

8/24/14

**Luke 10:25-11:13**

Jesus has just thanked the Father for saving those who had repented through the gospel, while others had hardened their hearts and rejected the gospel.

**10:25-37 The parable of the good Samaritan.**

\* Unique of Luke.

**10:25** The occasion was brought about by a lawyer.

- 1) The expression “And behold” implies a sudden appearance of the man an imperative command to gaze. vs. 25a
- 2) The lawyer was testing Jesus before the crowd. vs. 25b
  - a) The title lawyer “nomikos”, means pertaining to the law, one learned in the law, who studied, interpreted and taught the Moses law, a scholar, a doctor of the law, possibly also a scribe. vs. 25b
    - 1)) Matthew and Mark both presents the Sadducees asking Jesus about the woman who had seven brothers as her husbands and asked whose wife would she be in the resurrection? But a scribe asked a question about which was the first

commandment, not Jesus. Matt. 22:34-40; Mk. 12:28-34

2)) But Luke is the only one that connects the scribe to the parable of the Good Samaritan, it has to be a different account.

\* Luke is not presenting his material in chronological order, but in topic or theme at times.

- b) The man stood to be seen and heard with the motive of testing Jesus.
  - 1)) The word tested “ekpeirazo”, means to prove thoroughly or put on trial, to trap, embarrass and discredit Jesus.
  - 2)) The religious leaders were always trying to trap Jesus.
- 3) The question focused on what he could do to inherit eternal life, not how. vs. 25c-e
  - 1)) Teacher “didaskalos”, a term of respect and honor, but hypocritically.
  - 2)) The tense is the aorist participle, literally, “by having done what?”
  - 3)) He revealed his self-righteous attitude trusting the law, not the gospel.

**10:26-29** The response of Jesus to the lawyer.

- 1) Jesus answers with a question turning the tables on the lawyer. vs. 26
  - a) The first dealt with what was recorded in the Scriptures, “What is written”,

disarming the lawyers intent to tempt Jesus, he knew the law. vs. 26a-b

\* The word written “grapho”, the perfect passive tense, it stands for all time as the authority of God.

**b)** The second dealt with what was his interpretation of it, “What is your reading of it?”, forcing the lawyer to provide his own answer. vs. 26c

\* The word reading “anoginosko”, means to distinguish and know accurately the intended meaning.

**2)** The lawyer responded immediately. vs. 27

**a)** The first commandment comes from the book of Deuteronomy, the Shema of Israel, “Hear, O Israel: The LORD our God, the LORD is one!” Deut. 6:4-9; 11:13-20

\* He added the phrase “with all your mind”, evident he refers to the LXX.

**b)** The second commandment is from the book of Leviticus. Lev. 19:18

\* The word love “agapao”, is God’s Divine love that is selfless with purpose by one’s own free-will, God being the source for loving one’s neighbor, the vertical affects the horizontal!

**c)** The synoptic gospels add some details.

**1))** Jesus said the two commandments summed up the Law and the Prophets, none were greater than these two. Matt. 22:40; Mk. 12:31

**2))** Jesus called the first, the great commandment. Matt. 22:38

**3))** The two commandments represented the two table of the Ten Commandment.

**4))** Opposed to the Pharisee’s 613 precepts, 248 commands and 365 prohibitions in their interpretation of the Law.

**d)** The four-fold expression of loving God with all your heart indicates completely, undivided loyalty.

**1))** LORD “kurios” all capital letters refers to “Yahweh”, the covenant God, God “theos” to the Creator “Elohim”, note “your God”.

**2))** The heart “kardia” refers to the center of our being, personality and character.

**3))** The soul “spuche” refers to the life consciousness that animates our body, the intellect, emotions and will.

**4))** The strength “ischus”, refers to one’s ability and energy.

**5))** The mind “dianoia”, refers to the faculties of understanding,

thoughts, ideas and convictions of our heart, who we are in character.  
\* He is quoting the LXX, which adds mind.

- 6)) These Scriptures were to be placed on phylacteries to be worn on forehead and hand. Deut. 6:8; 11:18
- 3) Jesus commended the lawyer for his correct answer and commanded him, “Do this and you will live.” vs. 28
- a) The word do “poieo” is a present active imperative command to love God and his neighbor as himself constantly and continuously without a break, he could merit eternal life.
- b) The lawyer had cornered himself, realizing the impossibility of obtaining eternal life by the doing of the law that requires perfection.  
\* “But that no one is **justified** by the law in the sight of God *is* evident, for “the just shall live by faith.”  
Gal. 3:11
- 4) The lawyer knew his intent to tempt and trap Jesus had backfired attempted Justify himself. vs. 29
- a) So he attempted to be sarcastic to evade his own answer and the command of Jesus’ command. vs. 29a-b

- b) He attempted to be evasive by being coy and arrogant, “And who is my neighbor?” vs. 29c-d
- c) He being a Pharisee, lawyer or scribe he hated all Gentiles and exalted himself above other Jews.

### 10:30-35 The Parable of the Good Samaritan.

- 1) Jesus by the parable was going to provide the answer to the lawyer’s sarcastic question, who was his neighbor? vs. 30a
- a) All parables only compare or contrast, this one contrasts.
- b) All parables have only one punch-line communicating the meaning or truth.
- c) All parables often are corrupted and destroyed in their intended meaning by giving individual meaning to every detail or be ascribing to them a symbolic or allegorical meaning by spiritualizing them and consequently obscuring, contradicting or destroying the intended meaning!  
\* Only when a parable gives specific meaning to each detail is it valid, such as the Parable of the Sower, where Jesus interprets the meaning of the particular details!
- d) The word parable “parabole”, means to throw along side, putting something that you do not know next

to what you do know, so that in knowing what you do know you will know did not know.

- 2) The victim in the parable is identifies as a certain man went down from Jerusalem to Jericho. vs. 30b
  - a) The man is said to be going “down from Jerusalem to Jericho.” vs. 30b
    - 1)) Jerusalem is about 2300 feet above sea level, Jericho 1300 feet below sea level, there is a drop of 3,600 feet in about 17-18 miles.
    - 2)) The fact that he is going down to Jericho is a good indication that he was probably a Jew, since Jericho was a city for the Jewish priest.
- 3) The man was assaulted and robbed, leaving him for dead. vs. 30c-g
  - a) The route was a very dangerous road called “The red or bloody way”, because of thieves and robbers.
  - b) Those who did travel it usually did accompanied or in large groups to avoid being assaulted, robbed, or killed, along this wilderness with mountains and cave for hiding.
- 4) The first man a priest possibly returning for his duties in the temple, but he did not want to be bothered at all with the injured man, being indifferent. vs. 31

- \* Yet he was one who supposedly loved God with all his heart, soul, strength and mind, but he did not love his fellow man, having no empathy, sympathize or pity for the man.
- 5) The second man a Levite possibly also returning for his duties in the temple, was also religious, but calloused, being merely inquisitive about the injured man. vs. 32
  - \* He also was one who was suppose to loved God with all his heart, soul, strength and mind, therefore able to love his fellow man.
- 6) The third man could not be indifferent or calloused towards the injured man. vs. 33
  - a) He was a despised man by the Jews, a certain Samaritan. vs. 33a-b
    - \* He was a half-breed, Gentile and Jewish, through the Assyrian captivity in 722 B. C.
  - b) He could not ignore the injured man, he had compassion “splagnchinizomai”, to be moved as to one’s own bowls to have pity. vs. 32c-e
    - \* This word is of the 12 times it appears in the synoptic gospels, 10 are used of Jesus.
- 7) This man did all he could to help the injured man. vs. 34

- a) He cared for his injuries on the spot, putting oil to sooth the pain and wine for infection. vs. 34a-b  
\* The word for wounds is our English word “trauma”.
- b) He transported the injured man on his on beast to an inn and looked after him all day. vs. 34c-e  
\* Possibly a donkey?
- c) He made provision for the long care of the injured man. vs. 35a-f  
\* He paid the innkeeper two denarii to care for the man, two days wages.
- d) He guaranteed the payment of any debt beyond the two denarri. vs. 35g-i  
\* He was willing to absorb the cost, being a man of character.

**10:36-37** The lawyer was tested by Jesus for the correct answer.

- 1) Jesus reversed the question of the lawyer, “Which of these three do you think was neighbor”. vs. 36
  - a) To fail to choose the right answer at this point would expose his religious hypocrisy, it certainly rebuked his sarcasm.
  - b) If he chose the priest or the Levite, he would reveal his heart before all those listening about his lack of love for God and man.

- 2) The lawyer answered Jesus reluctantly revealing his hatred of the Samaritans by not naming him, but the one who showed mercy on him. vs. 37a-b
  - a) He would never consider a Samaritan his neighbor, but had no excuse now.
  - b) The key words are love, compassion and mercy, the Law and self are insufficient for this, only Christ is sufficient!
- 3) Jesus gave to the lawyer two imperative commands. vs. 37c-d
  - a) Go, an imperative in the present tense.
  - b) Do, an imperative in the present active, he was to do it continuously and constantly.
  - c) Jesus again clearly declared to the lawyer that this is only possible by being born again by faith in Jesus Christ, revealing to him, “how to inherit eternal life”, not “What”.
  - d) Verse 37 is the punch-line teaching the truth of the parable, **contrasting** the lawyer to the Good Samaritan.
  - e) To continue in the law that could not empower him to do, knowing it only accused him of his guilt and failure.
  - f) Or to come to Christ, who would enable him to love God and neighbor.

- g) Which in turn corrected his question about eternal life, from “what to how”!
- h) Jesus used the lawyer’s questions to revealed his heart and his inability to keep the law of love.

### **10:38-42 The visit of Jesus with Mary and Martha.**

**10:38-39** The initial encounter with both sisters.

- 1) Jesus entered a certain village. vs. 19:38a
  - a) The village was Bethany “Behania”, means house of dates, unripe figs or house of misery, where Martha and Mary live. Jn. 11  
\* Lazarus was their brother.
  - b) The village was located on the west side of the Mount of Olives, two miles from Jerusalem.
- 2) A certain woman named Martha welcomed Him into her house. vs. 38b  
\* Some believe she is the oldest, being mentioned first?
- 3) Her sister was named Mary, who like her sister Martha sat to be taught by Jesus, sitting at His feet, perhaps asking questions. vs. 39
  - a) Some think the word “also” indicates that Martha first sat then served.

- b) This occasion is distinct from when Mary anointed the feet of Jesus with costly spikenard and wiped them with her hair. Jn. 12:1-3

**10:40-42** The instructive teaching to Martha.

- 1) Martha, in contrast to her sister Mary was distracted with much serving. vs. 40a
  - a) The word distracted “perispao” means to be driven about, with the idea of anxious frustration mentally and emotionally.
  - b) She was more concern with how everything looked in preparing the meal.
- 2) Martha approached Jesus and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.” vs. 40
  - a) Some try to defend Martha, but it is hard to, she is bent out of shape that her sister Mary is not helping her prepare the meal.
  - b) Martha kind of reproves Jesus, “don’t You care”.
  - c) Martha has “Marth-idies”, “left me alone to serve”.
- 3) Jesus reproved Martha gently for her preoccupation over things that are not as important. vs. 41

- a) And Jesus answered and said to her, “Martha, Martha”, to get her attention. vs. 41a-b
- b) The tone is not given to us, but I believe it is tender and loving, but stern enough for her to get the message of correction, “you are worried and troubled about many things.” vs. 41c
- 4) Jesus points out the priority. vs. 42
  - a) The main thing, “But one thing is needed.” vs. 42a
    - \* The one thing is in contrast to the many things disturbing Martha!
  - b) The right choice, “and Mary has chosen that good part.” vs. 42b
  - c) The refusal to stop Mary, “which will not be taken away from her.” vs. 42c
    - \* The lesson is not that being a worker is wrong, but that it is only wrong when you should be sitting at the feet of Jesus!

**11:1-13      A model and illustrations on prayer.**

\* The parallel passage. Matt. 6:9-15

**11:1-4**      The request to Jesus to teach the to pray.

- 1) Jesus was praying and when He finished a disciple asked Him to teach them to

pray as John the Baptist had taught his disciples. vs. 1

\* This was the custom of Rabies!

- 2) Jesus proceeded to teach them to pray, not a prayer to be repeated, but an example teaching proper perspective, attitude and content of prayer. vs. 2-4
  - a) Commonly called the Lord’s prayer, but it is not, it is found in Jn. 17.
  - b) The Parallel passages is a little different. Matt. 6:7-15
- 3) The important principles of prayer. vs. 2-4
  - a) Acknowledging one’s relationship to God, as Father who is in heaven and is holy by name, deserving reverence and worship. vs. 2a-d
    - 1)) No Jew would ever come directly to God and call Him Father, he went through a priest.
    - 2)) They would not ever write the name of God, only YAHVH, it was so sacred.
    - 3)) We can call God, Abba Father. Rom. 8:15; Gal. 4:6
  - b) Recognizing the priority of the Kingdom of God. vs. 2e
    - 1)) John opened up the New Testament, “Repent for the Kingdom of God is at hand.”

- 2)) Jesus said, “The Kingdom of God has come upon you.” Lk. 11:20
- 3)) All these things the Gentiles seek after, first seek the Kingdom of God and His righteousness, than all these things shall be added unto you.” Matt. 6:25-34
- c) Desiring the will of God on earth as in heaven. vs. 2f  
\* Ask according to His will. 1Jn. 5:16
- d) Depending on God for daily provisions of bread. vs. 3
- e) Going to God to be forgiven of sins, as we forgive those asking us. vs. 4a  
\* If we don’t forgive those who ask us for forgiveness, neither will God forgive us. Matt. 6:14-15
- f) Trusting a yielding to God against the temptation of the Devil for protection and direction. vs. 4c
- 1)) “Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone.” Ja. 1:13
- 2)) “Therefore submit to God. **Resist** the devil and he will flee from you.” Ja. 4:7
- 3)) Satan is like a roaring lion. 1Pet. 5:8

- 11:5-10** The parable of the persistent friend to illustrate confidence in prayer.
- \* Only found in Luke.
- 1) The friend at mid-night comes asking for bread because a friend had arrived from a journey and had nothing to feed him. vs. 5-6  
\* People travelled in the morning or evening to avoid the heat of day.
- 2) The friend from within the house tells him to go away everyone is asleep. vs. 7
- a) Most poor homes had a one room house, divided in two with a raised area for charcoal stove where the family sleep huddle around for warmth.
- b) The door remained open all day, but once it was shut the entire family and animals would be awakened.
- 3) Jesus gives the reason for the friend rising up and giving him bread, “I say to you”, the friend will not rise because it is his friend, but rather because of his persistence, giving him as many as he needs. vs. 8  
\* The word persistence “anoideia”, means shamelessness, obnoxiously pestering, he will not go away!
- 4) Jesus make the application of the mini parable now to the believer by way of **contrast** to illustrate God’s willingness



to give what we ask for our needs. vs. 9-10

- a) He is not reluctant to impart to us nor needs to be persuaded or pestered to get us off His back, but He is more than ready to provide our needs.
  - \* We have not because we ask not, we ask amiss that it might be consumed in our flesh. Ja. 4:2-3
- b) God is not like his friend sleeping nor is it an inconvenience to God when we ask Him for our needs.
- c) This mini parable is usually taught as a **comparison**, that we have to be persistent in prayer, but that would mean it teaches that God is like the friend, reluctant and having to be persuaded and pestered.
  - \* We cannot tire God or change His mind!

**11:11-13** The parable of Fatherhood to doubly illustrate confidence in prayer.

\* Only found in Luke.

- 1) Jesus again illustrates asking confidently in prayer by another mini parable this time by comparison, dealing with parental love and good intent to give his child good gifts.
- 2) The scene is a son asking his father for certain things by three rhetorical

questions that have only one answer, NO! vs. 11-12

- 3) The application, the punch-line of the parable is in verse thirteen by way of **comparison**, “If you then, being evil, know how to give good gifts to your children, **how much more** will *your* heavenly Father give the Holy Spirit to those who ask Him!” vs. 13
  - a) The teaching is from the lesser to the greater!
  - b) “How much more “is the contrast”, will your heavenly Father give the Holy Spirit to those who ask Him!” vs. 13c; Matt. 7:11
  - c) Holy Spirit aids us in prayer. Rom. 8:26-27; Eph. 6:18; Jude 20