Jesus Sends The Seventy And Tells Of The Good Samaritan

Intro: Luke 10 is a great chapter which in many respects answers the question as to what we as Christians do. As we see the seventy sent forth to proclaim the message of the kingdom, so we must go into all the world and preach the gospel to every creature. We see our need to love our neighbor and show mercy to others as Jesus gives the parable of the Good Samaritan. Then we see that we must listen to and be obedient to the Word of Christ as we observe Jesus commending Mary for sitting at His feet and hearing His Word. We also have the seriousness of failing to be obedient to God as he condemns certain cities for failure to repent, and we see the joy of salvation for those who obey Him because their names are written in heaven. When we love God with our entire being and our neighbors as ourselves, then our names will also be written in heaven.

I. THE SEVENTY SENT FORTH
   A. Luke 10:1-12
   B. 70 men sent forth by Christ
      1. Luke 10:1 “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.”
      2. These are in addition to the 12 He sent out about 9 months earlier.
         a. The word “other” probably has reference to this limited commission of the apostles.
         b. Luke 9, Mat. 10, Mark 6
      3. They are sent 2 by 2.
         a. “Sent”
            (1) It is from the Greek *apostello*.
            (2) Wuest defines as “to send forth as an ambassador on a commission to represent one and to perform some task.”
         b. He sends them to various cities to which He would be travelling.
            (1) This is different from the 12 in that He sent the 12 to “the lost sheep of the house of Israel.”
            (2) Their work is to be preparatory so the people would be ready to hear and accept Jesus.
   C. Pray for laborers
      1. Luke 10:2 “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.”
      2. Jesus had stated this before; Mat. 9:37-38 “Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”
      3. Why not send only the 12 as before?
         a. There is a great harvest of souls and there is a need for more workers in to enter the field.
         b. We need more workers today.
            (1) World population:
               (a) Is over 6.3 billion.
(b) Every 10 seconds the population increases by about 24 people.

(2) There is a great harvest of souls in this world.

(3) We need to have every Christian actively teaching every person they come into contact with.

(4) Preaching the gospel cannot be left up to elders and preachers alone.

(5) While not all will be receptive, some will; Mat. 7:13-14 “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

4. Prayer is a vital part of the Christian’s life.
   a. 1 The. 5:17 “Pray without ceasing.”
   b. Jam. 5:16 “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”
   c. Part of that prayer life:
      (1) Individuals to enter the harvest field to teach the gospel.
      (2) Those who hear will obey to their soul’s salvation.

D. Jesus sends them:

1. A warning
   b. In the limited commission; Mat. 10:16 “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.”
   c. Anytime one preaches the gospel, there will be wolves around who will try to destroy the preacher and the Truth.
      (1) They will use anything at their disposal to destroy the righteous.
      (2) Noah Hackworth wrote, “Wisdom must decree how they are to be handled. The strength and courage of the people of God are manifest in their reliance upon God himself.”
   d. They were to be as lambs among wolves.
      (1) Keener writes, “The image of a lamb among wolves was proverbial for defenselessness.”
      (2) A lamb also shows their purity and peacefulness.

2. Light travel for urgency.
   a. Luke 10:4 “Carry neither purse, nor scrip, nor shoes: and salute no man by the way.”
   b. They would not take the normal essentials of life which would be taken on trips.
   c. They were not to take:
      (1) Purse, which is a money bag.
      (2) Script is a travellers leathern bag or pouch for holding provisions.
      (3) Shoes, does not mean they could not wear any but they were not to take any extra shoes.
   d. God would provide and they would learn to trust Him.
      (1) Phi. 4:19 “But my God shall supply all your need according to his riches in glory by Christ Jesus.”
      (2) God will take care of us.
         (a) Mat. 28:20 “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”
(b) Rom. 8:28 “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

c) Heb. 13:5-6 “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”

3. Don’t salute others in their travel.
   a. This deals with the time element of their mission.
   b. Because of the time element in greeting others they were not to do it.
   c. Albert Barnes notes, “The salutation of friends, therefore, was a ceremony which consumed much time; and it was on this account that our Lord on this occasion forbade them to delay their journey to greet others. A similar direction is found in 2 Ki. iv. 29.”

E. Entering someone’s house.

1. Hospitality.
   a. Luke 10:5 “And into whatsoever house ye enter, first say, Peace be to this house.”
   b. It was a sacred duty in Eastern nations.
   c. When a stranger entered a town, it was the duty of the citizens to offer hospitality, not the stranger’s duty to find it.

2. Pronouncing peace upon the house.
   a. Luke 10:5-6 “And into whatsoever house ye enter, first say, Peace be to this house. “And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.”
   b. As they entered someone’s home, they were to pronounce peace upon it.
      (1) Peace was a common greeting of that day.
      (2) These were being sent out by the Prince of Peace with a message of peace.
   c. “Son of peace”
      (1) This is a Hebraism denoting one whose nature was peace.
         (a) “Son of was frequently employed with a noun to emphasize a characteristic.”
         (b) This refers to the head of the house and the tone of the household.
      (2) If peace reigned in the house, their blessing of peace was to remain.
      (3) If peace was not characteristic of the house, then the blessing of peace would return to the disciples.
   d. Zerr notes, “The Lord was with these disciples in spirit, and if the people in a house were not worthy of the favors that were offered them, the Lord would see that none would come to them and the wishes of the disciples would return to them.”
   e. Robertson adds, “The peace in that case will bend back with blessing upon the one who spoke it.”

3. The laborer is worthy of his hire.
   a. Luke 10:7-8 “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. "And into whatsoever city ye enter, and they receive you, eat such things as are set before you:”
b. They were to stay in the home which they first entered.
   (1) That home would be their base of operations as they went out and preached.
   (2) They were not to look for better accommodations or a better offer.
   (3) Clarke points out: “It would be a great offence among the Hindoos if a guest, after being made welcome at a house, were to leave it and go to another.”

c. The right to be financially supported.
   (1) Paul argues such to the Corinthians.
      (a) Examples; 1 Cor. 9:7-10 “Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8Say I these things as a man? or saith not the law the same also? 9For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.”
      (b) Paul’s conclusion; 1 Cor. 9:11-14 “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12If others be partakers of this power over you, are we not rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”
   (2) Preachers have the right to be paid for that preaching.
      (a) Elders and congregations should not try to make the preacher live in poverty (the idea is often presented that preachers must sacrifice).
      (b) Preachers should not take advantage of their right.

d. They were not to be demanding or hard to please.
   (1) They were to eat what was set before them.
   (2) Vine says that receive “signifies to accept, by a deliberate and ready reception of what is offered.”
   (3) Dietary regulations.
      (a) Some think that Jesus was here revoking them.
         i) They were still subject to the Old Law.
         ii) They would have been going to Jews who would observe them.
      (b) They have been taken out of the way today.
   (4) Be thankful for what we receive.
      (a) Thankfulness is encouraged in both Testaments.
      (b) Thankfulness is a remembrance of the source from whom we receive all blessings.
      (c) Noah Hackworth wrote, “The ancient servants of God most likely had less to eat than we think. The eating habits of some of them were somewhat peculiar when compared to ours. John the baptist ate ‘locusts and wild honey’ (Matt. 3:4), and no doubt was very glad to get them. The disciples of this verse were to imitate such behavior.”

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4. Their work
   a. Luke 10:9 “And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.”
b. Heal the sick
   (1) Christ gave them miraculous power to heal the sick.
      (a) It was an important part of the Lord’s ministry.
      (b) It showed their compassion and concern for people.
   (2) The primary purpose of miracles was that of confirmation.
      (a) It confirmed that the message was from God.
      (b) Mark 16:20 “And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”
      (c) Heb. 2:3-4 “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

   c. Preach the kingdom was near to them.
   (1) This message was preached by John the Baptist, Jesus, and His apostles.
   (2) At this time the kingdom had not been established.
      (a) Thus we cannot preach these words.
      (b) We can preach that the kingdom has come and is the church of Christ.
   (3) The kingdom is in existence today.
      (a) Col. 1:13 “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:”
      (b) Rev. 1:9 “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”
      (c) The Lord’s Supper.
         i) Mat. 26:29 “But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”
         ii) Those in the church partake of it.
            a) Acts 20:7 “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”
            b) 1 Cor. 11:17-34
   (d) The kingdom is the church of Christ and is presently in existence.
   (4) This message must have thrilled those who heard it.
      (a) Old Testament prophets had foretold of its coming.
         i) Isa. 2:2-4 “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”
         ii) Isa. 9:6-7 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of
David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

iii) Dan. 2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

iv) Dan. 7:13-14 “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

(b) They are now hearing that this kingdom was near to being established.

d. Jesus prepares them for rejection.

(1) Luke 10:10-11 “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 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.”

(2) There are some who will not accept or obey God’s Word.

(3) Some cities these go into will reject the message.

(4) What they were to do upon rejection.

(a) Go out and make a public announcement of their rejection.

(b) Go into the street and dust off the dust of the street as a testimony against them.

i) This was a sign that they were free from their blood, their blood was upon their own head.

a) Eze. 3:18-21 “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.”

b) Eze. 33:1-9 “Again the word of the LORD came unto me, saying, 2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned;
if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”

ii) Barclay points out: “The Rabbinic law said that the dust of a Gentile country was defiled, and that when a man entered Palestine from another country he must shake off every particle of dust of the unclean land. It was a pictorial formal denial that a Jew could have any fellowship even with the dust of a heathen land. It is as if Jesus said, ‘If they refuse to listen to you, the only thing you can do is to treat them as a rigid Jew would treat a Gentile house. There can be no fellowship between them and you.’”

(5) Even though they might reject the message, they could not prevent the establishment of the kingdom.

(a) They were given an opportunity to be a part of it but they rejected it.

(b) This shows the free moral agency of man.

e. Consequences of rejecting the message.

(1) Luke 10:12 “But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.”

(2) More tolerable for Sodom.

(a) Sodom was one of the most wicked cities ever.

(b) God rained fire and brimstone down from heaven to destroy it; Gen. 19

(3) Jesus points to a specific day.

(a) This is the day in which God will judge all men who have lived by Jesus Christ.

i) Acts 17:31 “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

ii) Rom. 2:16 “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

iii) Rom. 14:10 “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.”

iv) 2 Cor. 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

(b) God’s desire is that all men repent and be saved.

i) 1 Tim. 2:4 “Who will have all men to be saved, and to come unto the knowledge of the truth.”

ii) 2 Pet. 3:9 “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”
(c) God’s desire for our salvation caused Him to send Christ into this world.
   i) John 3:16 “For God so loved the world, that he gave his only begotten Son, that
      whosoever believeth in him should not perish, but have everlasting life.”
   ii) Luke 19:10 “For the Son of man is come to seek and to save that which was
       lost.”

(4) Degrees of punishment.
   a) Those who reject Jesus and His message will receive a greater punishment
      than those in Sodom and Gomorrah.
   b) With greater opportunity comes greater responsibility; Luke 12:48 “But
      he that knew not, and did commit things worthy of stripes, shall be beaten with few
      stripes. For unto whomsoever much is given, of him shall be much required: and to
      whom men have committed much, of him they will ask the more.”
      i) We have the completed, perfect Will of God today.
      ii) We have greater responsibility than those in Sodom and Gomorrah.
   c) 2 Pet. 2:20-22 “For if after they have escaped the pollutions of the world through
      the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein,
      and overcome, the latter end is worse with them than the beginning. 21For it had been
      better for them not to have known the way of righteousness, than, after they have
      known it, to turn from the holy commandment delivered unto them. 22But it is happen
      ed unto them according to the true proverb, The dog is turned to his own vomit again;
      and the sow that was washed to her wallowing in the mire.”

II. WOE TO CERTAIN CITIES
   A. Luke 10:13-16
   B. Chorazin and Bethsaida
      1. Luke 10:13-14 “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. 14But it shall be more tolerable for Tyre and Sidon at the judgment, than for
         you.”
      2. These cities
         a. They are small towns on the northern shore of the Sea of Galilee near Capernaum.
            (1) Bethsaida was the town of Philip, Andrew, and Peter; and perhaps James and
                John.
            (2) John 1:44 “Now Philip was of Bethsaida, the city of Andrew and Peter.”
            (3) The name means “house of fishing.”
         b. Jesus had visited these towns at different times and they had seen His miracles yet
            not repented.
      3. Tyre and Sidon
         a. They were cities of Philistia situated on the eastern shore of the Mediterranean.
         b. Boles says that they were “famous for great wealth, commerce and luxury, and
            also great vices. Tyre was about one hundred miles northwest of Jerusalem and
            was often mentioned in the Old Testament; it was denounced by the prophets for
            its pride and wickedness.... Sidon was twenty miles north of Tyre; it was in the
            bounds of the tribe of Asher.... These cities were condemned by the prophets.”
4. Comparison:
   a. Chorazin and Bethsaida had greater opportunity and greater works done in them than what was done in Tyre and Sidon.
   b. Greater opportunity brings greater responsibility.
      (1) These cities heard God’s Son and His Word confirmed by miracles.
      (2) Tyre and Sidon only had the prophet’s message.
      (3) Tyre and Sidon should have repented.
      (4) Chorazin and Bethsaida had a greater testimony and thus a greater responsibility to repent.

5. Sackcloth and ashes.
   a. Represents great sorrow and humiliation.
   b. Sackcloth was the coarsest fabric for garments then known.
   c. When a person or city wanted to express sorrow for sin, they would repent in sackcloth and ashes
      (1) Isa. 58:5 “Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?”
      (2) Dan. 9:3 “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:”
      (3) Jon. 3:5 “So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.”

6. While more tolerable for Tyre and Sidon, it does not mean that they would not be condemned or receive punishment.
   a. We thus find degrees of punishment.
   b. We also see greater opportunity brings greater responsibility.

C. Capernaum
   1. Luke 10:15 “And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.”
   2. Capernaum given special note.
      a. Had seen the healing of the Centurion’s servant; Luke 7:2ff
      b. Had been taught by Jesus in the synagogue; Luke 4:31-32 “And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.”
      c. Many miracles performed there; Luke 4:33-41 “And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. And he arose out of the synagogue, and entered into Simon’s house. And Simon’s wife’s mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.”
   d. In spite of all these things, they had rejected Christ.
3. They had been exalted.
   a. They had exalted themselves or pride; Pro. 16:18 “Pride goeth before destruction, and an haughty spirit before a fall.”
   b. They were exalted in what they had received.
      (1) Hearing God’s message from the Master teacher.
      (2) Seeing the miracles Christ performed.
      (3) They did not use that exalted position but gave it up by their disbelief.
   c. They would be brought down to Hades.
      (1) That is the realm of the unseen and generally applied to the spirits of those who have departed this life.
      (2) The destruction which would come upon the city that no one today can now tell where it was located.

D. Representatives
   1. Luke 10:16 “He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”
   2. One sending an authorized representative to speak, it is as if he himself is speaking.
      a. The representative has the same authority as the one he is speaking for.
      b. Thus by rejecting their word, they were rejecting Christ for He sent them with this message.
   3. The message did not originate with Jesus, it was from the Father.
   4. When one rejects the Word spoken by a preacher, he is not rejecting the preacher but rejecting the One who originated the message—God.

III. Return Of The Seventy
   B. The 70 return.
      1. They return with great joy.
         a. There is joy in serving God
            (1) Psa. 126:6 “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”
            (2) Phil. 4:4 “Rejoice in the Lord alway: and again I say, Rejoice.”
         b. The stated cause.
            (1) Demons were subject to them.
            (2) Noah Hackworth wrote, “Here is another difference between the seventy disciples and the apostles of Christ. The former had not been told that they could cast out demons, unless it is implied in their instructions to heal the sick. The latter could not only heal sick, but they also were authorized to raise the dead, cleanse the lepers, and cast out demons (cf., Matt. 11:7-8).”
            (3) As they proclaimed the message of the kingdom, they commanded that demons who had taken possession of someone to come out.
               (a) They did it by the authority of Christ.
               (b) The demon would obey what they said.
               (c) They did not take credit for themselves but that it was by the power of Christ.
2. Satan’s falling as lightening from heaven.
   a. Noah Hackworth writes, “Not that the passage does not say that Satan fell from heaven, but that his demise is swift and sure, even as lightning from above.”
   b. Jesus is saying that Satan’s power is being destroyed.
      (1) Walvoord and Zuck write, “Jesus was not speaking of Satan being cast out at that precise moment, but that his power had been broken and that he was subject to Jesus’ authority.”
      (2) Christ is going to enter the strong man’s house and bind him.
         (a) Jesus rose from the dead proving He is the Son of God; Rom. 1:4 “And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”
         (b) His resurrection proves He is the Victor or greater than Satan; Mat. 12:25-29 “And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.”
         (c) Today as people obey the gospel, Satan’s power is being destroyed.
         (d) Matthew Henry states, “Satan falls from heaven when he falls from the throne in men’s hearts, Acts 26: 18. And Christ foresaw that the preaching of the gospel, ...would wherever it went pull down Satan’s kingdom.”
   c. Nothing would hurt them.
      (1) God was with them.
      (2) When God is on our side, no one can hurt us.
         (a) 1 Pet. 3:13 “And who is he that will harm you, if ye be followers of that which is good?”
(b) Rom. 8:31-32 “What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

(3) Since God was on their side, nothing could hurt them.

4. Why they should rejoice.
   a. Luke 10:20 “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”
   b. As important as the spirits being subject to them was, that was not the real reason to rejoice (cf., Pentecostalism today and their emotionalism is because of “tongue speaking”).
   c. True joy comes because of salvation.
      (1) God has a roll book upon which He writes the names of those who are obedient to His Law.
         (a) Moses’ name was written there; Exo. 32:32 “Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.”
         (b) The righteous have their name written therein; Psa. 69:28 “Let them be blotted out of the book of the living, and not be written with the righteous.”
         (c) Some of Paul’s helpers had their names there; Phi. 4:3 “And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.”
      (2) We can have our names blotted out of that book if we do not remain faithful.
         (a) Rev. 3:5 “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”
         (b) Rev. 22:19 “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”
      (3) On the last day we will all stand before God and be judged.
         (a) 2 Cor. 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”
         (b) Only if our names are in the book of life will we enter into heaven; Rev. 20:12-15 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.”
   d. We also learn that Jesus always placed the spiritual above the physical: healing the sick was not as important as being right with God.

C. Christ’s prayer
   1. Luke 10:21-22 “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. 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.”
2. Jesus rejoiced in Satan’s power being destroyed.
   a. We again see that Jesus was concerned with spiritual matters and not physical.
   b. Noah Hackworth wrote, “This is a unique passage, because it is possibly the only one that speaks of the exercise of this particular emotion of Christ; and he had something to rejoice about. Soon the world would know of Satan’s defeat and that ‘All authority had been given unto me in heaven and on earth’ (Matt. 28:18).”

3. Jesus addressed the prayer to the Father.
   a. Some claim we can address prayers to someone other than the Father.
      (1) The Scriptures never authorize such.
      (2) In every example of prayers, they are always addressed to the Father.
      (3) Jesus explicitly teaches we are to pray to the Father; John 16:23 “And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatcheoeﾔ ye shall ask the Father in my name, he will give it you.”
   b. Jesus glorifies the Father.
      (1) He glorifies Him as Lord or Master of heaven and earth.
      (2) Mat. 6:9 “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”
   c. An important part of prayer is giving thanks.
      (1) Eph. 5:20 “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;”
      (2) Col. 3:17 “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

4. There are 3 things Jesus offered thanks and rejoiced.
   a. To whom the message was revealed.
      (1) The “wise and prudent” do not know everything.
         (a) They often pretend to know everything.
         (b) “Wise and prudent” probably refers to the chief priest and scribes.
      (2) It was revealed to “babes.”
         (a) This probably refers to those who have not received formal training.
         (b) Specifically here to the 70 men whom He had sent out.
      (3) God has not revealed His message to the wise of this world.
         (a) They are the ones who often reject that revelation.
         (b) 1 Cor. 1:18-31
   b. That all things had been delivered to Him by the Father.
      (1) Jesus taught what He received of the Father
         (a) John 8:38 “I speak that which I have seen with my Father: and ye do that which ye have seen with your father.”
         (b) John 12:49 “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”
         (c) John 14:10 “Believeth thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”
      (2) Jesus gave that same Word to the apostles.
         (a) John 17:8 “For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.”
(b) John 17:14 “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.”

(3) When we read what they wrote, we can have the same understanding they had by revelation; Eph. 3:2-5 “If ye have heard of the dispensation of the grace of God which is given me to you-ward: 1How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 3Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;”

c. Their (the Father and Son) knowledge of each other.

(1) Only deity can have a full understanding of deity.

(2) Finite man cannot fully know the infinite God.

(a) Isa. 55:8-9 “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

(b) Rom. 11:33 “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

(3) Jesus had intimate knowledge of God since He is God.

(a) Prior to creation, the Logos (the Second Person of the Godhead) was with God (the First Person); John 1:1-3 “In the beginning was the Word, and the Word was with God, and the Word was God. 2The same was in the beginning with God. 3All things were made by him; and without him was not any thing made that was made.”

(b) He was on equality with God; Phi. 2:6 “Who, being in the form of God, thought it not robbery to be equal with God:”

(c) Different personalities but both partakers of that nature of divinity.

(d) Thus they knew each other as no one else could.

(4) Jesus can reveal the Father to us.

(a) John 1:1-2, 14 “In the beginning was the Word, and the Word was with God, and the Word was God. 2The same was in the beginning with God.... 14And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

(b) John 14:7-9 “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”

(c) He is the exact representation of the Father; Heb. 1:3 “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”

(d) John 1:18 “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

(e) Mat. 11:27 “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

D. The disciples blessed.

1. Luke 10:23-24 “And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 23For 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.”
2. The promise of a Messiah.
   a. Sin entered the world.
   b. With sin, came the promise of a Messiah to destroy Satan’s power; Gen. 3:15
      “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall
      bruise thy head, and thou shalt bruise his heel.”
3. Since that original promise, people have looked forward to that coming Messiah.
   a. All the great men of faith in the Old Testament looked for Him (Noah, Abraham, Isaac, Jacob, Joseph, David, Isaiah, Daniel, etc.)
   b. They lived and died without physically seeing Him.
4. These disciples were blessed:
   a. They had the great opportunity to see the Savior and witness all He did and said.
   b. They heard the great spiritual truths that all the Old Testament notables desired to learn and were not able to learn and know.

IV. THE LAWYER’S QUESTION
   B. The question:
      1. Luke 10:25 “And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I
         do to inherit eternal life?”
      2. Who asked it: a lawyer
         a. One who is well-versed in Jewish law.
         b. An interpreter and doctor of the Law of Moses.
      3. His motives:
         a. To entrap Jesus.
         b. They were evil.
         c. The question did not come from a sincere mind.
      4. His question: “What shall I do to inherit eternal life?”
         a. One we should all be interested in.
         b. Keener writes, “The lawyer’s question about inheriting eternal life was a common
            Jewish theological question.”
         c. It is not just a theological question, it deals with our eternal destiny
            (1) It deals with whether we will spend eternity with God or Satan.
            (2) What we must do to spend eternity with God.
         d. This question should be uppermost in everyone’s mind.
   C. Jesus’ response.
      2. Jesus appeals to the Scriptures.
         a. They are the Standard by which all things are to be judged.
         b. He lived and died during the Mosaic Dispensation.
            (1) He was a Jew.
            (2) He was subject to the Law of Moses.
            (3) It would be natural for Him to appeal to that Law.
3. What is written in it and how the lawyer reads it.
   a. It was his business to read and know the Law.
      (1) The Scriptures can be known and understood.
      (2) John 8:32 “And ye shall know the truth, and the truth shall make you free.”
      (3) When we read the Scriptures we can have the same understanding as those who received it directly from God; Eph. 3:2-5 “If ye have heard of the dispensation of the grace of God which is given me to you-ward: 1How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ‘Whereby, when ye read, ye may understand my knowledge in the mystery of Christ’) 2Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.”
   b. Noah Hackworth adds, “This phrase suggest an additional number of questions:
      (1) Are we resolved to do what God says? (2) Are our minds ‘made up’ before we consult God’s word? (3) Do we have complete trust in what Christ says? (4) Does God’s word determine the decisions we make? (5) Are we honest in the application of God’s word to our conduct? (6) Are we willing to distinguish between fact and fiction? (7) Is the impact of God’s word strong enough to cause us to obey? Here is the challenge to ‘keep on’ loving God with the sum total of our being and our neighbor as ourself, without any attempt to justify ourselves on the basis of what we have personally done (cf., Deut. 6:5; Lev. 19:10).”

D. The Lawyers answer
   1. Luke 10:27 “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.”
   2. It is from the Law.
   3. Robertson writes, “The lawyer’s answer is first from the Shema (Deut. 6:3; 11:13) which was written on the phylacteries. The second part is from Lev. 19:18 and shows that the lawyer knew the law.”
   4. To love God.
      a. Means to do what He said.
      b. John 14:31; 15:10 “But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence... 15:10If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.”
      c. 1 John 5:3 “For this is the love of God, that we keep his commandments: and his commandments are not grievous.”
   5. Four designations: heart, soul, strength, and mind.
      a. Embraces the entirety of man and his being.
      b. H. Leo Boles in speaking of Jesus response in Matthew 22:37 writes, “It may be that Jesus meant to make no distinction between ‘heart,’ ‘soul,’ and ‘mind’; that he meant that one must surrender his entire being to the will of God and use the combined powers and faculties of his being to promote the honor and glory of God.”
      c. Jamison, Fausset, and Brown state “The ‘heart,’ then, must here mean the sincerity of both the thoughts and the feelings; in other words, uprightness or true-heartedness, as opposed to a hypocritical or divided affection. But next, “Thou shalt love the Lord thy God” with thy soul. This is designed to command our emotional nature: Thou shalt put feeling or warmth into thine affection. Further,
'Thou shalt love the Lord thy God' with thy mind—This commands our intellectual nature: Thou shalt put *intelligence* into thine affection—in opposition to a blind devotion, or mere devoteeism. Lastly, ‘Thou shalt love the Lord thy God’ with thy strength—This commands our energies: Thou shalt put *intensity* into thine affection ...Taking these four things together, the command of the Law is, ‘Thou shalt love the Lord thy God *with all thy powers*—with a sincere, a *fervid*, an *intelligent*, an *energetic* love.’”

6. Love our neighbor as our-self.
   a. It is explained by the golden rule.
   b. Mat. 7:12 “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

E. Jesus’ response
   2. The lawyer answered correctly.
   3. Jesus gave the same answer on another occasion; Mat. 22:36-40 “Master, which is the great commandment in the law? 37Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38This is the first and great commandment. 39And the second is like unto it, Thou shalt love thy neighbour as thyself. 40On these two commandments hang all the law and the prophets.”
   4. Jesus adds that if you want eternal life, you must continue to love God and your fellow man as yourself.
   5. Jesus had answered the lawyers question.

F. The lawyer’s justification
   1. Luke 10:29 “But he, willing to justify himself, said unto Jesus, And who is my neighbour?”
   2. He did not have the proper motive in coming to Jesus.
      a. He could see his life did not measure up to the standard he had just stated.
      b. He tries to justify himself by asking another question: “Who is my neighbour?”
   3. If he had been willing to do this and live, he would have asked how he could be a neighbor to others.
   4. He asks “Who is my neighbour?” but Jesus answer the question as to how to be a neighbor to others.

V. THE GOOD SAMARITAN
   A. Luke 10:30-37
   B. The traveller.
      1. Luke 10:30 “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.”
      2. We do not know much about him.
      3. He is “generally thought to have been a Jewish merchant, as they frequently traveled this road, but this is not certain.”
      4. He was travelling from Jerusalem to Jericho.
         a. This road passed through a wilderness; Jos. 16:1 “And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,”
b. It was notorious for robberies and murders that a portion of it was called ‘the red or bloody way,’ and was protected by a fort and a Roman garrison.”

c. It was a steep and rocky way with deep ravines and caves which provided a perfect place for robbers.

5. He fell among thieves as many others who had passed this way.

C. The thieves.

1. Luke 10:30 “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.”

2. They were brutal selfish men who worked under the premise that what is thine is mine.

3. They took all his money.

4. They also took all of his clothing, wounded him, and left him half-dead no doubt expecting him to die.

5. They were unconcerned with the man they had robbed.

D. The Religious Men.

1. Luke 10:31-32 “And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”

2. The priest.
   a. There were 12,000 priests who resided in Jericho
   b. They would often travel this road on their way to do service at the temple in Jerusalem.
   c. A priest.
      (1) A servant in the temple.
      (2) He would offer gifts and sacrifices for sin.
         (a) Heb. 5:1 “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:”
         (b) Heb. 8:3 “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.”
         (c) He was making reconciliation for the sins of the people; Heb. 2:17 “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”
         (d) His work involved his being compassionate regarding man
            i) Heb. 2:17 “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”
            ii) He should have run to the cry of those in danger and bring them aid.
               a) Heb. 2:18 “For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”
               b) This is the meaning of succour.

3. Some would say that it would make a priest ceremonially unclean to touch a dead body
   (1) The “certain man” appeared dead.
   (2) If he touched him he would not be able to do his priestly duties in Jerusalem.
(3) This priest had already done his priestly duty.
   (a) The priest “came down.”
   (b) Jericho was about 19 miles northeast of Jerusalem but about 3,000 feet lower in elevation (“Jerusalem is 2,600 feet above sea level, and Jericho is nearly 1,300 feet below sea level”
   e. He might have been returning from his priestly duty, yet failed to learn compassion on others.
   f. The priest sees him and passes by on the other side of the road (going out of his way to avoid the injured man).

3. A Levite.
   a. Levites were of the tribe of Levi but not descendants of Aaron.
   b. Levites assisted or served the priests in their duties.
   c. This Levite
      (1) He was curious so went up and examined the man.
      (2) Robbers were common on this road.
         (a) Often they would fake being victims to get people to come to them and then rob them.
         (b) This might be why the priest went out of his way to avoid getting too close.
         (c) The Levite knew he was not a robber, but had been robbed and left for dead.
      (3) This Levite was more calloused than the priest; he was cold and uncaring.

4. Both priest and Levite knew the Law.
   a. They failed to make a personal application of the Law to himself.
   b. They were obligated to show compassion to animals.
      (1) Deu. 22:1-4 “Thou shalt not see thy brother’s ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. 2And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. 3In like manner shalt thou do with his ass; and so shalt thou do with all lost thing of thy brother’s, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. 4Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.”
      (2) Even an enemy’s animal; Exo. 23:4-5 “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. 5If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.”
   c. Man is much more valuable than animals.
      (1) If they were to show compassion to animals, how much more to man.
      (2) Mic. 6:8 “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

5. Notice Jesus’ condemnation of the scribes and Pharisees; Mat. 23:23 “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”
E. The Samaritan

1. Luke 10:33-35 “But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 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. 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.”

2. Jesus does not call this Samaritan “good.”
   a. That is how we have come to term him.
   b. We call him “good” because he demonstrated all the traits of goodness in dealing with this man.

3. Samaritans were hated by the Jews.
   a. They were half-breeds, mixed Jewish and Gentile ancestry.
   b. We would not expect a Samaritan to help this man.

4. He had compassion when the priest and Levite had none.
   a. He acted in a way which was in the best interest of the man.
   b. He bound up his wounds, poured oil and wine in them.
   c. Paul Sain wrote, “He poured in wine (to likely wash out the wounds). He poured on oil to mollify and close up the wounds. Though this was costly, these were highly esteemed remedies throughout the East at this time. These ingredients were commonly carried by travelers (Gen. 28:18; Josh. 9:13).”
   d. Placed the man on his own beast, while he walked.
   e. Once reaching the inn:
      (1) He took care of him, while he could have turned it over to someone else, he did not.
      (2) Noah Hackworth wrote, “The service that was provided on this lonely, desolate road is really what Christianity is all about. Christians live to serve. He who does not understand this is not of Christ.”
   f. He goes not only the second mile, but the third and fourth.
      (1) He had to leave and could not stay with the injured man.
      (2) He gave 2 pence (equal to 2 days work and enough for several days support) to the innkeeper to take care of him.
      (3) He tells the innkeeper that if his care should be more than that, he would reimburse him when he returns.

5. The innkeeper and Samaritan were honorable men.
   a. The innkeeper had a “blank check” to spend as he wished.
   b. The innkeeper trusted the Samaritan to pay him any extra in might have cost him.

6. The Samaritan did this without any expectation of getting anything in return.

F. Jesus’ question

1. Luke 10:36 “Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?”

2. It is now up to the lawyer to answer as to which of the three acted as a neighbor.

G. The Lawyer’s response

1. Luke 10:37 “And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”

2. The answer is obvious to all, including the lawyer.
3. The neighbor was the one who showed mercy to the wounded man.
   a. It is interesting that the lawyer did not say the hated word “Samaritan.”
   b. He only said the one who showed mercy.

H. Jesus’ response
1. Luke 10:37 “And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”
2. You need to go and show mercy to those in need.
3. The original question:
   a. “Who is my neighbor.”
   b. Jesus tells the lawyer to go be a neighbor to others.
4. We are to show compassion to those in need.

VI. MARY AND MARTHA
A. Luke 10:38-42
B. Bethany
1. Luke 10:38 “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.”
2. This is where Mary, Martha, and Lazarus lived; John 11:1 “Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.”
3. Bethany was two miles east of Jerusalem.

C. Mary and Martha
1. Luke 10:38-40 “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. 39 And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word. 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.”
2. Jesus enters the house belonging to Martha.
   a. Many think she was a widower.
   b. Since she owned the house, that might explain why she was busy with the preparations.
3. Mary.
   a. She was the sister of Martha.
   b. She sat at the feet of Jesus as He taught.
      (1) This was the custom: sit beneath the instructor.
      (2) The idea is that she was sitting at His feet to imply she was a disciple.
      (3) Saul was brought up at the feet of Gamaliel; Acts 22:3 “I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.”
      (4) She was hearing the teaching of the Master.
         (a) It was not a simple hearing.
         (b) She was listening and learning with the intention of applying it to her life; Jam. 1:22-25 “But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into
the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

(c) It is in a form which indicates that she kept on listening to Him.

4. Martha.
   a. She was busy with household chores.
   b. Vine defines *Cumbered* as “lit., to draw around (peri), draw away, distract, is used in the Passive Voice in the sense of being over-occupied about a thing, to be cumbered, Luke 10:40.”
   c. She was disturbed that Mary was not helping with the chores.

D. Martha’s Request
   1. Luke 10:40 “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.”
   2. She complains to Jesus about Mary not helping with the chores.
      a. Among the meanings of *left* is to abandon or neglect, and it is in the tense to express that she kept on neglecting these duties, thus leaving Martha to do it all.
      b. She seems perturbed at Jesus for his allowing this to happen.
      c. A. T. Robertson wrote, “This was a reproach to Jesus for monopolizing Mary to Martha’s hurt.”
   3. Martha’s plea is for Jesus to have Mary help her.
   4. Adam Clarke says of *help*, “The idea is taken from two pillars meeting together at the top, exactly over the *centre* of the distance between their bases, and thus mutually supporting each other. Order her to *unite* her skill and strength with mine.”

E. Jesus’ Response
   1. Luke 10:41-42 “And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”
   2. Martha does not find the response for which she was looking.
      a. Jesus realized Martha was disturbed by this.
      b. *Careful and troubled* is expressing both inward anxiety and outward turmoil or trouble.
   3. One thing was needful.
      a. This is a matter of prioritizing.
      b. It does not mean that we should ignore everything in life to the exclusion of one this thing.
      c. Some things are more important and we must keep our eyes on what is most important in life.
      d. We must have single-eye devotion; Mat. 6:22 “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.”
      e. Mat. 6:33 “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”
   4. The good part (keep on listening to Jesus) would not be taken away from Mary.
   5. We must determine what things are most important in life.
      a. This world and everything in it will be destroyed; 2 Pet. 3:10-12 “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11Seeing then that all these things shall be dissolved, what manner of persons ought
ye to be in all holy conversation and godliness, 12Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”

b. We must decide to put God first in our lives which is the good part.

Conclusion: We see in this chapter that God must come first in our lives. This is seen in the need to teach others about the kingdom of God, then as the lawyer answers his question he realizes, and it is affirmed by Christ, that we must love God and our neighbor as ourselves to inherit eternal life, then we see it illustrated in Christ’s commendation of Mary for listening to Him. May we ever put God first in our lives so we might hear those words, “Well done thou good and faithful servant” on the day of judgment.