - those presently alive on the earth (Ex 32:32-33; Deut 29:20; Ps 69:28; Is 4:3)

— Book containing the names of the lost, and their deeds (Rev 20:12)

— "Book of Life" with the names of the elect (Dan 12:1; Rev 13:8; 17:8; 20:15; 21:27)

— Book containing the names of faithful followers of the Lord (Mal 3:16; Phil 4:3; Heb 12:23; Rev 3:5)

— Considering the context, it is apparently the last one that Jesus refers to here

21 At that very time He **rejoiced greatly** in the Holy Spirit, and said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from *the wise and intelligent* and have revealed them to infants. Yes, Father, for *doing* so was well pleasing in Your sight.

21 At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from *the wise and intelligent* and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.

21 At that moment, the Holy Spirit made Jesus extremely joyful, so Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from wise and intelligent people and have revealed them to infants. Yes, Father, because this is what was pleasing to you.

**21** In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.**

- Matthew records a similar prayer of Jesus (Matt 11:25-26), however it lacks the references to joy and the Holy Spirit.
- "...rejoiced greatly" - the Holy Spirit was the source of Jesus' joy (Cf. Acts 13:52). He gave the joy to Jesus.
- All three members of the Trinity are present in this verse.
- The people who were following Jesus were not the important people of the nation; they were not considered the wise and learned (Paul and Luke came later)
- They had become like little children to enter into the kingdom, and thus they knew the Son and the Father.
- "...wise and intelligent" - Jesus probably had the Jewish religious leaders in mind
- Jesus rejoiced in the privilege these disciples had received, of understanding God's ways as they participated in His mission.

**22 All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son determines to reveal Him."**

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

**22 All things have been entrusted to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and the person to whom the Son chooses to reveal him."**

**22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.**

- This verse is a continuation of Jesus' prayer from v21, likely stated for His disciples' benefit as much as for His Father's.
- "All things" - in context, includes divine revelation and divine power
- "...knows" - *ginōskō*, indicates complete knowledge; because of this complete knowledge, the Son can reveal the Father
- By this knowledge, Jesus claimed to have an exclusive relationship with God and to be the sole mediator of the knowledge of God to humankind (Cf. 4:32; 1 Tim 2:5)

**23** Turning to the disciples, He said privately, **"Blessed are the eyes that see the things you see;**

**23** Turning to the disciples, He said privately, "**Blessed are the eyes which see the things you see,**

**23** Then turning to his disciples in private, he told them, "**How blessed are the eyes that see what you see!**

**23** And he turned him unto *his* disciples, and said privately, **Blessed are the eyes which see the things that ye see:**

- The blessings that Jesus' humble disciples will experience contrast with the judgment that the proud who disregard the knowledge and power that Jesus revealed, will experience

- "...things" - what they saw were the signs that the Messiah had arrived and His kingdom was at hand (v17)

**24** for I tell you that many prophets and kings wanted to see the things that you see, and did not see *them*, and to hear the things that you hear, and did not hear *them*."

**24** for I say to you, that many prophets and kings wished to see the things which you see, and did not see *them*, and to hear the things which you hear, and did not hear *them*."

**24** Because I tell you, many prophets and kings wanted to see the things you see but didn't see *them*, and to hear the things you hear but didn't hear *them*."

**24** For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

- What they "saw" were the signs of the advent of the Messiah; what they "heard" was the good news that the kingdom was at hand.

### **The Parable of the Good Samaritan (Luke 10:25-37)**

Most Bibles segment the Parable of the Good Samaritan beginning at v30. However, that is the middle of the story, and doesn't capture the context of the parable in v25-29. Why did Jesus tell this parable? Anyone beginning at v30 would completely miss the point because it's not in the parable. The parable contains a powerful lesson on bigotry, compassion and mercy, but that's not the reason Jesus told the parable.

(D) Lawyer tests Christ (10:25-37)

(a) How to inherit eternal life? (10:25-28)

**25** And behold, a lawyer stood up and put Him to the test, saying, "Teacher, **what shall I do** to inherit eternal life?"

**25** And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

**25** Just then an expert in the Law stood up to test Jesus. He asked, "Teacher, what must I do to inherit eternal life?"

**25** And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

- A master in the Law asks Jesus what he must do to earn eternal life

- "...what shall I do" - that's a good question (Matt 19:16-22; Luke 18:18-23; John 3:1-15)

**26** And He said to him, "What is written in the Law? How does it read to you?"

**26** And He said to him, "What is written in the Law? How does it read to you?"

**26** Jesus answered him, "What is written in the Law? What do you read there?"

**26** He said unto him, What is written in the law? how readest thou?

- Rather than answering his question directly, Jesus asks him what the Law demanded. The OT was an authority they both accepted.

— By asking this question, Jesus would be evaluating the scribe's answer rather than the scribe evaluating His answer.

**27** 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."

**27** 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."

**27** He answered, "You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind. And you must love your neighbor as yourself."

**27** And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

- The expert answered correctly by quoting from Deut 6:5 and Lev 19:18. One must love God and one's fellowman in order to keep the Law properly. He correctly connected "the Law" with "love."

— Jesus gave virtually the same answer to the same question (Matt 22:37-40; Mark 12:29-31)

**28** And He said to him, "You have answered correctly; do this and you will live."

**28** And He said to him, "You have answered correctly; do this and you will live."

**28** Jesus told him, "You have answered correctly. 'Do this, and you will live.'"

**28** And he said unto him, Thou hast answered right: this do, and thou shalt live.

(b) Who is his neighbor? Parable of the good Samaritan (10:29-37)

29 But wanting to justify himself, he said to Jesus, **"And who is my neighbor?"**

29 But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

29 But the man wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

**29** But he, willing to justify himself, said unto Jesus, And who is my neighbour?

- "...And who is my neighbor?" - the lawyer needs clarification; he was attempting to reduce God's law to something attainable

— He realized that the only way he could possibly fulfill the Law's demand was to severely limit its demand

— The reason for his question is the hinge of the entire conversation. Remember, he was hoping to justify himself, so it was the answer from Jesus about who his neighbor was that was the qualifier of whether or not he would be able to justify himself.

- He should have acknowledged his inability to keep these commands and asked Jesus what he should do. Instead, he tries to justify himself by redefining the Law's demands, then showing that he had fulfilled the new, limited, demand.

— Nobody, ever (except Jesus) has kept both of these commands. We are crushed daily under the weight of both obligations with no hope of self vindication. Apparently, the lawyer felt more confident, depending, of course, on who Jesus meant by "neighbor."

— Precisely who did Jesus want him to love as he loves himself? — Jesus answer (beginning in v30)...your most despised enemy

— "neighbor" - *plesion*, "one who is near" (Cf. Acts 7:27)

— The Hebrew word that it translates, *rea*, means a person with whom one has something to do

— The Jews interpreted the word in a limited sense, to mean a fellow Jew or someone in the same religious community. They specifically excluded Samaritans and Gentiles from this category.

Jesus was not lecturing on the virtues of social justice, racial reconciliation, brotherly love, or helping out a neighbor in need. He wasn't talking about goodness at all, but rather badness. His point is the impossibility of self-justification. The parable of the Good Samaritan is a story about the bad news. It's not about the Samaritan's goodness, but about our badness, and our complete inability to fulfill those two simple laws and justify ourselves.

Jesus told this parable to correct the scribe's (and our own) false understanding of who his neighbor was, and to clarify his duty to his neighbor.

30 Jesus replied and said, **"A man was going down from Jerusalem to Jericho, and he encountered robbers, and they stripped him and beat him, and went away leaving him half dead.**

30 Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.

30 After careful consideration, Jesus replied, "A man was going down from Jerusalem to Jericho when he fell into the hands of bandits. They stripped him, beat him, and went away, leaving him half dead.

**30** And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

- The road from Jerusalem to Jericho descends approximately 3,300 feet in about 17 miles.

It was a dangerous road to travel because robbers hid along its steep, winding way.

- Clothing was a valuable item at the time; perhaps the man resisted his attackers, which would have been natural, and suffered a near fatal beating

31 And by coincidence a priest was going down on that road, and when he saw him, he passed by on the other side.

31 And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.

31 By chance, a priest was traveling along that road. When he saw the man, he went by on the other side.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

- A priest, one expected to love others, avoided the wounded man (probably a fellow Jew)

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

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

32 Similarly, a descendant of Levi came to that place. When he saw the man, he also went by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

- Levites were descendants of Levi, but not of Aaron; they were members of the tribe of Levi who were not priests. They assisted the priests (Aaron's descendants) in the temple.

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

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

33 But as he was traveling along, a Samaritan came across the man. When the Samaritan saw him, he was moved with compassion.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

- A Samaritan would be the least likely of the three travelers to offer help, yet he did so (Cf. 9:52)

- The Samaritans compassion overcame his racial prejudice against Jews; it stands in contrast with the callousness of the priest and the Levite toward one of their own

— His compassion led him to take action to help the sufferer

### Origin of Samaritans

The roots of their scorn went back centuries to 722 BC, when Assyria conquered the Northern Kingdom. After Solomon's death, Israel split into two kingdoms, North and South. Jeroboam led the North into idolatry. They prospered for two centuries, but then God wiped them out for their idolatry and social injustice. The Southern Kingdom also fell into idolatry, but lasted more than a century longer. God used the Assyrians to wipe out the Northern Kingdom. It was not like the fall of the Southern Kingdom, which returned from captivity after 70 years.

The Assyrians had a policy of transporting captives and commingling them to break down tribal and family loyalties. The Israelites in the Northern Kingdom lost their identities. The residents of the Northern Kingdom became mixed. They are considered half-Jewish.

Samaritans *did* embrace the Torah and aspects of Judaism, and Samaritans interpreted certain passages more correctly than the Jews; e.g., the Feast of Firstfruits in Lev 23:19. Jews viewed non-Jews as lower than low.

34 and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own animal, and brought him to an inn and took care of him.

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

34 He went to him and bandaged his wounds, pouring oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

- The Samaritan's love was obvious in his willingness to inconvenience himself and his generous and costly sacrifices for the other man's good (Cf. 2 Chr 28:8-15)

35 On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return, I will repay you.'

35 On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'

35 The next day, he took out two denarii and gave them to the innkeeper, saying, 'Take good care of him. If you spend more than that, I'll repay you when I come back.'

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

- The genuineness of his love is clear by his provision of further care the next day

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

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

36 "Of these three men, who do you think was a neighbor to the man who fell into the hands of the bandits?"

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

- The ultimate Neighbor was Jesus, whose compassion contrasted with the Jewish religious leaders who had no compassion on those who were perishing

37 And he said, "The one who showed compassion to him." Then Jesus said to him, **"Go and do the same."**

37 And he said, "The one who showed mercy toward him." Then Jesus said to him, **"Go and do the same."**

37 He said, "The one who showed mercy to him." Jesus told him, **"Go and do what he did."**

**37** And he said, He that shewed mercy on him. Then said Jesus unto him, **Go, and do thou likewise.**

- The answer to Jesus' question was simple and obvious. The scribe understood the point of the parable because he did not describe the person as a Samaritan, but rather the one "that shewed mercy on him"

- "...Go and do the same" - Jesus commanded the scribe to follow the Samaritan's example. This is what he needed to do if he wanted to earn eternal life.

— If he treated everyone with whom he had any dealings with compassion and mercy, he would be loving his neighbor in the sense that God commanded (v27; Lev 19:18)

— Jesus showed that the real test of love is action, not just profession (Cf. James 2:15-16; 1 John 3:17-18)

# The Good Samaritan

- This parable stands on its own two feet.
- Some suggest an allegorical application:

## The Man:

Mankind had fallen  
among thieves and  
was left half dead.

(Satan was a  
murderer from the  
beginning **John**  
**8:44...**)

## The Priest:

Ritualism and  
ceremonialism.

*None of these can save.*  
**Only the Parable Giver can  
save...**

## The Levite:

Legalism.

(E) Mary and Martha (10:38-42)

**38** Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home.

**38** Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home.

**38** Now as they were traveling along, Jesus went into a village. A woman named Martha welcomed him into her home.

**38** Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

- Jesus continued His move toward Jerusalem and the fulfillment of His mission

— He had to be in Jerusalem for the three mandatory Jewish feasts: Passover Time (Passover, Feast of Unleavened Bread, Feast of Firstfruits); Feast of Pentecost; and the Feast of Tabernacles

— This incident occurred in Bethany at the home of Lazarus, Mary, and Martha. They were close friends (Cf. John 11:1—12:8).

39 And she had a sister called Mary, who was also seated **at the Lord's feet**, and was listening to His word.

39 She had a sister called Mary, who was seated at the Lord's feet, listening to His word.

39 She had a sister named Mary, who sat down at the Lord's feet and kept listening to what he was saying.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

- A sharp contrast was portrayed between the two sisters. Martha made preparations for a meal while Mary sat and listened to Jesus.

- "...at the Lord's feet" - Mary took the traditional place of a disciple to listen and learn (Cf. Acts 22:3)

— Normally, rabbis did not permit women to do this

40 But Martha was distracted with all her preparations; and she came up *to Him* and said, "Lord, do You not care that my sister has left me to do the serving by myself? Then tell her to help me."

40 But Martha was distracted with all her preparations; and she came up *to Him* and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."

40 But Martha was worrying about all the things she had to do, so she came to him and asked, "Lord, you do care that my sister has left me to do the work all by myself, don't you? Then tell her to help me."

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

- Martha's hostess duties drew her attention away from Jesus, whom she evidently wanted to sit near and listen to also (Cf. 1 Cor 7:35)

— She rebuked Jesus for monopolizing Mary to her own (Martha's) hurt

— Although Martha addressed Jesus as "Lord," she wanted Him to assist her with her plans rather than to learn of His plans from Him, as Mary was doing

41 But the Lord answered and said to her, "**Martha, Martha, you are worried and distracted by many things;**

41 But the Lord answered and said to her, "**Martha, Martha, you are worried and bothered about so many things;**

41 The Lord answered her, "**Martha, Martha! You worry and fuss about a lot of things.**

**41** And Jesus answered and said unto her, **Martha, Martha, thou art careful and troubled about many things:**

- Jesus showed concern for Martha's anxiety (Cf. 1 Cor 7:32-35), but He did not do what she asked

- The “many things” that bothered her were her excessive preparation for the meal; she had allowed her duties as hostess to become too burdensome
- She wanted to honor Jesus with an elaborate meal, but a simpler one that would have allowed her some time to listen to her Guest would’ve been better.

42 **but *only one thing is necessary*; for Mary has chosen the good part, which shall not be taken away from her.”**

42 **but *only one thing is necessary*, for Mary has chosen the good part, which shall not be taken away from her.”**

42 **But there’s only one thing you need. Mary has chosen what is better, and it is not to be taken away from her.”**

42 **But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.**

- “...one thing is necessary” - refers to listening to His words, which Mary had *chosen* to do. Martha *chose* to prepare the meal. The same theme is seen in Luke 8:1-21.

— The point is that Martha should listen more and labor less

— The focus of this passage is not that people should be unconcerned with household chores, but that the proper attitude toward Jesus is to listen to Him and obey His words. This concept is picked up in Jesus’ letter to the Ephesians in Rev 2:1-7.

— The first letter is to Ephesus: The Ephesians were terrific at keeping out false doctrine. But, it was at a cost. They were very orthodox, but they were dead. They’d lost their first love. They were so busy in the service of the King that they didn’t have time for the King! They needed to be like Mary, sitting at the feet of Jesus.

Few things are as damaging to the Christian life as trying to work for Christ without taking time to commune with Christ.

So often we want to be kind to people—but we want to be kind to them in our way; and should it happen that our way is not the necessary way, we sometimes take offense and think that we are not appreciated. If we are trying to be kind the first necessity is to try to see into the heart of the person we desire to help—and then to forget all our own plans and to think only of what he or she needs.

*If serving Christ makes us difficult to live with, then something is terribly wrong with our service!* [Wiersbe]

This was a lesson in priorities for Martha and all Jesus’ disciples. Jesus’ point was not that a contemplative life is better than an active life, or that scholarship is preferable to domesticity. Giving humble attention to Jesus’ words is of primary importance. This is the better way to serve Him. This passage should be a warning to disciples who tend to be too active in Christian service and neglect the Word of God. It should also remind us that

busyness, even with legitimate pursuits, can hinder our relationship with Christ. Disciples must make time to listen to and learn from Jesus. Everything that He says is important. This passage is a key discipleship text—not in the comparison between the tasks of Mary and Martha, but in how Martha has wrongly judged Mary's inaction and worries too much about what others are doing (Cf. John 21:21). The text has two distinct emphases: Martha's consumption with assessing others as she performs what she is called to do, and Mary's wisdom in seeking some time at the feet of Jesus. Both qualities, one negative and the other positive, are at the heart of discipleship. [Bock]